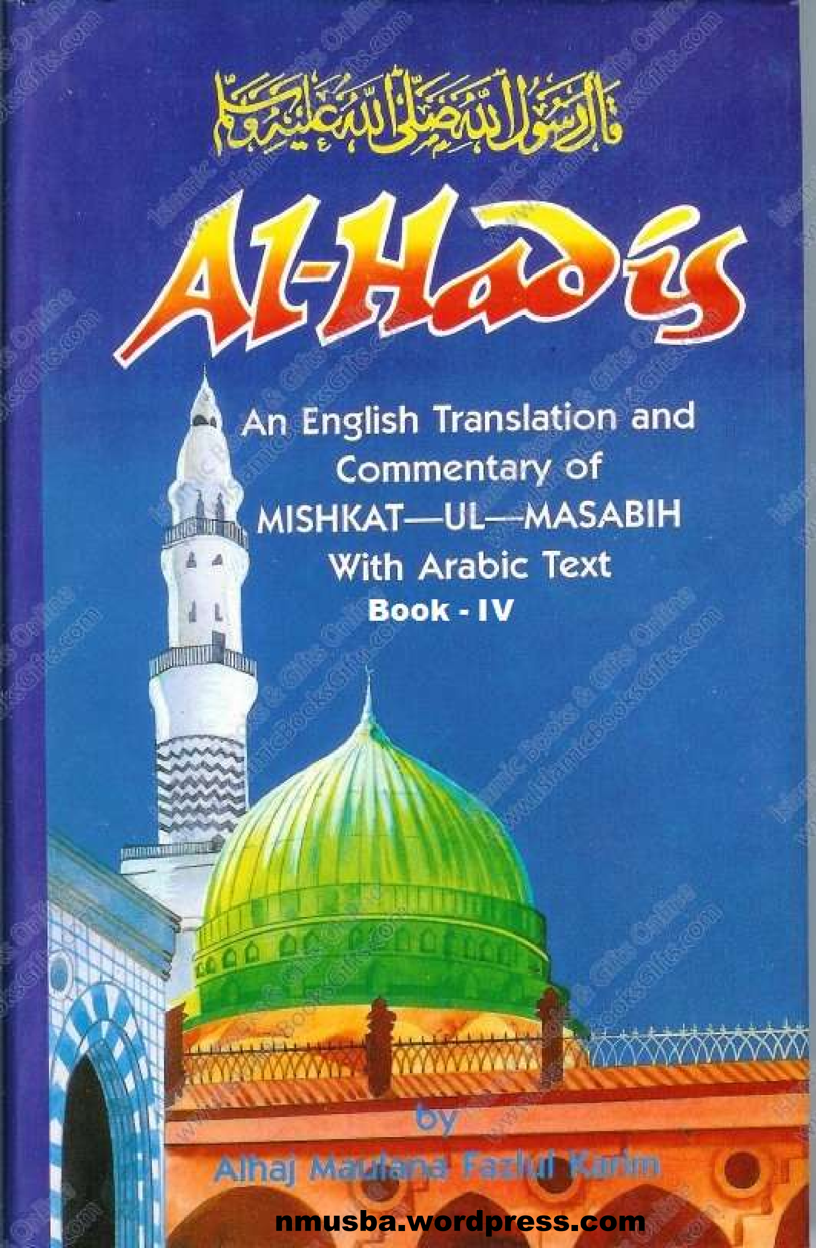
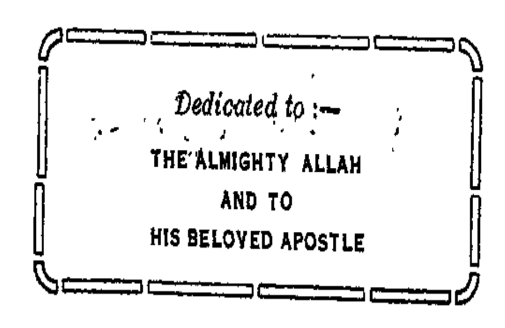

قال رسول الله صلى الله عليه وسلم
Al-Hadis
An English Translation and
Commentary of
MISHKAT—UL—MASABIH
With Arabic Text
Book - IV
by
Alhaj Maulana Fazlul Karim
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# AL-HADIS

## *BOOK IV*

*Recognised as a Library book by D. P. I., Bengal.*

*( Vide Cal. Gazette of 19. 1. 1939 )*



# AL-HADIS

*An English Translation & Commentary with vowel-pointed Arabic Text*

OF

# Mishkat-ul-Masabih

*(Being a collection of the most authentic sayings and doings of the Prophet Muhammad* (P. H.) *selected from the most reliable collections of Hadis Literature, and containing all that an average Muslim or non-Muslim requires to know for guidance in all walks of life.)*

*with*

*suitable arrangements into chapters and sections*

*By*

**AL-HAJ MAULANA FAZLUL KARIM,** M. A., B. L.

*of Bengal Civil Service (Judicial).*

## BOOK IV

*Published by the author himself.*

**1939**

Whatever the Apostle giveth you, take; and whatsoever he forbiddeth you, avoid. 59 : 7Q.

وما آتاكم الرسول فخذوه
وما نهاكم عنه فانتهوا

**First Edition, 1939**



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# PREFACE

Inspite of manifold difficulties and great financial embarrassments, thanks to the Almighty Allah that He has enabled me to bring out within so short a time the fourth book of 'Al-Hadis'. This book contains the Holy Prophet's sayings relating to the events before and after the Doomsday, the graphic descriptions of the Day of Resurrection, the accountability of our actions in the next world and the rewards in Paradise and punishments in Hell. Besides these, the life, character and conduct of the Holy Prophet and some of his prominent companions have been dealt with. There are leading articles on the life of the Holy Prophet showing him an excellent ideal in all aspects of human life and on the inner meanings of the life after death, and of its gifts and chastisements.

I have tried to present the real Islam before the readers with the best of my abilities, however humble and imperfect they might be. My labours in all these strenuous years will be amply rewarded if even a few people only are inspired by the perusal of these volumes to follow the ideals and instructions left by the greatest man of the world.

In the long journey of study, if it happens that the foot of meditation slipped anywhere from its place, the readers will not, I hope, treat it with severity or contempt, but take guidance from the Source of all truths.

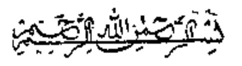
O Allah ! if Thou knowest best that this humble servant of Thee has tried to bring the people to serve Thee and to follow Thy Apostle, reward him with nothing, less than Paradise. If there is any other motive, forgive him, as Thou art Forgiving, Merciful.

Calcutta,
September, 1939.

**F. Karim.**

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# BOOK IV



## CHAPTER XXXIX

### SECTION I

### 2290. Trials and Calamities

The Holy Prophet Muhammad (Peace be on him), being the last in the chain of the prophets that appeared to reclaim lost humanity and guide it to the path of Islam, left nothing which would occur from the time of his death up to the Resurrection about which he did not foretell—39 : 1. Time has proved how some of his prophecies were literally fulfilled and time will prove how the remaining ones will come out to be true. In this book, the prophecies which have been fulfilled and which await fulfilment will be narrated For example, the Holy Prophet said that the Muslims would conquer the Persian and Byzantine empires. It is well-known to every one who has a bit of knowledge in history how the Muslims conquered the empires of the Chosroes and the Cæsars during the Khilafat of the mighty Omar and how truly the prophecy of the Holy Prophet was thus fulfilled. If we turn the pages of history and the pages of the holy traditions, we would unhesitatingly come to the conclusion from the due occurrences of the events foretold by the holy illiterate Prophet that he was no less than a divine messenger, a chosen messenger from the Most High. Had he not been a true Apostle, a World-Prophet, and the last of the teachers and had he not been divinely inspired, this mighty and magnificent pronouncement attended with fulfilment after his death could not have been made within the given circle of human ingenuity and human knowledge. The vast book of nature, previous and future, was placed before him by Divine Wisdom, and thus he could learn the events and calamities that would come to pass from the time of his

death up to the Day of Resurrection. If we can believe the traditions relating to the unseen events after his death, we can also naturally believe the traditions concerning the events that will occur before the Resurrection or the Doomsday. There will come an hour in which this world will meet with destruction with the destruction of all its natural phenomena such as the sun, moon, stars, rivers, etc. The Holy Prophet narrated the events and signs of this hour.

**Contents :** Calamities will be in quick succession - 39 : 2 ; Iman and trust will be weakest—39 : 3 ; there will be innovations ; the people will be devils ; the best course in trials is to remain attached to Jama'at and Imam even though the Imam oppresses—39 : 4 ; Iman will be weak and the world will be preferred to next world—39 : 5 ; in trials, seclusion is best—39 : 6 ; and everybody should mind his own business—39 : 7 ; and give up the affairs of the public 39 : 19 ; calamities will fall on Muslims—39 : 8 ; Muslims will be destroyed by the Quraish - 39 : 9 ; distance will be short and murders will prevail—39 : 10, 11 ; fight will continue among Muslims—39 : 15 ; true Islam will exist during the first 30 to 37 years after Prophet's death—39 : 16, 29 ; Dajjal will appear with bogus paradise and hell 39 : 17 ; famine, murder and death will prevail in Medina 39 : 18 ; treaties and trusts will be broken—39 : 19 ; Arabs will meet with calamities—39 : 23, 26 ; tongue will be bitter than swords in latter days—39 : 24 ; the dutiful men are the friends of the Prophet—39 : 25 ; two parties—believers and hypocrites - among the Muslims will encounter Dajjal 39 : 25 ; before the Hour, 30 false prophets will appear, one party of the Muslims will join with the polytheists against one party of the Muslims, and one party will worship idols—39 : 28 ; Prophet is the last prophet - 39 : 28 ; Muslims will follow in daily duties the Jews and the Christians 39 : 30.

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1. **Huzaifa** reported : The Messenger of Allah took a stand among us in which he did not omit anything that will occur in that place of his up to the occurrence of the Hour but narrated it. Whoso got it to memory remembered it, and whoso did not remember it forgot it. These companions of mine learnt it, and there will occur someting therefrom which

عَنْ حُذَيْفَةَ قَالَ قَامَ فِينَا رَسُولُ اللهِ صلعم مَقَامًا مَا تَرَكَ شَيْئًا يَكُونُ فِي مَقَامِهِ ذٰلِكَ إِلَى قِيَامِ السَّاعَةِ إِلَّا حَدَّثَ بِهِ حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ قَدْ عَلِمَهُ أَصْحَابِي هٰؤُلَاءِ وَإِنَّهُ لَيَكُونُ مِنْهُ الشَّيْءُ قَدْ نَسِيتُهُ

I forgot. It was shown to me and then I remembered it just as a man remembers the face of a man when he remains absent from him, and when afterwards he sees him, he remembers him. —*Agreed*

فاراه فاذكره كما يذكر الرجل وجه الرجل اذا غاب عنه ثم اذا راه عرفه
(متفق عليه)

2. **Same** reported : I heard the Messenger of Allah say : Trials will be presented before hearts like wood after wood of a mat.[2291] Whichever heart drinks them, a black spot will be impressed therein ; and whichever heart denies them, a white spot will be impressed therein, till they will produce two hearts; (one will be) white like a marble stone. No calamity will be able to injure it so long as the heavens and the earth exist. And another (heart) will be black, dirt-coloured like a water pot turned down. It will know no good, nor will deny evil except what will be given as drink from its passions.[2291a] —*Muslim.*

عنه قال سمعت رسول الله صلعم يقول تعرض الفتن على القلوب كالحصير عودا عودا فاى قلب اشربها نكتت فيه نكتة سوداء واى قلب انكرها نكتت فيه نكتة بيضاء حتى تصير على قلبين ابيض مثل الصفا فلا تضره فتنة ما دامت السموت والارض والاخر اسود مربادا كالكوز مجخيا لا يعرف معروفا ولا ينكر منكرا الا ما اشرب من هواه (مسلم)

3. **Same** reported that the Messenger of Allah narrated to us two traditions. I have seen one of the two[2292] and I have

عنه قال حدثنا رسول الله صلعم حديثين رايت احدهما وانا انتظر الاخر

2291. Just as a piece of wood follows another piece of wood in a mat or bed, calamities and trials also will appear one after another in quick succession.

2291a. Good actions imprint in the soul of a man such white spots as are transparent. Such kind of hearts cannot be perturbed at the advent of any calamity. On the other hand, the case of an impious heart is otherwise. It is subject to fear even of a needle.

2292. One event has taken place, while another has not yet come to pass.

been waiting for the other.[2293] He narrated to us that trust came down to the recess of the hearts of men and they afterwards learnt from the Quran and then they learnt from sunnat. And he narrated to us as regards its disappearance. He said: A man will sleep a sleep and then the trust will be taken out of his heart. Its mark will occur like the mark of a dot. Afterwards he will sleep a sleep and it will be taken out. Its marks will then remain like the mark of a blister, like (that of) a hot coal which you have placed upon your foot and then it has got mark. You see it swelling high with nothing therein. And the people will get up at morn to carry on trade, and there will be hardly any who will pay up the trust. It will be said: Verily there is a trust-worthy man in so and so; and it will be said to a man: How wise is he! how skilful is he! how decent is he, while in his heart there will be no faith to the weight of a mustard seed.[2294] —*Agreed.*

حَدَّثَنَا اَنَّ الْاَمَانَةَ نَزَلَتْ فِيْ جَذْرِ
قُلُوْبِ الرِّجَالِ ثُمَّ عَلِمُوْا مِنَ الْقُرْاٰنِ
ثُمَّ عَلِمُوْا مِنَ السُّنَّةِ وَحَدَّثَنَا عَنْ رَفْعِهَا
قَالَ يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ
الْاَمَانَةُ مِنْ قَلْبِهِ فَيَظَلُّ اَثَرُهَا مِثْلَ
اَثَرِ الْوَكْتِ ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ
فَيَبْقَى اَثَرُهَا مِثْلَ اَثَرِ الْمَجْلِ كَجَمْرٍ
دَحْرَجْتَهُ عَلَى رِجْلِكَ فَنَفِطَ فَتَرَاهُ
مُنْتَبِرًا وَلَيْسَ فِيْهِ شَيْءٌ وَيُصْبِحُ النَّاسُ
يَتَبَايَعُوْنَ وَلَا يَكَادُ اَحَدٌ يُؤَدِّي
الْاَمَانَةَ فَيُقَالُ اِنَّ فِيْ فُلَانٍ رَجُلًا
اَمِيْنًا وَيُقَالُ لِلرَّجُلِ مَا اَعْقَلَهُ وَمَا
اَظْرَفَهُ وَمَا اَجْلَدَهُ وَمَا فِيْ قَلْبِهِ
مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ اِيْمَانٍ
( مُتَّفَقٌ عَلَيْهِ )

2293. Here trust and faith have been meant. Faith will be taken gradually from the hearts of men and hence the people will be careless in obeying the Holy Quran and Hadis.

2294. People in latter times shall be treacherous, and no regard shall be attached to payment of trusts, and deception and deceit will be the order of the time. If fortunately a man is found with a grain of trust,he will be singled out and respected. Those who will have no faith and trust will be regarded by the people as intelligent and tacktful.

4. **Same** reported : The people were asking the Messenger of Allah of virtues, and I was asking him of evils fearing lest they should overtake me. I asked : O Ms. of Allah ! certainly we were in ignorance and corruption. Then Allah brought this good for us. Will there be corruption after this good ? 'Yes' replied he. I asked : Will there be good after that corruption ? 'Yes' replied he, 'there will be darkness therein'. I asked : What is darkness?[2295] He said : A people who will introduce ways other than my ways and will have guidance other than my guidance. You will recognise some of them and deny (others). I asked : Will there be corruption after that good ? 'Yes' replied he, 'there will be those who will invite towards the doors of Hell. Whoso will respond to them towards them, they will throw him therein'. I asked : O Ms. of Allah ! give their description to us. He said : They will be of our people and they will speak with our tongues. I asked : What do you enjoin me if that reaches me ? He replied : You shall stick to the united body of

عَنْهُ قَالَ كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللهِ صلعم عَنِ الْخَيْرِ وَكُنْتُ اَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ اَنْ يُدْرِكَنِي قُلْتُ يَا رَسُولَ اللهِ اِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ فَجَاءَنَا اللهُ بِهٰذَا الْخَيْرِ فَهَلْ بَعْدَ هٰذَا الْخَيْرِ مِنْ شَرٍّ قَالَ نَعَمْ قُلْتُ وَهَلْ بَعْدَ ذٰلِكَ الشَّرِّ مِنْ خَيْرٍ قَالَ نَعَمْ وَفِيهِ دَخَنٌ قُلْتُ وَمَا دَخَنُهُ قَالَ قَوْمٌ يَسْتَنُّونَ بِغَيْرِ سُنَّتِي وَيَهْدُونَ بِغَيْرِ هَدْيِي تَعْرِفُ مِنْهُمْ وَتُنْكِرُ قُلْتُ فَهَلْ بَعْدَ ذٰلِكَ الْخَيْرِ مِنْ شَرٍّ قَالَ نَعَمْ دُعَاةٌ عَلَى اَبْوَابِ جَهَنَّمَ مَنْ اَجَابَهُمْ اِلَيْهَا قَذَفُوهُ فِيهَا قُلْتُ يَا رَسُولَ اللهِ صِفْهُمْ لَنَا قَالَ هُمْ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِاَلْسِنَتِنَا قُلْتُ فَمَا تَأْمُرُنِي اِنْ اَدْرَكَنِي ذٰلِكَ قَالَ تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ

2295. Dakhan means vapour or cloud which signifies darkness. In latter times, there will prevail good mixed with evil and not absolute good. There will be no purity of intention and no true pious man. The so-called pious men will have mixed good and evil as they will have no strong faith in things unseen.

the Muslims and their leader I asked : If they have no united body and no leader ? He said : Then keep aloof entirely form those parties though you will be in the midst of the stem of a tree till death overtakes you while you will remain upon that (condition). *Agreed upon it. And in a narration of Muslim, he said* : There will be leaders after me who will neither lead according to my guidance, nor will they work according to my ways ; and there will soon rise up among them some men whose hearts will be the hearts of the devils in bodies of men. Huzaifah said : I asked : How shall I work, O Prophet of Allah, if I reach that ? He said : You shall hear and obey the ruler though your back is beaten and your property is taken. So hear and obey.

وَإِمَامَهُمْ قُلْتُ فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ قَالَ فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ قَالَ يَكُونُ بَعْدِي أَئِمَّةٌ لَا يَهْتَدُونَ بِهُدَايَ وَلَا يَسْتَنُّونَ بِسُنَّتِي وَسَيَقُومُ فِيهِمْ رِجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ قَالَ حُذَيْفَةُ قُلْتُ كَيْفَ أَصْنَعُ يَا رَسُولَ اللهِ إِنْ أَدْرَكْتُ ذَلِكَ قَالَ تَسْمَعُ وَتُطِيعُ الْأَمِيرَ وَإِنْ ضُرِبَ ظَهْرُكَ وَأُخِذَ مَالُكَ فَاسْمَعْ وَأَطِعْ

5. **Abu Hurairah** reported that the Messenger of Allah said : Hasten on with works in the midst of calamities like a part of the dark night. A man will get up a believer at morn and an unbeliever at dusk ; and a believer at dusk, and an unbeliever at morn.[2296] He will sell his religion in exchange of the frail goods of this world.

—*Muslim.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ بَادِرُوا بِالْأَعْمَالِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا ( مُسْلِمٌ )

2296. It means that a man will get up in the morning and recognise a thing as unlawful which has been made unlawful by Allah and His Prophet, but in the evening he will regard the unlawful thing as lawful owing to laxity of belief.

6. **Same** reported that the Messenger of Allah said: There will soon appear calamities in which one sitting will be better than one standing, and one standing will be better than one walking, and one walking will be better than one running.[2297] Whoso will seek to come near them, they will overtake him; whoso will find a refuge or shelter, let him take refuge to it. *Agreed upon it, and in a narration of Muslim*, he said: Trials will come to pass in which one sleeping will be better than one awake, and one awake better than one standing, and one standing better than one running. So whoso will find a refuge or shelter, let him take refuge to it.

عنه قال قال رسول الله صلعم ستكون
فتن القاعد فيها خير من القائم
والقائم فيها خير من الماشي والماشي
فيها خير من الساعي من تشرف لها
تستشرفه فمن وجد ملجأ او معاذا
فليعذ به متفق عليه وفي رواية
لمسلم قال تكون فتنة النائم
فيها خير من اليقظان واليقظان فيها
خير من القائم والقائم فيها خير
من الساعي فمن وجد ملجأ او معاذا
فليستعذ به

7. **Abu Bakrah** reported that the Messenger of Allah said: Verily trials will soon come to pass. Behold! again the trials will come to pass. Behold! again the trials will come to pass. One sitting therein will be better than one walking, and one walking will be better than one running towards them. Behold! when they will come to pass, let him who has got camel be attached to his camel, and let him who has got sheep be attached to

عن ابي بكرة قال قال رسول
الله صلعم انها ستكون فتن الا ثم
تكون فتن الا ثم تكون فتن القاعد
فيها خير من الماشي والماشي فيها
خير من الساعي اليها الا فاذا وقعت
فمن كان له ابل فليلحق بابله
ومن كان له غنم فليلحق بغنمه
ومن كانت له ارض فليلحق بارضه

2297. None should come near the trials when they will come to pass. The trials will be so wide-spread that any attempt to check them will meet with failure.

his sheep, and let him who has got lands be attached to his lands.[2298] A man asked : O Ms. of Allah ! inform me about one who will have neither camel, nor sheep, nor lands. He said : He should take his sword and sharpen its edge upon a stone and let him gain victory if it is possible. O Allah ! have I communicated (thrice) ? A man asked : O Ms. of Allah ! inform me in case I am disliked till I am carried to one of the mountains and then a man strikes me with his sword, or an arrow comes and kills me. He said : He will return with his sin and your sin, and he will be one of the inmates of the Fire.

—*Muslim.*

قَالَ رَجُلٌ يَا رَسُولَ اللهِ أَرَأَيْتَ مَنْ لَمْ تَكُنْ لَهُ إِبِلٌ وَلَا غَنَمٌ وَلَا أَرْضٌ قَالَ يَعْمِدُ إِلَى سَيْفِهِ فَيَدُقُّ عَلَى حَدِّهِ بِحَجَرٍ ثُمَّ لِيَنْجُ إِنِ اسْتَطَاعَ النَّجَاءَ اللَّهُمَّ هَلْ بَلَّغْتُ ثَلَاثًا فَقَالَ رَجُلٌ يَا رَسُولَ اللهِ أَرَأَيْتَ إِنْ أُكْرِهْتُ حَتَّى يُنْطَلَقَ بِي إِلَى أَحَدِ الصَّفَّيْنِ فَضَرَبَنِي رَجُلٌ بِسَيْفِهِ أَوْ يَجِيءُ سَهْمٌ فَيَقْتُلُنِي قَالَ يَبُوءُ بِإِثْمِهِ وَإِثْمِكَ وَيَكُونُ مِنْ أَصْحَابِ النَّارِ (مُسْلِمٌ)

8. **Osamah-b-Zaid** reported that the Holy prophet ascended a lofty place out of the lofty places of Medina and said : Do you see what I see ? 'No' replied they. He said : Certainly I am seeing trials falling down in the midst of your houses like the shower of rain. —*Agreed.*

عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ أَشْرَفَ النَّبِيُّ صلعم عَلَى أُطُمٍ مِنْ آطَامِ الْمَدِينَةِ فَقَالَ هَلْ تَرَوْنَ مَا أَرَى قَالُوا لَا قَالَ فَإِنِّي لَأَرَى الْفِتَنَ تَقَعُ خِلَالَ بُيُوتِكُمْ كَوَقْعِ الْمَطَرِ (مُتَّفَقٌ عَلَيْهِ)

9. **Abu Hurairah** reported that the Messenger of Allah said : The destruction of my followers will be in the hands of the young men of the Quraish.

—*Bukhari.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم هَلَكَةُ أُمَّتِي عَلَى يَدَيْ غِلْمَةٍ مِنْ قُرَيْشٍ (الْبُخَارِيُّ)

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2298. At such a time, people should remain aloof from society and should remain attached to their own respective business. The shepherds should then flock their sheep and the land-owners should then cultivate their lands.

10. **Same** reported that the Ms. of Allah said: Time will draw near,[2298a] and learning will come to an end, and troubles will appear, and niggardliness will be met, and anxiety will increase. They asked: And what is anxiety? He said: Murder. —*Agreed.*

عنه قال قال رسول الله صلعم يتقارب الزمان ويقبض العلم وتظهر الفتن ويلقى الشح ويكثر الهرج قالوا وما الهرج قال القتل ( متفق عليه )

11. **Same** reported that the Ms. of Allah said: By One in whose hand there is my life, the world will not come to an end till a day comes over men in which the murderer will not know for what he murdered, nor the murdered one for which he was murdered. He was questioned: How will that occur? He said: Anxiety; the murderer and the murdered will be in the fire.[2299] —*Muslim.*

عنه قال قال رسول الله صلعم والذي نفسي بيده لا تذهب الدنيا حتى يأتي على الناس يوم لا يدري القاتل فيم قتل ولا المقتول فيم قتل فقيل كيف يكون ذلك قال الهرج القاتل والمقتول في النار ( مسلم )

12. **Ma'qal-b-Yasar** reported that the Ms. of Allah said: Worship in anxiety is like migration to me.[2300] —*Muslim.*

عن معقل بن يسار قال قال رسول الله صلعم العبادة في الهرج كهجرة إلي ( مسلم )

13. **Zubair-b-Adi** reported: We came to Anas-b-Malek and complained to him of what we

عن الزبير بن عدي قال أتينا أنس بن مالك فشكونا إليه

2298a. Time will draw near means that there will be speedy communications which will lessen time and space. It may mean also that the Hour of the Resurrection will soon come and that the people will take time as short as they will live in happiness.

2299. At this time, murders will be frequent, and there will be no distinction whether the victim is guilty or innocent. There will, therefore, be no peace in the world but a constant fight amongst men.

2300. A Muslim who is in the hand of the enemy or lives in confinement or restraint and still adheres patiently to divine service, gets rewards equivalent to hijrat from one's own country for the sake of religion. This was the case with some Muslims who fell in the hands of the Quraish but still kept Islam burning within their hearts.

met from Hajjaj. He said : Be patient, and verily there will come over you no time except one after it which will be worse than it, till you meet your Lord. I heard it from your Prophet.

—*Bukhari.*

ما نلقى من الحجاج فقال اصبروا
فانه لا يأتي عليكم زمان الا الذي
بعده اشر منه حتى تلقوا ربكم
سمعته من نبيكم صلعم (البخاري)

14. **Huzaifah** reported : I know not whether my companions forgot or they feigned to forget. By Allah, the Apostle of Allah did not omit (to mention) about a creator of an innovation (lasting) till the end of the world, whose companions will number up to three hundred and more except that he described him for us with his name and the name of his father and the name of his tribe. —*Abu Daud.*

عن حذيفة قال والله ما ادري
انسي اصحابي ام تناسوا والله ما ترك
رسول الله صلعم من قائد فتنة الى ان
تنقضي الدنيا يبلغ من معه ثلثمائة
فصاعدا الا قد سماه لنا باسمه واسم
ابيه واسم قبيلته (ابو داؤد)

15. **Saoban** reported that the Messenger of Allah said : Verily I fear for my people the misguided leaders ; and when the sword will be placed among my people, it will not be raised up from them up to the Resurrection Day.[2301]

—*Abu Daud, Tirmizi.*

عن ثوبان قال قال رسول الله صلعم
انما اخاف على امتي الائمة المضلين
واذا وضع السيف في امتي لم يرفع
عنهم الى يوم القيمة
(ابو داؤد والترمذي)

16. **Safinah** reported : I heard the Holy Prophet say : There will be Khilafat for thirty years and then there will be kingdom. *Safinah said afterwards : Count two years of the Khilafat*

عن سفينة قال سمعت النبي صلعم
يقول الخلافة ثلثون سنة ثم يكون
ملكا ثم يقول سفينة امسك خلافة

2301. It means that when fight will commence among the Muslims, it will never cease till the end of the world. This commenced at the time of Osman who was murdered by some of the Muslims.

*of Abu Bakr and ten years of the Khilafat of Omar, and twelve years of Osman and six years of Ali.* 2301a

—*Ahmad, Tirmizi, Abu Daud.*

أبي بكر سنتين وخلافة عمر عشرة وعثمان اثنتي عشرة وعلي ستة

( أحمد والترمذي وأبو داود )

17. **Huzaifah** reported I asked : O Ms. of Allah ! will there occur corruption after this good, as there was corruption before it ? 'Yes' replied he. I asked : What will then be the protection ? "Sword" replied he. I asked : And will there remain anything after the sword ? 'Yes' said he, 'there will be rule over the ruins and sun-shine over darkness. I asked : What next ? He said : Afterwards there will appear those who will call to misguidance. If there be then a viceroy for Allah in the world, he will whip your back and take your property. Obey him, or else you should die grinding against the stem of a tree. I asked : What next ? He replied : Thereafter there will appear Dajjal with whom there will be river and fire. Whoso will fall in his fire, his reward will be certain and his sin will be put down ; and whoso will fall in his river, his sin will be certain and his reward will be

عن حذيفة قال قلت يا رسول الله أيكون بعد هذا الخير شر كما كان قبله شر قال نعم قلت فما العصمة قال السيف قلت وهل بعد السيف بقية قال نعم تكون إمارة على أقذاء وهدنة على دخن قلت ثم ماذا قال ثم ينشأ دعاة الضلال فإن كان لله في الأرض خليفة جلد ظهرك وأخذ مالك فأطعه وإلا فمت وأنت عاض على جذل شجرة قلت ثم ماذا قال ثم يخرج الدجال بعد ذلك معه نهر ونار فمن وقع في ناره وجب أجره وحط وزره ومن وقع في نهره وجب وزره وحط أجره قلت ثم ماذا قال ثم ينتج

2301a. It appears from historical facts that the prophecy was literally fulfilled. 30 years complete up to the end of the reign of Hazrat Hasan. Hazrat Abu Bakar ruled for 2 ys. 4 ms., Omar 10 ys. 6 ms., Osman 12 ys., Ali 4 ys. 9 ms. and Hasan 5 months. Had the prophet not been a messenger of Allah, he could not have foretold all these things.

put down, I asked : What next? He said : Then a colt will be born and it will not be used for riding till there comes the Hour.[2302] And in a narration, he said : There will be sunshine over darkness and unity over disintegration. I asked : O Ms. of Allah ! sunshine over darkness—what is it? He replied : The hearts of men will not return to what they were upon.[2303] I asked : Will there be evil after this good? He said : A blind and deaf trial[2304] over which there will be those who will call to the doors of the Fire. O Huzaifah, if you die grinding against the stem (of a tree), it will be better for you than to follow one of them.[2305]

—*Abu Daud*.

المهر فلا يركب حتى تقوم الساعة وفي رواية قال هدنة على دخن وجماعة على اقذاء قلت يا رسول الله الهدنة على دخن ما هي قال لا ترجع قلوب اقوام على الذي كانت عليه قلت هل بعد هذا الخير شر قال فتنة عمياء صماء عليها دعاة على ابواب النار فان مت يا حذيفة وانت عاض على جذل خير لك من ان تتبع احدا منهم (ابوداود)

18. **Abu Zarr** reported : One day I rode behind the Apostle of Allah upon an ass. When we crossed the houses of Medina, he said : O Abu Zarr ! how

عن ابي ذر قال كنت رديفا خلف رسول الله صلعم يوما على حمار فلما جاوزنا بيوت المدينة قال

2302. It means that the Resurrection will be very near after the appearance of Dajjal. If a colt is born at the time of Dajjal, it will not be fit for riding at the time when the Resurrection will come to pass.

2303. Hudnah stands for peace and comfort, and dukhan for difficulties and troubles. Qaza means something which falls in eye. The underlying meaning is that there will be peace or negotiations of peace founded upon hypocrisy and distrust, and that there will be outward prosperity with internal troubles and dissensions just as dirt troubles the eye from within though nothing is seen from outside.

3304. In these trials, nobody will see what is right and nobody will hear what is just.

2005. Whoso will obey Dajjal will be put to his paradise which will be nothing but hell, and whoso will not obey him will be put to his hell which will be nothing but paradise.

will it be with you when hunger will prevail in Medina? You will get up from your bed and will not be able to reach your mosque till hunger will drive you to utmost hardship. I replied: Allah and His Apostle know best. He said: Hold control, O Abu Zarr. He asked How will it be with you, O Abu Zarr, when death[2306] will prevail in Medina? A house will be equal to a servant (in value), so much so that a grave will be purchased in exchange of a servant. I said: Allah and his Apostle know best. He said. O Abu Zarr, keep patience. He asked: How will it be with you, O Abu Zarr, when there will prevail in Medina murder of which the blood will cover the stones of Zait?[2307] I said: Allah and his Apostle know best. He said: You will then go to one from whom you have come.[2308] I asked: Shall I put on lance? He said: You will then be a partner with the people. I asked: O Ms. of Allah! how shall I act? He said: If you fear that the brilliance of sword

كيف بك يا أبا ذر إذا كان بالمدينة
جوع تقوم عن فراشك ولا تبلغ
مسجدك حتى يجهدك الجوع
قلت الله ورسوله أعلم قال تعفف
يا أبا ذر قال كيف بك يا أبا ذر
إذا كان بالمدينة موت يبلغ البيت
العبد حتى أنه يباع القبر بالعبد
قلت الله ورسوله أعلم قال تصبر
يا أبا ذر قال كيف بك يا أبا ذر
إذا كان بالمدينة قتل تغمر الدماء
أحجار الزيت قلت الله ورسوله
أعلم قال تأتي من أنت منه
قلت وألبس السلاح قال شاركت
القوم إذا قلت فكيف أصنع
يا رسول الله قال إن خشيت أن
يبهرك شعاع السيف فألق ناحية

2806. Hunger means famine and draught which will break out at Medina. Death signifies diseases of virulent type.

2307. Zait is a place near Medina. It is said that the battle of Imam Hussain with Yezid has been meant here. At that time, there was indiscriminate murders at Medina after the battle of Kerbala. When Yezid was going to attack Medina, he died on the way.

2408. It signifies that one should at that time follow the Holy Prophet from whom he has got his religion. Some say that at that time one should go to his relative or to his Imam.

will puzzle you, throw a corner of your cloth upon your face that it may stone for your sins and his sins.[2308a] —*Abu Daud.*

ثوبك على وجهك ليبوء بإثمك وإثمه (ابو داود)

19. **Abdullah-b-Amr** reported that the Holy Prophet said: How will it be with you[2309] when you will be left in the midst of the wicked people whose covenants and trusts will be loose and who will differ and become like this (and he joined his fingers)? He asked: What then do you enjoin me with? He replied: Take to what you know and leave what you know not, take to your own affairs and take care of the general public. And in a narration: Keep to thy house and hold thy tongue to thyself, and take what thou recogniseth, and give up what thou knoweth not, and mind thy own business, and give up the affairs of the public.[2310] —*Tirmizi (correct).*

عن عبد الله بن عمرو أن النبي صلعم قال كيف بك إذا أبقيت في حثالة من الناس مرجت عهودهم وأماناتهم واختلفوا فكانوا هكذا وشبك بين أصابعه قال فبم تأمرني قال عليك بما تعرف ودع ما تنكر وعليك بخاصة نفسك وإياك وعوامهم وفي رواية الزم بيتك واملك عليك لسانك وخذ ما تعرف ودع ما تنكر وعليك بأمر خاصة نفسك ودع أمر العامة

الترمذي (صحيح)

20. **Abu Musa** reported from the Holy Prophet who said: Just before the Hour there will occur trials like

عن أبي موسى عن النبي صلعم أنه قال إن بين يدي الساعة

2308a. It will be better to remain within houses at that time and not to fight. It is said that this prophecy has got reference to the battle of Hurrah that took place in 33 A. H.

2309. Husalah means fragment, sediment or refuse. Here the worst people have been meant by the word.

2310. In trials, mixing with the people is generally bad for a weak man of weak faith. Mixing in the society has, however, been recommended by the Holy Prophet in another tradition (1 : 76).

portions of dark night. A man will get up therein at morn a believer and at dusk an unbeliever; and he will get up at dusk a believer and at morn an unbeliever. One sitting therein will be better than one standing, and one walking therein will be better than one running. So break therein your arrows to pieces and cut therein your bows and strike your sword against the stone. If one comes to some one of you (for killing), let him become like the best of the two sons of Adam.[2311] Abu Daud narrated it. And in his another narration, he mentioned up to his saying "better than one running." Afterwards they asked: What do you order us? He replied: Become the beds of your houses.[2312]

فتنا كقطع الليل المظلم يصبح الرجل فيها مؤمنا ويمسى كافرا ويمسى مؤمنا ويصبح كافرا القاعد فيها خير من القائم والماشى فيها خير من الساعى فكسروا فيها قسيكم وقطعوا فيها اوتاركم واضربوا سيوفكم بالحجارة فان دخل على احد منكم فليكن كخير بنى ادم رواه ابوداؤد وفى رواية له ذكر الى قوله خير من الساعى ثم قالوا فما تامرنا قال كونوا احلاس بيوتكم

21. **Abu Musa** reported that the Ms. of Allah said about the trial: Break your arrows therein to pieces, and cut your bows therein, and keep therein to the midst of your houses, and be like the son of Adam.[2313]

—*Tirmizi* (*Correct, Rare*)

عن ابى موسى ان رسول الله صلعم قال فى الفتنة كسروا فيها قسيكم وقطعوا فيها اوتاركم والزموا فيها اجواف بيوتكم وكونوا كابن ادم

الترمذى (صحيح غريب)

22. **Omme Malek-al-Bahjiyyah** reported that the Apostle

عن ام مالك البهزية قالت ذكر

2311. In these trials, man will be always changing, sometimes a believer and sometimes an unbeliever, sometimes a trustworthy man and sometimes a treacherous man. In this state of things, the man of faith should keep patience and keep aside the instruments of war. If anybody comes to fight with him without any provocation, he should be like Habil (Abel) who was murdered by his brother Qabil (Cain), son of Adam.

2312. Remain within the houses at that time in order to save faith.

2313. The son meant here is Habil (Abel).

of Allah described a trial and brought it near. I asked : O Ms. of Allah ! who will be the best of men therein ? He replied : A man who will pay the dues of his quadrupeds and will worship his Lord,[2314] and a man who will be holding the head of his horse giving threat to the enemy who will also give him threat. —*Tirmizi.*

رسول الله صلعم فتنة فقربها قلت يا رسول الله صلعم من خير الناس فيها قال رجل في ماشيته يؤدي حقها ويعبد ربه ورجل اخذ براس فرسه يخيف العدو ويخوفونه (الترمذي)

23. **Abdullah-b-Amr** reported that the Prophet said : There will soon appear a calamity which will overtake the Arabs. Their murdered men will be in the fire. Tongue therein will be more severe than the attack of sword. —*Tirmizi, Ibn Majah.*

عن عبد الله بن عمرو قال قال رسول الله صلعم ستكون فتنة تستنظف العرب قتلاها في النار اللسان فيها اشد من وقع السيف (الترمذي وابن ماجة)

24. **Abu Hurairah** reported : that the Prophet said : There will soon occur a trial, deaf, dumb and blind. Whoso will come near it, it will overtake him, and the using of tongue therein will be like the attack of sword. —*Abu Daud.*

عن ابي هريرة ان رسول الله صلعم قال ستكون فتنة صماء بكماء عمياء من اشرف لها استشرفت له واشراف اللسان فيها كوقع السيف (ابو داود)

25. **Abdullah b-Omar** reported : We were seated near the Prophet who mentioned about the trials and was excessive in narrating them till he narrated the trouble of Ahlas. Some one asked : What is the trouble of Ahlas ?[2315] He said : They are flights and

عن عبد الله بن عمر قال كنا قعودا عند النبي صلعم فذكر الفتن فاكثر في ذكرها حتى ذكر فتنة الاحلاس فقال قائل وما فتنة الاحلاس قال هي هرب

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2314. He will pay zakat and say prayers.

2315. احلاس is the name of something which is spread below a bedding i.e. blanket. It means therefore a bad trial. As a blanket is attached to a bed always, so also this trial will always cling to men.

battles); then the trial of comforts of which the vapour will arise from underneath the feet of a man from the people of my house. He will think that he comes from me but he will not be of me. Verily my friends are the pious. Thereafter, the people will gather (to swear allegiance) to a man like a hip bone upon a rib. Thereafter will arise the black trial which will leave none from this people but will slap him a slap. When it will be said that it (trial) has finished, it will be prolonged. Therein a man will get up a believer at morn and a disbeliever at dusk till the people will be divided into two camps—a camp of faith wherein there will be no hypocrisy and a camp of hypocrisy wherein there will be no faith. When that will occur, wait for Dajjal on that very day or on the following.[2316]
—*Abu Daud*

وحرب ثم فتنة السراء دخنها من تحت قدمي رجل من اهل بيتي يزعم انه مني وليس مني انما اوليائي المتقون ثم يصطلح الناس على رجل كورك على ضلع ثم فتنة الدهيماء لاتدع احدا من هذه الامة الا لطمته لطمة فاذا قيل انقضت تمادت يصبح الرجل فيها مؤمنا ويمسي كافرا حتى يصير الناس الى فسطاطين فسطاط ايمان لانفاق فيه وفسطاط نفاق لاايمان فيه فاذا كان ذلك فانتظروا الدجال من يومه او من غده

(ابوداود)

26. **Abu Hurairah** reported that the Prophet said: Woe to the Arabs for the trials that are near. He who will withhold his hand will get salvation.[2317]
—*Abu Daud*

عن ابي هريرة ان النبي صلعم قال ويل للعرب من شر قد اقترب افلح من كف يده (ابوداود)

2316. It means that people will swear allegiance to a man who is not in any way fit for rule and leadership. It is said that these two camps indicate two towns. Imam Mehdi will remain at Jerusalem and Dajjal at another town. Shah Waliullah of Delhi wrote that the trial of Ahlas was the murder of Abdulla-b-Zubair in the precincts of the Holy Ka'ba, and the trial of comforts is the triump of Mukhtar over the people of Iraq. He claimed rivalry with Muhammad-b-Hanifah.

2317. Ibn Tibi says that it means rebellion at the time of Hazrats Osman, Ali and Muwayiah, and the battle of Kerbala in which Hazrat Imam Hossain was martyred.

27. **Meqdad-b-Aswad** reported : I heard the Ms. of Allah say : Verily the fortunate man will be certainly one who will escape from the turmoils ; verily the fortunate man will be certainly one who will escape from the turmoils ; verily the fortunate man will be certainly one who will escape from the turmoils, and also one who will be tried and then keep patience. Woe (to another) ![2317a] —*Abu Daud.*

عن المقداد بن الاسود قال سمعت رسول الله صلعم يقول ان السعيد لمن جنب الفتن ان السعيد لمن جنب الفتن ان السعيد لمن جنب الفتن ولمن ابتلى فصبر فواها ( ابو داود )

28. **Saoban** reported that the Ms. of Allah said : When the sword will be placed among my followers, it will not be raised up from them up to the Resurrection Day ; and the Hour shall not occur till some of my followers will keep attached to the polytheists, and till some peoples of my followers will worship idols ; and there will soon arise among my followers 30 great liars, every one of whom will think that he is the prophet of Allah, while I am the seal of the prophets ; there will be no prophet after me : and a party of my followers shall not cease to be openly upon truth. Those who will oppose them will not be able to injure them till the order of Allah comes.[2318]

—*Abu Daud, Tirmizi*

عن ثوبان قال قال رسول الله صلعم اذا وضع السيف في امتي لم يرفع عنها الى يوم القيمة ولا تقوم الساعة حتى تلحق قبائل من امتي بالمشركين وحتى تعبد قبائل من امتي الاوثان وانه سيكون في امتي كذابون ثلاثون كلهم يزعم انه نبي الله وانا خاتم النبيين لا نبي بعدي ولا تزال طائفة من امتي على الحق ظاهرين لا يضرهم من خالفهم حتى ياتي امر الله

( ابو داود والترمذي )

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2317a. Woe to another means—woe to one who will remain near the calamities and will be tried by them but will not have patience.

2318. It is thus seen that there will be many men numbering thirty who will claim prophethood. This was the case with Musailamah, Mirza Golam Ahmad of Qadian and others. The Prophet distinctly stated here that he is the seal of the prophets and that there will be no prophet after him. How can the Qadians say, being Muslims, that Mirza Saheb is a prophet after our Prophet ?

29. **Abdullah-b-Mas'ud** reported from the Prophet who said: The mill of Islam will revolve for 35 or 36 or 37 (years). If they (Muslim) are destroyed, then there will be the way of those who met destruction; and if their religion be established for them, it will be established for them for seventy years. I asked: Is it (to be counted) from what remains or from what is past? He replied: From what is past.[2319] —*Abu Daud*

عن عبد الله بن مسعود عن النبي صلعم قال تدور رحى الإسلام لخمس وثلثين أو ست وثلثين أو سبع وثلثين فإن يهلكوا فسبيل من هلك وإن يقم لهم دينهم يقم لهم سبعين عاما قلت أمما بقي أو مما مضى قال مما مضى (ابوداود)

30. **Abu Waqed-al-Laisi** reported that when the Apostle of Allah came out for the battle of Hunain, he passed by a tree of the polytheists who had kept their arms hanging therewith. It was called a hanging tree. They enquired: O Ms. of Allah! make for us a hanging tree just as they have got a hanging tree. The Apostle of Allah said: Glory be to Allah from this just as the people of Moses said: Make for us a god just as they have got a god. By One in whose hand there stands my life, you will surely embark upon the practices of those who were before you. —*Tirmizi.*

عن أبي واقد الليثي أن رسول الله صلعم لما خرج إلى غزوة حنين مر بشجرة للمشركين كانوا يعلقون عليها أسلحتهم يقال لها ذات أنواط فقالوا يا رسول الله صلعم اجعل لنا ذات أنواط كما لهم ذات أنواط فقال رسول الله صلعم سبحان الله هذا كما قال قوم موسى اجعل لنا إلها كما لهم آلهة والذي نفسي بيده لتركبن سنن من كان قبلكم (الترمذي)

2319. In hadis no. 39 : 17, it has been stated that the true Islam will live in the first thirty years. That takes us to the period of the short rule of Hazrat Hasan. Here the period is said to be 35 to 37 years. This period begins, according to the Prophet, from the beginning of Islam The Prophet preached Islam for 23 years. If this period is deducted from 37, there remains a period of 14 years which includes the rules of Hazrat Abu Bakr, Omar and a part of Osman. If this period is taken from the year of the flight, it covers nearly the rules of the four rightly-guided Caliphs. Hazrat Osman was murdered in 35 A. H., the Battle of Camel took place in 36 A. H. and the Battle of Siffin in 37 A. H.

21. **Ibnul-Musayyeb** reported : The first calamity came to pass, that is the murder of Osman, and then there remained nobody from the warriors of Badr. Next the second calamity came to pass, that is the Harrah[2320] and then there remained nobody of the people of Hudaibiyah. Next has come to pass the third calamity which will not be lifted up while there is provision with the people.

—*Bukhari.*

عن ابن المسيب قال وقعت الفتنة الاولى يعنى مقتل عثمان فلم يبق من اصحاب بدر احد ثم وقعت الفتنة الثانية يعنى الحرة فلم يبق من اصحاب الحديبية احد ثم وقعت الفتنة الثالثة فلم ترتفع وبالناس طباخ ( البخارى )

SECTION 2

### 2321. Battles and events before the Hour.

The Holy Prophet foretold by the help of divine knowledge of all the major events including the great battles that would break out after his death and before the Doomsday. Some of the prophecies have been fulfilled and time will prove how the others will come out. Below are some of the prophecies contained in this section.

(1) The Persian and Byzantine empires will be conquered by the Muslims, and there will be no reappearance of these empires up to the Resurrection Day—31 : 38. The Muslims conquered Persia in 16 A. H., Armenia in 17 A. H., Syria and Iraq in 14 A. H., as a result of the battles of Qadessia and Yermuk ; Egypt in the hands of Amr-b-al A's in 17 A. H., and then Tripoli.

(2) The Muslims will conquer Jerusalem—39 : 41. It is well-known how Jerusalem was conquered by Hazrat Omar and how the inhabitants surrendered themselves before the Great Caliph.

2320. This is not a saying of the Prophet but of the narrator. The battle of Harrah took place in 63 A. H. between the people of Medinah and Yezid.

(3) Plague will break out in Arabia—39 : 41. It is a historical fact that after the conquest of Jerusalem, 70,000 Arabs died of plague within three days.

(4) After Hazrat Omar, revolution will begin and it will never cease 39 : 41. History bears testimony how revolution raised up its head at the time of Hazrat Osman who was himself killed in his very house in 35 A. H. by the revolutionaries while he was reading the Holy Quran. Thereafter there were fights between Hazrat Ali and Muwayiah known as the battles of the Camel and Siffin (37 A.H.) near Basrah. Talhah and Jubair were killed in this battle. The fourth Caliph Hazrat Ali got victory and he made Kufa his capital. Thereafter Hazrat Ali was killed in 40 A. H. After that Hazrat Hasan was declared Caliph, but he was soon murdered by poison. Thereafter in the famous battle of Kerbala, Hazrat Hossain was murdered. The horrors of this massacre recur every year in the annual mourning of Muharram. The martyrs spoken in 39 : 55 coming out of Ushar mosque near Basrah may be the martyrs of Kerbala. Then revolutions after revolutions took place and thus the Holy Prophecy was fulfilled.

(5) The Muslims will construct a very prosperous town on the bank of Euphretes (Bagdad) which will be connected by a bridge over the river and which will be destroyed by Banu Qantura (Tartars)—39 : 53. Bagdad was built by the Abbaside Caliph Al-Mansur and developed by the famous Harun al Rashid of the Arabian Nights. The Caliphs of the Abbaside dynasty ruled the vast Islamic kingdom till its capital Bagdad was ransacked by the Tartars in 656 A. H, and the-then Caliph Mu'tasim was killed.

(6) The Muslims will build a town known as Basrah—39 : 54. The town of Basrah was built at the time of the second Caliph.

(7) The Turks will be rulers and Muslims shall fight with them—39 : 33, 51. The Turks ruled vast kingdoms which have been reduced by the last great European war. The Turks also adopted the religion of Islam many centuries ago as they were charmed by its beauty.

(8) There will arise nearly thirty false Prophets—39 : 32. Some so-called prophets have passed away. Musilamah,

the liar claimed prophethood and he was killed during the reign of Hazrat Abu Bakr. Recently Mirza Golam Ahmad of Qadian in the Punjab claimed prophethood and his followers are called the Ahmadis and Qadians.

(9) There will be earthquakes and sinking down of earth—39 : 32. Those who are well-informed know the terrible earthquakes of Quetta in 1935, of Bihar in 1934, of Anatolia in 1939, of Japan and of other places. Thousands died in debris and millions of acres of lands sank down.

(10) Religious learning will disppear. The modern education imparted to the Muslims and the various schemes that are now in the fertile brains of politicians prove the truth of the prophecy. There is hardly one in a thousand who is well-acquainted with religious principles and doctrines. For this reason, general irreligiousness prevails in the country.

(11) People will construct lofty buildings, though the Holy Prophet advised his followers not to raise their buildings high.

(12) There will be general prevalence of murders and revolutions—39 : 32.

(13) Wealth will increase to an enormous measure.

(14) The Arabs will fight with a race whose descriptions have been given—39 : 33.

(16) The Arabs will fight with the Khuzees and Kermenians in Persia and will be victorious—39 : 35.

(17) A man of Kahtan in Yemen will rule over Arabia with an iron hand—39 : 36.

(18) A man named Jahjah will become king over Arabia—3 : 37.

(1) The Muslims will fight with the Jews and become victorious—39 : 35.

(20) Jerusalem will be a most populous town to the detriment of the habitation of Medina—39 : 45.

(21) There will be earthquakes, stone-throwings from heaven and sinking down of earth at Basrah—39 : 54.

22) There will be a war between the Muslims and the Christians on one side and the enemies on the other, and the allies will be victorious - 49 : 49. Thereafter the allies will fight among themselves and the Muslims will be martyrs. Then a first class war will break out between the Muslims and 'Rum' (meaning Christians) in which almost everybody will be killed - 39 : 42, 43. Thereafter the Muslims will conquer Constantinople without arms—39 : 44 47. Then Dajjal will appear—39 : 44 These three great events will come to pass within seven years—39 : 47. Afterwards Jesus Christ will come down from heaven and establish the religion of Islam throughout the world – 39 : 42*

(23) A Negro will destroy the Ka'ba and take out the treasures—39 : 50.

(24) The sun will rise from the west—39 : 32.

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32. **Abu Hurairah** reported that the Apostle of Allah said : The Hour shall not come to pass till two big parties will fight ; a great war will occur between them ; their claim will be the same[2322] till there will appear nearly thirty false Dajjals, every one of them will claim that he is the apostle of Allah ; till learning will become obsolete[2323] and earthquakes will increase and time will draw near and trials will appear and anxiety will increase (and it is murder); and till wealth will increase among you and become enormous ; till the owner of wealth will be searching for one fit for accepting zakat; till he will present it and he to whom

عن ابى هريرة ان رسول الله صلعم
قال لا تقوم الساعة حتى تقتتل فئتان
عظيمتان تكون بينهما مقتلة عظيمة
دعواهما واحدة وحتى يبعث دجالون
كذابون قريب من ثلثين كلهم يزعم
انه رسول الله حتى يقبض العلم
ويكثر الزلازل ويتقارب الزمان ويظهر
الفتن ويكثر الهرج وهو القتل وحتى
يكثر فيكم المال فيفيض حتى يهم رب
المال من يقبل صدقته وحتى يعرضه
فيقول الذى يعرضه عليه لا ارب لى به

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* Other events will be narrated in the next sections.

2322. Here some of the signs previous to the Doomsday have been foretold by the Holy Prophet. Some say that by the great war here is meant the fight between Hazrats Ali and Muawiyah.

2323. Learning signifies religious learning.

it will be presented will say, "I have no want for it"; till the people will construct lofty buildings; till a man will pass by the grave of a man and say 'Woe to me for his place'; and till the sun will rise from the west, and when it will rise and the people will see it, they will all believe and that will occur when faith of a soul will not benefit it as it did not believe before, nor did it acquire any good in its faith. And the Hour must come when two men have spread their clothes in front of them and they have not yet sold it, nor have they kept it folded; and the Hour must come when a man has gone with the milk of his milch camel but he has not yet drunk it, and the Hour must come when he will be constructing his fountain without taking any drink (as yet) therein; and the Hour must come when he has just raised up his morsel to his mouth but has not yet eaten it.[2334] —*Agreed*

وَحَتَّى يَتَطَاوَلَ النَّاسُ فِي الْبُنْيَانِ وَحَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ يَا لَيْتَنِي مَكَانَهُ وَحَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَاِذَا طَلَعَتْ وَرَآهَا النَّاسُ اٰمَنُوا اَجْمَعُونَ فَذٰلِكَ حِينَ لَا يَنْفَعُ نَفْسًا اِيمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ اَوْ كَسَبَتْ فِي اِيمَانِهَا خَيْرًا وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا فَلَا يَتَبَايَعَانِهِ وَلَا يَطْوِيَانِهِ وَلَتَقُومَنَّ السَّاعَةُ وَقَدِ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهِ فَلَا يَطْعَمُهُ وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يَلِيطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ اُكْلَتَهُ اِلَى فِيهِ فَلَا يَطْعَمُهَا (مُتَّفَقٌ عَلَيْهِ)

33. **Same** reported that the Apostle of Allah said: The Hour shall not occur till you fight with a people whose shoes will be of fur, and till you fight with the Turks, small of eyes, red of faces and flat of noses, as if their faces are like shields of double leather. —*Agreed*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعْرُ وَحَتَّى تُقَاتِلُوا التُّرْكَ صِغَارَ الْاَعْيُنِ حُمْرَ الْوُجُوهِ ذُلْفَ الْاُنُوفِ كَاَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ (مُتَّفَقٌ عَلَيْهِ)

2334. The last sentences mean that the Hour shall come all on a sudden when the people of the world will remain engaged in their respective works.

34. **Same** reported that the Apostle of Allah said: The Hour shall not occur till you fight among the foreigners with the Khuzees and the Kermenians, red of faces, broad of noses, small of eyes, their faces will be like sheild of double leather, their shoes will be of fur.[2325] —*Bukhari.*

عنه قال قال رسول الله صلعم لا تقوم الساعة حتى تقاتلوا خوزا وكرمان من الاعاجم حمر الوجوه فطس الانوف صغار الاعين وجوههم المجان المطرقة نعالهم الشعر (البخاري)

35. **Abu Hurairah** reported that the Apostle of Allah said: The Hour shall not occur till the Muslims shall fight with the Jews, and the Muslims will kill them so much so that the Jews will seek shelter behind stones and trees, and the stones and trees will proclaim "O Muslim! O servant of Allah! this is the Jew behind me. So come and kill him," excepting the *gurqad* tree as it is a tree of the Jews. —*Muslim.*

عن ابي هريرة قال قال رسول الله صلعم لا تقوم الساعة حتى يقاتل المسلمون اليهود فيقتلهم المسلمون حتى يختبيء اليهودي من وراء الحجر والشجر فيقول الحجر والشجر يا مسلم يا عبد الله هذا يهودي خلفي فتعال فاقتله الا الغرقد فانه من شجر اليهود (مسلم)

36. **Same** reported that the Apostle of Allah said: The Hour shall not come to pass till a man appears from Qahtan[2326] who will drive away the people with his rod. —*Agreed.*

عنه قال قال رسول الله صلعم لا تقوم الساعة حتى يخرج رجل من قحطان يسوق الناس بعصاه (متفق عليه)

37. **Same** reported that the Messenger of Allah said: The days and nights will not vanish away till a man named Jahjah becomes king. And in a

عنه قال قال رسول الله صلعم لا تذهب الايام والليالي حتى يملك رجل يقال له الجهجاه وفي رواية

2325. Khuzees are inhabitants of Khuzistan, and Kermenians are inhabitants of Kerman. The towns are situated between Persia and Sijistan.

2326. Qahtan is a place in Yemen. Here rod signifies iron rule. In other words, the man will rule his subjects with a stern hand.

narration: till a man from the covenanted slaves named Jahjah becomes king. —*Muslim.*

حتى يملك رجل من الموالى يقال له جهجاه (مسلم)

38. **Jaber-b-Samorah** reported: I heard the Apostle of Allah say: A party of the Muslims must conquer the hidden treasures of the Chosroes which are in the Abyad.[2327] —*Muslim.*

عن جابر بن سمرة قال سمعت رسول الله صلعم يقول لتفتحن عصابة من المسلمين كنز آل كسرى الذي في الابيض (مسلم)

39. **Abu Hurairah** reported that the Ms. of Allah said: Chosroe has been destroyed and no Chosroe will appear after him, and the Cæsar shall surely be destroyed and there will be no Cæsar after him, and the treasures of both will be surely divided in the way of Allah; and he named the battle as deception.[2328] —*Agreed.*

عن ابى هريرة قال قال رسول الله صلعم هلك كسرى فلا يكون كسرى بعده وقيصر ليهلكن ثم لا يكون قيصر بعده ولتقسمن كنوزهما فى سبيل الله وسمى الحرب خدعة (متفق عليه)

40. **Nafe'-b-Otbah** reported that the Ms. of Allah said: You shall fight with the peninsula of Arabia and Allah shall give you victory over it, and after that with Persia, and Allah shall give you victory over it; and after that you shall fight with Rome, and Allah shall give you victory over it; after that you shall fight with Dajjal and Allah shall give you victory over him. —*Muslim.*

عن نافع بن عتبة قال قال رسول الله صلعم تغزون جزيرة العرب فيفتحها الله ثم فارس فيفتحها الله ثم تغزون الروم فيفتحها الله ثم تغزون الدجال فيفتحه الله (مسلم)

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2327. It is a fact that the Muslims conquered Persia within a few years of this prophecy and brought vast treasures to Medina from the hidden forts of Persian king. Abyad is the name of a fort at Madain, the former capital of Persia.

2328. The battle is a deception means either that in the wars to be waged by the Romans and the Persians against the Muslims, they will use deception and play treachery with the Muslims, or that deception is allowed in battles and wars. If the former meaning is accepted it is seen that the Romans and the Persians broke treaties after treaties which they had contracted with the Muslims. The Muslims still conquered the two empires according to the prophecy of the Holy Prophet.

41. **Auf-b-Malek** reported: I came to the Prophet during the battle of Tabuk while he was in a camp of leather. He said: Count six things on the eve of the Hour: my death, then the conquest of Jerusalem, then the pestilence that will overtake you like the disease of cattle, then the excess of wealth, so much so that a man shall be given one hundred dinar, and he will become dissatisfied [2329], then revolution from which there will not be left a single house in Arabia but to which it shall not enter, then a treaty which shall occur between you and the Romans. But they shall play treachery and shall march against you under 80 banners, under each banner there shall be 12,000 soldiers. —*Bukhari.*

عن عوف بن مالك قال اتيت النبي صلعم في غزوة تبوك وهو في قبة من ادم فقال اعدد ستا بين يدي الساعة موتي ثم فتح بيت المقدس ثم موتان ياخذ فيكم كقعاص الغنم ثم استفاضة المال حتى يعطى الرجل مائة دينار فيظل ساخطا ثم فتنة لا يبقى بيت من العرب الا دخلته ثم هدنة تكون بينكم وبين بني الاصفر فيغدرون فياتونكم تحت ثمانين غاية تحت كل غاية اثنا عشر الفا (البخاري)

42. **Abu Hurairah** reported that the Ms. of Allah said: The Hour shall not occur till the Romans land down at A'maq or Dabeq; then an army from Medina who will be among the best men of the then world shall march against them. When they will draw themselves in ranks the Romans shall say: Let us have free hand regarding those who have fallen prisoners from amongst us; we shall fight with them. The Muslims

عن ابي هريرة قال قال رسول الله صلعم لا تقوم الساعة حتى ينزل الروم بالاعماق او بدابق فيخرج اليهم جيش من المدينة من خيار اهل الارض يومئذ فاذا تصافوا قالت الروم خلوا بيننا وبين الذين سبوا منا نقاتلهم فيقول

2329. Jerusalem was conquered by Hazrat Omar. After that there was widespread plague in Arabia which took away nearly 70,000 men within three days. The fifth trial was the murder of the third Caliph Hazrat Osman. Banul Asfar here means the Romans. The Muslims also fought with millions of Roman soldiers and and conquered the Byzantine empires.

will say : No by Allah, we shall not let our brethren and ourselves to be separate ; so they shall fight with them, and then ⅓rd shall flee away. Allah will not accept their repentance at any time. And ⅓rd of them shall be killed, the best of martyrs near Allah, and ⅓rd shall gain victory. They will never be put to trouble. They shall conquer Constantinople. [2330] While they will be engaged in dividing the booties, after they shall have hung up their swords with a lot tree, suddenly the devil will raise up cry among them : Dajjal has come to your houses in your absence. They will then come out and leave that. When they will come to Syria, he will come out. While they will be preparing for battle drawing up the ranks, suddenly the prayer time shall come and then Jesus Christ son of Mary [2331] shall come down and he will give them security. When the enemy of Allah will see him, he would have melt away as salt melts in water. If he should have left him, he would have

المسلمون لا والله لا نخلي بينكم وبين
إخواننا فيقاتلونهم فينهزم ثلث لا يتوب
الله عليهم أبدا ويقتل ثلثهم أفضل
الشهداء عند الله ويفتتح الثلث لا يفتنون
أبدا فيفتتحون قسطنطينية فبينما هم
يقتسمون الغنائم قد علقوا سيوفهم بالزيتون
إذ صاح فيهم الشيطان إن المسيح قد
خلفكم في أهليكم فيخرجون وذلك باطل
فإذا جاؤا الشام خرج فبينما هم يعدون
للقتال يسوون الصفوف إذ أقيمت الصلوة
فينزل عيسى ابن مريم فأمهم فإذا رآه
عدو الله ذاب كما يذوب الملح في الماء فلو
تركه لانذاب حتى يهلك ولكن يقتله

2330. It is also called Istambul. It is a famous city in Europe which is in possession of the Turks.

2331. This clearly shows that Jesus, son of Mary, will come again in the world to purge of the evils of the world and to kill Dajjal, the embodiment of evils. This shows that Jesus is alive in heaven. Had it not been the case, he cannot come if he had died, because the Quran says that a dead man cannot return again to this world. It is contended by Qadians that if the Prophet Muhammad is the last prophet, there cannot be any prophet after him and hence Jesus cannot come again. Jesus was a prophet before Muhammad, and though he will come again, he will not be considered as a new prophet.

melt away till he would have been destroyed but Allah will destroy him with his (Jesus) hand. He will show his blood to them in his lance. —*Muslim*.

الله بيده فيريهم دمه في حربته
(مسلم)

43. **Abdullah-b-Masud** reported: The Hour shall not come to pass till heritage shall no longer be divided and there will be no rejoicing over booty [2332]. Then he said: The enemies shall muster strong to fight with the Syrians, and the Muslims will also muster strong for them, that is the Romans. Then the Muslims will select a detachment for death (by fighting), so that they may not return but victorious. They will fight till night will interfere among them. Then they will return, and they (unbelievers) too, each one without being victorious; and the detachment will then flee away. The Muslims will again select a detachment for death (by fighting) so that they may not return but victorious. They will fight till the night will interfere between them. Then they will return, and they too, eachone without being victorious, and the detachment will then flee away. The Muslims will again select a detachment for

عن عبد الله بن مسعود قال ان الساعة
لا تقوم حتى لا يقسم ميراث ولا يفرح
بغنيمة ثم قال عدو يجمعون لاهل الشام
ويجمع لهم اهل الاسلام يعني الروم
فيتشرط المسلمون شرطة للموت لا ترجع
الا غالبة فيقتتلون حتى يحجز بينهم
الليل فيفيء هؤلاء وهؤلاء كل غير
غالب وتفنى الشرطة ثم يتشرط
المسلمون شرطة للموت لا ترجع الا غالبة
فيقتتلون حتى يحجز بينهم الليل فيفيء
هؤلاء وهؤلاء كل غير غالب وتفنى
الشرطة ثم يتشرط المسلمون شرطة للموت

2332. 'Heritage shall no longer be divided' means that death on account of murders and fights will be so great that there will remain no sufficient number of heirs for the heritage to be divided. Consequent to the large number of deaths in battles there will be sorrow and grief for death of near and dear ones, and in case of even victory and acquisition of large booties, there will be no such rejoicings.

death, so that they may not return without being victorious. They will then fight till evening. Then they will return, and they too, each one without being victorious, and the detachment will then flee away. When the fourth day will come, the remaining soldeirs of Islam will rush upon them, and Allah will then ordain defeat upon them (unbelievers). They will fight a fight the like of which was not seen, so much so that if a bird will pass by their sides, it will not be able to cross them till it falls dead.[2333] The children of a father who were one hundred will then count themselves, but they will find none among them but one man. So which booty will be found pleasing, and which heritage will be divided ?[2334] They will be in this way when lo ! they will hear of a calamity which will be greater than that. Then a cry will come to them saying that Dajjal has appeared amongst their children in their absence. They will then throw off what will remain in their hands and advance. They will send ten horsemen as spies. The Apostle

لا ترجع إلا غالبة فيقتتلون حتى يمسوا
فيفيء هؤلاء وهؤلاء كل غير غالب وتفنى
الشرطة فإذا كان يوم الرابع نهد إليهم
بقية أهل الإسلام فيجعل الله الدبرة عليهم
فيقتتلون مقتلة لم ير مثلها حتى
أن الطائر ليمر بجنباتهم فلا يخلفهم
حتى يخر ميتا فيتعاد بنو الأب كانوا
مائة فلا يجدونه بقي منهم إلا الرجل
الواحد فبأي غنيمة يفرح أو أي ميراث
يقسم فبينا هم كذلك إذ سمعوا ببأس
هو أكبر من ذلك فجاءهم الصريخ أن
الدجال قد خلفهم في ذراريهم
فيرفضون ما في أيديهم ويقبلون
فيبعثون عشر فوارس طليعة قال رسول

2333. There will be so fierce fight between the Muslims and the unbelievers that the death rolls will be too great in the battle-field. If a bird flies over the dead-bodies in the field, it will not be able to cross them on account of the long distance of the fallen men and on account of bad smell coming out of the dead bodies. It will then fall dead owing to extremely bad smell.

2334. The number of deaths will be so great in each family that there will be hardly any pleasure over the booty, and hardly any man to inherit the heritage.

of Allah said: Verily I know their names and the names of their fathers and the colours of their horses. They will be the best of the horsemen at that time upon the surface of the earth.
—*Muslim*.

اللّه صلعم انى لا عرف اسماءهم واسماء
آبائهم والوان خيولهم هم خير فوارس
على ظهر الارض يومئذ (مسلم)

44. **Abu Hurairah** reported that the Prophet said: Have you heard of a town of which one side is in land and one side is in sea? 'Yes' said they. He said: The Hour shall not occur till 70,000 of the children of Isaac[2335] shall fight with it. When they will come to it, they will land down, but they (Muslims) will not fight with arms, nor throw arrows. They will only say: There is no god but Allah and Allah is greatest, and then one of its sides will fall down. (Taur-b-Yezid the narrator said: I don't know except that he said about that which is in sea). They will recite for the second time: There is no god but Allah and Allah is greatest, and then another of its sides will fall down. Afterwards they will say for the third time: There is no god but Allah and Allah is greatest, and then it will be opened to them and they will enter it and acquire booties. While they will

عن ابى هريرة ان النبى صلعم
قال هل سمعتم بمدينة جانب منها فى
البر وجانب منها فى البحر قالوا نعم
يا رسول اللّه قال لا تقوم الساعة حتى
يغزوها سبعون الفا من بنى اسحق
فاذا جاءوها نزلوا فلم يقاتلوا
بسلاح ولم يرموا بسهم قالوا لا اله
الا اللّه واللّه اكبر فيسقط احد جانبيها
قال ثور بن يزيد الراوى لا اعلمه
الا قال الذى فى البحر ثم يقولون
الثانية لا اله الا اللّه واللّه اكبر فيسقط جانبها
الاخر ثم يقولون الثالثة لا اله الا اللّه
واللّه اكبر فيفرج لهم فيدخلوها فيغنمون

2335. Some say that this town is Rome in Italy. The majority are, however, of opinion that this is Constantinople of which there is reference in other traditions. This is the town which will be conquered not by arms but by the sheer force of Tahlil and Takbir. The children of Isaac here meant are the Muslims living in Syria (Mazhare Haq).

be dividing booties, a proclaimer will come to them and proclaim : Verily Dajjal has come out. Then they will leave every thing and return. —*Muslim.*

فبينا هم يقتسمون المغانم اذ جاءهم الصريخ فقال ان الدجال قد خرج فيتركون كل شيء و يرجعون (مسلم)

45. **Muaz-b-Jabal** reported that the Ms. of Allah said. The populous habitation of Jerusalem will be the (cause of) destruction of Medina, and the destruction of Medina will be the (cause of) occurance of battles, and the occurance of battles will be the (cause of the) conquest of Constantinople, and the conquest of Constantinople will be the (cause of) coming out of Dajjal.[2336] —*Abu Daud.*

عن معاذ بن جبل قال قال رسول الله صلعم عمران بيت المقدس خراب يثرب وخراب يثرب خروج الملحمة وخروج الملحمة فتح قسطنطينية وفتح قسطنطينية خروج الدجال (ابوداود)

46. **Same** reported that the Prophet said : The greatest war, the conquest of Constantinople and the appearance of Dajjal shall come to pass within seven months.

—*Tirmizi, Abu Daud.*

عنه قال قال رسول الله صلعم الملحمة العظمى وفتح قسطنطينية وخروج الدجال في سبعة اشهر (الترمذي وابوداود)

47. **Abdullah-b-Busr** reported that the Ms. of Allah said : Between the war and the conquest of the city (Constantinople) there will be six years, and Dajjal shall appear in the 7th year.[2337] —*Abu Daud.*

عن عبدالله بن بسر ان رسول الله صلعم قال بين الملحمة وفتح المدينة ست سنين ويخرج الدجال في السابعة (ابوداود)

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2336. These events will come to pass in the order as said by the Holy Prophet. The occurence of the first event will be the cause of the occurence of the subsequent event.

2337. This hadis and the previous hadis are contradictory with regard to time. The latter hadis is said to be more authentic. The former may be mistaken so far as 7 months is concerned. Abu Daud who narrates both the traditions upholds this as more correct.

48. **Ibn Omar** reported: It is near that the Muslims shall be seiged within Medina till their farthest boundary will be Salah, and Salah is near Khaiber. —*Abu Daud.*

عن ابن عمر قال يوشك المسلمون ان يحاصروا الى المدينة حتى يكون ابعد مسالحهم سلاح وسلاح قريب من خيبر

( ابو داود )

49. **Zu-Mekhbar** reported: I heard the Ms. of Allah say: It is near that you will make a peaceful treaty with Byzantium and you and they shall fight together against the enemies which will be behind you. You will then be given victory, gain booty and be safe. After that you will return till you will reach a pasturage of high lands. Then one of the Christians will hold up a cross and say "The Cross is victorious",[3338] while one of the Muslims will get angry and he will threaten him. At that time, Byzantium will be treachrous and collect an army for battle. Some added: Then the Muslims will be driven to their arms and will fight, and then Allah will honour that party with martyrdom —*Abu Daud.*

عن ذى مخبر قال سمعت رسول الله صلعم يقول ستصالحون الروم صلحا امنا فتغزون انتم وهم عدوا من ورائكم فتنصرون وتغنمون وتسلمون ثم ترجعون حتى تنزلوا بمرج ذى تلول فيرفع رجل من اهل النصرانية الصليب فيقول غلب الصليب فيغضب رجل من المسلمين فيدقه فعند ذلك تغدر الروم وتجمع للملحمة وزاد بعضهم فيثور المسلمون الى اسلحتهم فيقتتلون فيكرم الله تلك العصابة بالشهادة

( ابو داود )

50. **Abdullah-b-Amr** reported from the Prophet who said: Let the Negroes be alone as long as they let you remain alone, and

عن عبد الله بن عمرو عن النبى صلعم قال اتركوا الحبشة ما تركوكم

3338. In other words, the Christians will claim victory on the strength of their religion Christianity of which the Cross is a symbol, as the Cresent is the symbol of the Muslims.

verily the treasures of the Ka'ba shall not be taken out except by one of the Negroes who will have shorts.[2339] —*Abu Daud.*

فانه لا يستخرج كنز الكعبة الا ذو السويقتين من الحبشة (ابو داود)

51. **One** of the companions of the Prophet reported: Avoid the Abyssinians so long as they avoid you, and leave the Turks so long as they leave you.[2340]

—*Abu Daud.*

عن رجل من اصحاب النبي صلعم قال دعوا الحبشة ما ودعوكم واتركوا الترك ما تركوكم (ابو داود)

52. **Boraidah** reported from the Prophet about a tradition: A people short of eyes, that is the Turks, shall fight with you. He said: You will drive them away thrice[2341] till you will meet them (again) in the peninsula of Arabia. As for the first onslaught, those who will flee from them will be saved. As for the second, some will be saved and some will perish; and as for the third, they will be completely routed (or as he said).[2342]

—*Abu Daud.*

عن بريدة عن النبي صلعم في حديث يقاتلكم قوم صغار الاعين يعني الترك قال تسوقونهم ثلث مرات حتى تلحقوهم بجزيرة العرب فاما في السياقة الاولى فينجو من هرب منهم واما في الثانية فينجو بعض ويهلك بعض واما في الثالثة فيصطلمون او كما قال

(ابو داود)

53. **Abu Bakrah** reported that the Ms. of Allah said: Some people of my followers will come down to a garden called Basrah near a river called Euphrates

عن ابي بكرة ان رسول الله صلعم قال ينزل اناس من امتي بغائط يسمونه البصرة عند نهر يقال له دجلة

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2339. The man will be the Christian ruler of Abyssinia. He will come and destory the Ka'ba and take out the treasures. Shorts will be worn by him.

2340. This shows that the kingdoms of Abyssinia and Turkey will last long and that the Arabs will be separated from the Turks. It also shows that so long as the Abyssinians and Turks do not interfere with the Arabs, the latter should not disturb them, but as soon as any of them falls upon the Arabs, the Arabs must fight with them.

2341. The Arabs will defeat the Turks three times.

2342. The narrator said that the meaning is exactly like what has been narrated, though words may slightly differ.

over which there will be a bridge. Its inhabitants will increase and it will be one of the cities of the Muslims. In latter times, the children of Qanturah,[2343] broad of faces, short of eyes, will march till they will get down on the bank of the river. Its people will be in three parties, one party will take hold of the tales of cattle and lands and they will be killed, and one party will seek ( safety ) for themselves and they will be destroyed, and one party will place their children behind their backs and will fight with them, and they will be martyrs. —*Abu Daud*.

يكون عليه جسر يكثر اهلها ويكون من امصار المسلمين واذا كان في اخر الزمان جاء بنو قنطوراء عراض الوجوه صغار الاعين حتى ينزلوا على شط النهر فيتفرق اهلها ثلاث فرق فرقة ياخذون في اذناب البقر والبرية وهلكوا وفرقة ياخذون لانفسهم وهلكوا وفرقة يجعلون ذراريهم خلف ظهورهم ويقاتلونهم وهم الشهداء (ابو داود)

54. **Anas** reported that the Ms. of Allah said : O Anas ! men shall build up cities, and one of the cities will be called Basrah. If you pass by it or enter it, you should be careful of its saltpetre ground and its pasturage, its dates, its bazars and the doors of its rulers. You should take then one of its sides ; because there will occur therein the sinking down of places, and showering of stones,

عن انس ان رسول الله صلعم قال يا انس ان الناس يمصرون امصارا وان مصرا منها يقال له البصرة فان انت مررت بها او دخلتها فاياك وسباخها وكلاءها ونخيلها وسوقها وباب امرائها عليك بضواحيها فانه يكون بها خسف

2343. This city is Bagdad where the Abbaside Caliphs ruled for a long time. It is the famous town of Harun-al-Rashid of the Arabian Nights. There is a bridge over the river Euphrates, and on both sides of the river the town stands. One of the gates of this town is called Basrah. The great Tartars destroyed the fair town and killed Caliph Mu'tasim Billah. The great prophecy that Bagdad will be in possession of the Muslims shows that the Prophet came with divine tidings as a world prophet with knowledge of future. Banu Qanturah are the Turks who ransacked Bagdad.

and earthquake, and a people will pass the night (good) and will get up in the morning as monkeys and swines[2343a]. —*Mishkat.*

وقذف ورجف وقوم يبيتون ويصبحون قردة وخنازير (مشكوة)

55. **Saleh-b-Dirham** reported : We set out as pilgrims when a man came suddenly and said to us: There is a village by your side called Ubullah. 'Yes' said we. He said : Who will assure me among you to pray two or four rak'ats in the mosque "Ushar"? He was saying that this was concerning Abu Hurairah. I heard my friend Abul Qasem say : Verily the Glorious and Almightly Allah will raise up martyrs from the mosque of Ushar on the Resurrection Day. None but they will stand up with the martyrs of Badr.[2343b] —*Abu Daud.*

عن صالح بن درهم يقول انطلقنا حاجين فاذا رجل فقال لنا الى جنبكم قرية يقال لها الابلة قلنا نعم قال من يضمن لي منكم ان يصلي لي في مسجد العشار ركعتين او اربعا ويقول هذه لابي هريرة سمعت خليلي ابا القاسم يقول ان الله عز وجل يبعث من مسجد العشار يوم القيامة شهداء لا يقوم مع شهداء بدر غيرهم (ابو داود)

56. **Shaqiq** reported from Huzaifah who said : We were near Omar. He asked : Who among you remembers a tradition of the Apostle of Allah about a trial ? I replied : I remember just as he said. He said : Narrate, verily you are a bold man. And how (did he say) ? I replied : I heard the Ms. of Allah say : ( It is ) the trial of a man regarding

عن شقيق عن حذيفة قال كنا عند عمر فقال ايكم يحفظ حديث رسول الله صلعم في الفتنة فقلت انا احفظ كما قال قال هات انك لجريء وكيف قال قلت سمعت رسول الله صلعم يقول فتنة الرجل في

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2343a. The Mishkat has given no authority of this tradition except that he narrated it in his book.

2343b. Abu Daud said that this mosque stands by the side of the river which is the Tigris. The people started from Basrah to Mecca for pilgrimage when Abu Hurairah narrated this tradition. Ubullah is a village near the town of Basra and Abul Qasem is the Holy Prophet. It appears from this tradition that the mosque Ushar has got a superior position and prayer therein carries a great merit.

his family, his property, his life, his children and his neighbour. Fasting, prayer, Zakat and enjoining good and forbidding evil will compensate it. Omar said: I have not meant it. Verily I meant that which will rise up like the waves of the sea. I asked: What connection has it got with you, O Commander of the Faithful? Verily there is a closed door between you and it. He said: Will the door be broken or opened? I replied: No, rather it will be broken.[2343c] He said: It is then possible that it will not be closed up for ever. He (Shaqiq) narrated: We asked Huzaifah: Is Omar aware which door is this? 'Yes' said he, 'as he knows that after tomorrow, there will come night'. Verily I have narrated a tradition to him which is not tinged with falsehoods. He said: We feared to ask Huzaifah as to which door it is. So we asked Masruq: Ask him. He asked him and so he said: (It is) Omar.

—*Agreed.*

أهله وماله ونفسه وولده وجاره
يكفرها الصيام والصلوة والصدقة والأمر
بالمعروف والنهي عن المنكر فقال عمر
ليس هذا أريد إنما أريد التي تموج
كموج البحر قلت مالك ولها يا أمير
المؤمنين إن بينك وبينها بابا مغلقا
قال فيكسر الباب أو يفتح قلت لا بل يكسر
قال ذلك أحرى أن لا يغلق أبدا قال فقلنا
لحذيفة هل كان عمر يعلم من الباب قال
نعم كما يعلم أن دون غد ليلة إني
حدثته حديثا ليس بالأغاليط وقال فهبنا
أن نسأل حذيفة من الباب فقلنا لمسروق
سله فسأله فقال عمر (متفق عليه)

2343c. The closed door is Omar as disclosed in the last sentence of this tradition. In other words, Omar will be the fit person to drive out trials and calamities and revolutions from entering within. After his death they will raise their venomous fangs to destroy the solidarity of the Islamic common-wealth. The door if opened may be shut up again, but if it is broken it cannot be shut up very soon. **Breaking** signifies therefore fighting. It is wonderful to see how this prophecy was fulfilled. The murders of the next Caliph Osman, and Hazrats Hasan and Hossain bear testimony to the truth of this prophecy.

57. **Anas** reported : The Conquest of Constantinople (synchronises) with the occurence of the Hour. —*Tirmizi (Rare).*

عن انس قال فتح القسطنطينة مع قيام الساعة (الترمذي) (غريب)

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SECTION 3

**2344. General signs of the Hour.**

This section deals with the prophecies of the Holy Prophet regarding the general minor events leading to the Hour, while the next section deals with the greater signs just on the eve of the Hour.

(1) There will be prevalence of mass illiteracy, drinking of intoxicating liquors, fornication, warm reception of friends and cold treatment with parents, noise in mosques, and influence and leadership of the wicked in a society.

(2) The wicked will be feared for fear of their harms, and the most undeserving persons will be entrusted with works of trust and responsibility.

(3) There will arise singing girls who will sing with newly-invented musical instruments

(4) Females will greatly increase over the males, so much so that there will be nearly 50 females to be maintained by a male.

(5) Some people will arise with sayings of the Prophet which nobody had heard before.

(6) The people will not follow the companions of the Prophet who will be held in light estimation.

(7) *A fire will break out in Hedjaz and will spread far and wide.

(8) *A battle will break out and it will drive away the people of the east towards the west.

(9) *The river Euphrates will disclose enormous heaps of gold for which 99 p. c. of the people present will be killed in mutual fights.

(10) Arabia will be turned into artifical meadows and rivers.

(11) Locusts will altogether disappear.

(12) A beast will appear which will talk with the people, a rod will talk with its owner and a man's buttock will disclose the deeds of a wife in her husband's absence.

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* See note 2346 for fulfilment of this prophecy.

(13) A man named Muhammad-b-Abdullah called Al-Mehdi coming from the family of Hazrat Hasan will rule over the land and fill it up with justice. He will fly from Medina to Mecca to avoid the charge of Khalifate but he will be given allegiance before the Ka'ba. Then he will defeat an army at Baida'a to be sent against him from Syria. There the Syrian and Iraq devotees will swear allegiance to him. He will defeat an army of the Kalb tribe and will advance up to Khorasan and Transoxania. There Hares Harras and his commander Mansur will help him, and he will return from Khorasan with black flags. He will rule for seven years and then die.

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58. **Anas** reported: I heard the Apostle of Allah say: It is of the conditions of the Hour that the learning will be raised up, illiteracy will be prevalent, and fornication will increase, and the drink of intoxicants will increase, and the males will decrease and the females will increase till one man will be supporter of fifty women. And in a narration: Learning will decrease and illiteracy will be general.

*—Agreed.*

عن انس قال سمعت رسول الله صلعم يقول ان من اشراط الساعة ان يرفع العلم ويكثر الجهل ويكثر الزنا ويكثر شرب الخمر ويقل الرجال ويكثر النساء حتى يكون لخمسين امرأة القيم الواحد وفي رواية يقل العلم ويظهر الجهل (متفق عليه)

59. **Jaber-b-Samorah** reported: I heard the Holy Prophet say: Verily there will arise liars [2345] before the Hour. So be careful of them.

*—Muslim.*

عن جابر بن سمرة قال سمعت النبي صلعم يقول إن بين يدي الساعة كذابين فاحذروهم (مسلم)

60. **Abu Hurairah** reported: The Holy Prophet was talking when lo! an Arab came to him and asked: When will the Hour

عن ابي هريرة قال بينما النبي صلعم يحدث إذ جاء اعرابي فقال متى

2345. These liars are the false prophets who will appear in the world and claim prophethood. Their numbers will be nearly thirty (30 : 28).

occur? He replied: Wait for the Hour when trust will be destroyed. He asked: How will it be its destruction? He replied: Wait for the Hour when an affair will be entrusted to those who will not deserve it. —*Bukhari.*

الساعة قال اذا ضيعت الامانة فانتظر الساعة قال كيف اضاعتها قال اذا وسد الامر الى غير اهله فانتظر الساعة
(البخاري)

61. **Same** reported that the Apostle of Allah said: The Hour shall not come to pass till wealth increases and becomes enormous, till a man takes out zakat of his wealth but will find none fit to accept therefrom, till the land of the Arabs becomes gardens and rivers. *Muslim narrated it. And in his another narration,* he said: (till) the habitations extend up to Ihab (or Yahab).

عنه قال قال رسول الله صلعم لا تقوم الساعة حتى يكثر المال ويفيض حتى يخرج الرجل زكوة ماله فلا يجد احدا يقبلها منه حتى تعود ارض العرب مروجا وانهارا رواه مسلم وفي رواية له قال تبلغ المساكن اهاب او يهاب ـ

62. **Jaber** repoted that the Ms. of Allah said: In latter times, there will arise a Caliph who will distribute wealth but will not count it. And in a narration, he said: There will be a Caliph in the latter (generations) of my followers who will scatter wealth a scattering and will not count it a counting. —*Muslim.*

عن جابر قال قال رسول الله صلعم يكون في اخر الزمان خليفة يقسم المال ولا يعده وفي رواية قال يكون في اخر امتي خليفة يحثي المال حثيا ولا يعده عدا
(مسلم)

63. **Abu Hurairah** reported that the Ms. of Allah said: It is near that the Euphrates will disclose a treasure of gold. Let him who will be present take nothing therefrom. —*Agreed*

عن ابي هريرة قال قال رسول الله صلعم يوشك الفرات ان يحسر عن كنز من ذهب فمن حضر فلا ياخذ منه شيئا
(متفق عليه)

64. **Same** reported that the Ms. of Allah said : The Hour shall not occur till the Euphrates will disclose a mountain of gold over which people will fight. 99 out of every hundred will be killed, and every one of them will say : Perchance I shall be one who will succed.

—*Muslim.*

عنه قال قال رسول الله صلعم لا تقوم الساعة حتى يحسر الفرات عن جبل من ذهب يقتتل الناس عليه فيقتل من كل مائة تسعة وتسعون ويقول كل رجل منهم لعلي أكون أنا الذي أنجو (مسلم)

65. **Abu Hurairah** reported that the Apostle of Allah said : Verily the false Dajjals will come to you with traditions which you or your forefathers have never heard. So be careful of them. They will not be able to misguide you, nor to put you to trials. —*Muslim.*

عن أبي هريرة قال قال رسول الله صلعم إن دجالون كذابون يأتونكم من الأحاديث بما لم تسمعوا أنتم ولا آباؤكم فإياكم وإياهم لا يضلونكم ولا يفتنونكم (مسلم)

66. **Same** reported that the Ms. of Allah said : The earth shall vomit the refuges of its belly like the pillars of gold and silver. The murderer will come and say : I killed for this, and the severer (of blood-tie) will come and say : I have severed blood connection for this, and the thief will come and say : my hand has been cut off for this. Then it (treasure) will be bronght, but they will take nothing therefrom.

—*Muslim.*

عنه قال قال رسول الله صلعم تقيء الأرض أفلاذ كبدها أمثال الأسطوان من الذهب والفضة فيجيء القاتل فيقول في هذا قتلت ويجيء القاطع فيقول في هذا قطعت رحمي ويجيء السارق فيقول في هذا قطعت يدي ثم يدعونه فلا يأخذون منه شيئا (مسلم)

67. **Same** reported that the Prophet said : By One in whose hand there is my life, the world shall not pass away till a man will pass by a grave and roll thereon and say : Woe to me!

عنه قال قال رسول الله صلعم والذي نفسي بيده لا تذهب الدنيا حتى يمر الرجل على القبر فيتمرغ عليه ويقول

would that I were in the place of the owner of this grave, and there will be no justica for him except the calamity. —*Muslim.*

يا ليتني كنت مكان صاحب هذا القبر وليس به الدين الا البلاء (مسلم)

68. **Same** reported that the Ms. of Allah said: The Hour shall not occur till a fire shall break out from the land of Hedjaz. It will shine upon the necks of camels at Busra. [2346] —*Agreed*

عنه قال قال رسول الله صلعم لا تقوم الساعة حتى يخرج نار من ارض الحجاز تضيء اعناق الابل ببصرى (متفق عليه)

69. **Anas** reported that the Ms of Allah said: The first of the signs of the Hour will be the fire which will gather the people towards the west from the east. —*Bukhari.*

عن انس ان رسول الله صلعم قال اول اشراط الساعة نار تحشر الناس من المشرق الى المغرب (البخاري)

70. **Anas** reported that the Ms. of Allah said: The Hour shall not occur till time will be considered as short. A year will appear like a month, and a month like a week, and a week like a day, and a day like an hour, and an hour like a fleak of fire. [2347]

—*Tirmizi.*

عن انس قال قال رسول الله صلعم لا تقوم الساعة حتى يتقارب الزمان فتكون السنة كالشهر والشهر كالجمعة وتكون الجمعة كاليوم ويكون اليوم كالساعة وتكون الساعة كالضرمة بالنار (الترمذي)

71. **Abdullah-b-Hawalah** reported that the Prophet sent us on our feet so that we may acquire booty. We returned but

عن عبد الله بن حوالة قال بعثنا رسول الله صلعم لنغنم على اقدامنا

2346. Bosrah is a town in the Jabal Druze district of Syria. It is about 80 miles to the south of Damascus. It is said by the author of Mazhare Hoq that this fire already appeared near the town of Medina. In 650 A. H. it appeared on Friday in the last month of Jamadi and continued up to sunday, the 27th Rajab. Its rays were seen even from Busrah, Damascus and Yamamah. It melted away the stones but did not touch the trees. When it stopped, the fire of battles broke out at Bagdad and other countries in the world. Bagdad was then completely ransacked by the Tartars. The people fled towards Egypt to save their lives.

2347. Blessing of property will be less, and everything will appear before eyes as less and as insufficient. The people will be so engaged either in pleasures or in riches that a year will appear to them as a month and so on.

acquired nothing as booty. He recognised a great fatigue on our faces and he stood amongst us and said O Allah ! entrust them not to me lest I may be weak on their account, and entrust them not to themselves lest they may become weak on their account, and entrust them not to the people lest they may place their needs over theirs. Afterwards, he placed his hand on my head and said : O Ibn Hawalah ! when you will see the rule coming down to the Holyland (Jerusalem), earthquakes, troubles and major events shall be near, and the Hour shall come nearer to men than this hand of mine upon your head. [3247a] —*Mishkat*

فرجعنا فلم نغنم شيئا وعرف الجهد
في وجوهنا فقام فينا فقال اللهم لا
تكلهم إلي فأضعف عنهم ولا تكلهم إلى
أنفسهم فيعجزوا عنها ولا تكلهم إلى
الناس فيستأثروا عليهم ثم وضع يده
على رأسي ثم قال يا ابن حوالة إذا
رأيت الخلافة قد نزلت الأرض المقدسة
قد دنت الزلازل والبلابل والأمور العظام
والساعة يومئذ أقرب من الناس من
يدي هذه إلى رأسك (مشكوة)

72. **Abu Hurairah** reported that the Messenger of Allah said : When booty will be taken as a private property, and trust as a booty, and Zakat as a burden, and learning will be acquired other than for religion, a man shall obey his wife and disobey his mother, and he shall draw his friend near and keep his father remote, and voices shall be loud in the mosques, and the sinner among a people shall become their leader, and the considerate among a people shall become the vilest of them,

عن أبي هريرة قال قال رسول
الله صلعم إذا اتخذ الفيء دولا والأمانة
مغنما والزكوة مغرما وتعلم لغير الدين
وأطاع الرجل امرأته وعق أمه وأدنى
صديقه وأقصى أباه وظهرت الأصوات
في المساجد وساد القبيلة فاسقهم
وكان زعيم القوم أرذلهم وأكرم الرجل

3247a. This tradition proves that Jerusalem will remain in possession of the non-Muslims for some time till it is conquered by the Muslims on the eve of the Hour. The first part of the tradition draws our attention to weakness of our power and strength, and to rely upon God in all of our mundane affairs. The Quran says : He who relies on God, He is sufficient for him (65 : 3 Q).

and a man shall be honoured out of fear of his mischiefs, and singing girs and musical instruments shall appear, and wine will be drunk, and the latter generations of this people will curse their former ones,[2348] wait at that time for a red wind, and an earthquake, and sinking down of earth, and metamorphosition of men, and throwing of stones, and several signs that will follow like a string of gems whose string has been cut off and so they follow one another.

—*Tirmizi*.

مخافة شره وظهرت القينات والمعازف وشربت الخمور ولعن آخر هذه الامة أولها فارتقبوا عند ذلك ريحا حمراء وزلزلة وخسفا ومسخا وقذفا وآيات تتابع كنظام قطع سلكه فتتابع

(الترمذي)

73. **Ali** reported that the Prophet said : When my people will have fifteen habits, dissasters will become lawful for them. He counted these habits and did not mention learning other than for religion. He said : He will be warm to his friend while he will be cold to his father. He said : And the intoxicant will be drunk, and silk dress will be used.

—*Tirmizi*

عن علي قال قال رسول الله صلعم اذا فعلت امتي خمس عشرة خصلة حل بها البلاء وعد هذه الخصال ولم يذكر تعلم لغير الدين قال وبر صديقه وجفا اباه قال وشرب الخمر ولبس الحرير

(الترمذي)

74. **Abdullah-b-Masud** reported that the Prophet said : The world shall not pass away till a man of my house rules

عن عبد الله بن مسعود قال قال رسول الله صلعم لا تذهب الدنيا حتى

2348. The Almighty Allah was pleased with the former people of the Muslims. The Quran repeats in many places. It says : The foremost ones, the first of the Refugees and the Ansars and those who followed them in goodness, Allah is pleased with them (9:100Q). Allah is pleased with the believers when they took allegiance under the tree. (48 : 18Q). Therefore the companions of the Prophet including Hazrat Abu Bakr, Omar, Osman and Ali shall not be blamed by us,

over Arabia. His name will be similar to my name. *Abu Daud and Tirmizi Narrated it.* And in a narration reported by him, he said If there remains in the world but a day, the Almighty Allah will greatly prolong that day till he will send therein a man from me or from the members of my house. His name will be similar to my name, and his father's name to my father's name. He will fill up the land with justice and equity as it was filled up with tyranny and oppression. [2348a]

يملك العرب رجل من اهل بيتي يواطئ اسمه اسمي رواه الترمذي و ابو داود

وفي رواية له قال لو لم يبق من الدنيا الا يوم لطول الله تعالى ذلك اليوم حتى يبعث فيه رجلا مني او من اهل بيتي يواطئ اسمه اسمي واسم ابيه اسم ابي يملأ الارض قسطا وعدلا كما ملئت ظلما وجورا

75. **Umme Salamah** reported : I heard the Prophet of Allah say : The Mehdi will appear from my progeny, from the descendants of Fatima.

—*Abu Daud*

عن ام سلمة قالت سمعت رسول الله صلعم يقول المهدي من عترتي من اولاد فاطمة (ابو داود)

76. **Abu Sayeed-al-khodri** reported that the Prophet said : The Mehdi will appear from me, shinning of forehead, long of nose. He will fill up the world with justice and equity as it was filled up with oppression and tyranny. He will rule for seven years.

—*Abu Daud.*

عن ابي سعيد الخدري قال قال رسول الله صلعم المهدي مني اجلى الجبهة اقنى الانف يملأ الارض قسطا وعدلا كما ملئت ظلما وجورا يملك سبع سنين (ابو داود)

2348a. His name will be Muhammad, son of Abdullah. His title will be al Mehdi (the Guide). He will rise from Prophet's family and will rule not only over Arabia but over a greater portion of the globe as seen from the next tradition. The Shias hold that the Mehdi already appeared. He was Muhammad, son of Hasan Askari. The man from the tribe of Kalb will be fighting against the Mehdi. This hadis is said to be more correct than 35 : 79, because in the latter the narrator has got doubt about the number of years.

77. **Same** reported that the Prophet said about the story of the Mehdi. He said: A man will come to him and say: O Mehdi! give me, give me. He said: Then he will spread in his cloth as much as he will be able to carry.

—*Tirmizi.*

عنه عن النبي صلعم في قصة المهدي.
قال فيجيء اليه الرجل فيقول
يا مهدي اعطني اعطني قال فيحثي
له في ثوبه ما استطاع ان يحمله
(الترمذي)

78. **Omme Salamah** reported from the Prophet who said: There shall be difference at the time of the death of a Caliph. Then a man of the inhabitants of Medina will come out to flee away to Mecca. Some people of Mecca will come to him and will take him out through he will be unwilling. Then they will take oath of fealty to him between the Black Stone and the Place of Abraham. An army will then be sent to fight with him from Syria, they will sink down at Baida'a between Mecca and Medina. When the people will see that, the divines of Syria and the divines of the inhabitants of Iraq will come and take oath of fealty to him. After that a man will rise from the Quraish whose maternal uncles will be the Kalb tribe; he will send to them an army who will attack them and that will be the army of the Kalb tribe. He will act among men according to the ways of their Prophet, and Islam will throw its neck upon the earth. He will stay for seven years, and then he

عن ام سلمة عن النبي صلعم قال
يكون اختلاف عند موت خليفة فيخرج
رجل من اهل المدينة هاربا الى مكة
فياتيه ناس من اهل مكة فيخرجونه
وهو كاره فيبايعونه بين الركن والمقام
ويبعث اليه بعث من الشام فيخسف
بهم بالبيداء بين مكة والمدينة فاذا
راى الناس ذلك اتاه ابدال الشام
وعصائب اهل العراق فيبايعونه ثم
ينشاء رجل من قريش اخواله كلب
فيبعث اليهم بعثا فيظهرون عليهم
وذلك بعث كلب ويعمل في الناس
بسنة نبيهم ويلقي الاسلام بجرانه في

will die, and the Muslims will say (funeral) prayer for him. [2349]

—*Abu Daud.*

الارض فيلبث سبع سنين ثم يتوفى ويصلي عليه المسلمون (ابوداود)

79. **Abu Sayeed** reported The Prophet narrated a calamity that will fall upon this people, so much so that a man shall not find a shelter to take shelter thereto from oppression. Then Allah will send a man from my progeny and then he will fill up the world with equity and justice as it was filled up with oppression and tyranny. The inhabitant of the heaven and the inhabitant of the earth will be pleased with him. The heaven will leave nothing of its drops but will drop on it profusely, and the earth will leave nothing of its plants but will take it out so much so that the living will wish for the dead. He will live in that (state) for seven years, or eight years, or nine years.

—*Mishkat.*

عن ابي سعيد قال ذكر رسول الله صلعم بلاء يصيب هذه الامة حتى لا يجد الرجل ملجاء يلجاء اليه من الظلم فيبعث الله رجلا من عترتي واهل بيتي فيملاء به الارض قسطا وعدلا كما ملئت ظلما وجورا يرضى عنه ساكن السماء وساكن الارض لا تدع السماء من قطرها شيئا الا صبته مدرارا ولا تدع الارض من نباتها شيئا الا اخرجته حتى يتمنى الاحياء الاموات يعيش في ذلك سبع سنين او ثمان سنين او تسع سنين (مشكوة)

80. **Ali** reported that the Apostle of Allah said: There will appear a man from Transsoxania who will be called Hares-Harras. There will be a man named Mansur at his vanguard. He will give abode (or home) for the family of Muhammad just as the Quraish

عن علي قال قال رسول الله صلعم يخرج رجل من وراء النهر يقال له الحارث حراث على مقدمته رجل يقال له منصور يوطن (او يمكن) لال محمد كما مكنت قريش لرسول الله صلعم

2349. In other words Islam will gain upperhand, and it will be firmly established in the land. Many persons claimed the office of the Mehdi up to this time, but none of fulfilled the conditions laid down by the Holy Prophet. Mirza Golam Ahmad of Qadian in the Punjab and Imam Muhammed-b-Hasan Askari and many others claimed the office of the Mehdi.

gave abode to the Apostle of Allah.[2350] To help him (or he said: responding to him) will be binding upon every Muslim.
—*Abu Daud*.

وجب على كل مؤمن نصره او قال اجابته (ابو داود)

81. **Abu Sayeed-al-Khodri** reported that the Apostle of Allah said: By One in whose hand there is my life, the Hour shall not occur till a beast shall speak with man, and till the tip of the whip of a man and the thong of his shoe shall speak with him, and his buttock shall inform him of what his wife committed in his absence.
—*Tirmizi*.

عن ابي سعيد الخدري قال قال رسول الله صلعم والذي نفسي بيده لا تقوم الساعة حتى تكلم السباع الانس وحتى تكلم الرجل عذبة سوطه وشراك نعله وتخبره فخذه بما احدث اهله بعده (الترمذي)

82. **Abu Qatadah** reported that the Messenger of Allah said: The signs shall (continue to) occur after two centuries.
—*Ibn Majah*.

عن ابي قتادة قال قال رسول الله صلعم الآيات بعد المائتين (ابن ماجة)

83. **Abu Ishaq** reported that Ali had said after turning his look to his son Hasan: Verily this son of mine is Sayyad (noble) just as the Prophet of Allah has described him; and there will soon come out from his loin a man who will be named with the name of your Prophet. He will resemble him in character but he will not resemble

عن ابي اسحاق قال قال علي ونظر الى ابنه الحسن قال ان ابني هذا سيد كما سماه رسول الله صلعم وسيخرج من صلبه رجل يسمى باسم نبيكم يشبهه في

2350. By the Quraish here are meant those people of the Quraish who believed in the Holy Prophet and became Muslims. Such were Hazrats Abu Bakr, Omar, Osman, Ali and the Refugees and the Helpers who sacrificed there lives and property for the establishment of Tauhid. Haros-Harras in like manner will help Muhammad Al-Mehdi in his endeavours to bring peace of the world.

him in constitution. Then he narrated a story that he will fill up the world with justice —*Abu Daud.*

الخلق ولا يشبهه في الخلق ثم ذكر قصة يملأ الارض عدلا (ابو داود)

636w. **Saoban** reported that the Apostle of Allah said: When you will see the black flags coming from the side of Khorasan, come to them because there will be therein Al-Mehdi, the Caliph of Allah.[2351] —*Ahmad, Baihaqi.*

عن ثوبان قال قال رسول الله صلعم اذا رأيتم الرايات السود قد جاءت من قبل خراسان فأتوها فان فيها خليفة الله المهدي (احمد والبيهقي)

637w. **Jaber-b-Abdullah** reported that there was dearth of locusts in a year of the years of Omar wherein he died. He became too much anxious for that. So he sent a rider to Yemen, a rider to Iraq and a rider to Syria to enquire about the locusts as to whether anyone of them could be seen. The rider from the direction of Yemen came to him with a handful (of locusts) and spread them in his front. When Omar saw them, he recited takbir and said: I heard the Ms. of Allah. say: Verily the Almighty and Glorious Allah created one thousand beings; of them 600 are in sea, and 400 in land, and verily the first of these beings for destruction will be locusts. So when the locusts will be destroyed, the (other) beings will follow one after another like a set (of pearls) in a string. —*Baihaqi.*

عن جابر بن عبد الله قال فقد الجراد في سنة من سني عمر التي توفي فيها فاهتم بذلك هما شديدا فبعث الى اليمن راكبا وراكبا الى العراق وراكبا الى الشام يسئل عن الجراد هل أري منه شيئا فأتاه الراكب الذي من قبل اليمن بقبضة فنشرها بين يديه فلما رآها عمر كبر وقال سمعت رسول الله صلى الله عليه وسلم يقول ان الله عز وجل خلق الف امة ستمائة منها في البحر واربعمائة في البر فان اول هلاك هذه الامة الجراد فاذا هلك الجراد تتابعت الامم كنظام السلك (البيهقي)

2351. These soldiers will belong to Hares Harras, and Al-[illegible] them. These will be his subsequent activities.

SECTION 4

## 2352. Greater signs before the Hour

(a) This section deals with the prophecies of the Holy Prophet relating to the greater signs that will occur on the eve of the Hour. The events will come to pass at that time as follows.

(1) A great war between the Arabs on one side and the Romans and Syrians on another side will break out, and it will continue for six or seven years till the Arabs will conquer Constantinople.

(2) During the continuance of the war, a wide-spread famine and drought will appear which will last for three days. In the third year, there will fall not a drop of rain and as a result most of the animals, beasts and people will be destroyed.

(3) When the Muslims will be engaged in dividing booties after the conquest of Constantinople, they will hear the appearance of Dajjal. He will appear in the last year of the great war.

(4) Before or after him, a beast will appear from between the mounts Safa and Merwah at Mecca. It will talk with the people and show some miracles.

(5) Then Jesus Christ who is alive in heaven will descend from heaven and will kill Dajjal with his own hand.

(6) During Jesus's magnificient reign, two most powerful tribes from Transoxania named Gog and Magog will appear and carry murders and pillage wherever they would go. They would pass by the lake of Tiberias and drink the whole of its water. They will then march on till they will reach the mount Khamar in Jerusalem. After general human massacres, they will try to murder those who are in heaven. Then Jesus and his companions will pray for human good. God will then send insects to destroy them. They will be thus killed to a man and their corpses will be taken away by birds.

(7) Then there will be profuse rain for days together and consequently the earth will assume the most luxuriant fertility.

(8) Thereafter a wind blowing from Syria will kill all the believers and Muslims, while the unbelievers will not be touched.

(9) There will be three earth sinkings, one in the east, one in the west and one in Arabia.

(10) A fire from Yemen will drive away the people towards the

[illegible] e sun will rise from the west.

[illegible] shall then suddenly come with the blowing of

(b) **Dajjal.** It appears from many traditions and specially from tradition 39 : 102 that Dajjal was living or at least born at the time of the Holy Prophet. He will not die till he will be killed by Jesus. In the mean time, he has been kept in strong iron chains. The Holy Prophet has given his physical descriptions. He will be squaint of right eye, floating of the left eye, curly and coarse haired, having biting teeth, big and fat so much so that there will be a distance of 70 cubits between his two eyes. His father will be long statured with long nose like a beak, and his mother will be fat and long of two hands—39 : 120. His march will be speediest. He will arise from Khorasan mounting upon a white ass, and will travel all the lands within 40 days (or 40 years) carrying murders, pillage and devastations whereever he will go. He will be followed by 70,000 Jews of Ispahan with hoods or black head dresses. Mecca and Medina will be safe from his pillage as they will be guarded by angels. Landing at the foot of the mount Uhud near Medina, he will march towards Syria. There as elsewhere he will show many miracles. At the time when he will be giving life and death of a young man to strike belief in him that he is God, suddenly Jesus Christ will come down and will kill him at a land which is a town in Syria. Dajjal will have with him a mountain of provisions and a river of water. He will have some show of miracles. He will give life and death, bring back some shapes like dead fathers and relatives, bring treasures from hidden places and show some other miracles which will take away the faith of the majority of weak believers. Between his forehead, there will be written the word كافر (unbeliever).

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عن حذيفة بن اسيد الغفاري قال اطلع النبي صلعم علينا ونحن نتذاكر فقال ما تذكرون قالوا نذكر الساعة قال انها لن تقوم حتى تروا قبلها عشر آيات فذكر الدخان والدجال والدابة وطلوع الشمس من مغربها ونزول

84. **Huzaifah-b-Osaid al Gefari** reported : The Holy Prophet suddenly came to us while we were talking. He asked : What do you talk about ? They replied : We are talking about the Hour. He said : It will never come to pass till you see ten signs previous to it. He then mentioned the drought, and Dajjal, and the beast, and the rising of the sun from its place of setting,

and the descent of Jesus, son of Mary, and Gog and Magog, and three earth-sinkings—one earth-sinking in the east, one earth-sinking in the west one earth-sinking in the Peninsula of Arabia, and the last of that will be a fire which will break out from Yemen and which will drive the people to their place of gathering. And in a narration: A fire shall come out from a side of Aden which shall drive away the people to the place of gathering. And in a narration: And in the tenth (sign), there will be a tempest which shall blow off the people to the sea.[2353] —*Muslim.*

عيسى ابن مريم ويأجوج ومأجوج وثلاثة خسوف خسف بالمشرق وخسف بالمغرب وخسف بجزيرة العرب وآخر ذلك نار تخرج من اليمن تطرد الناس إلى محشرهم وفي رواية نار تخرج من قعر عدن تسوق الناس إلى المحشر وفي رواية في العاشرة وريح تلقي الناس في البحر (مسلم)

85. **Abu Hurairah** reported that the Apostle of Allah said: Hasten to do good actions before six things: drought, Dajjal, beast of the earth, rising of the sun from its place of setting, the affairs of the public, and the special trial of somebody among you.[2354] —*Muslim.*

عن أبي هريرة قال قال رسول الله صلعم بادروا بالأعمال ستا الدخان والدجال ودابة الأرض وطلوع الشمس من مغربها وأمر العامة وخويصة أحدكم (مسلم)

2353 The word "Dukhan" occurs in the Quran in the following verse: Therefore keep waiting for the day when the heaven shall bring a great drought -44:10Q Dukhan means here drought or famine. Literally it means vapour or cloud. About the beast of the earth, it will come out from between Safa and Marwah. The Quran has got corroboration about this beast: And We will take out for them a beast from out of the earth (Quran). Some theologians say that it will come out with the staff of Moses and ring of Solaiman and that it will be 160 cubits long. It will run faster than anybody else. It will strike with its staff and make impression of مومن (believer) on the forehead of a believer and كافر (unbeliever) on the forehead of an unbeliever. Gog and Magog will be the two tribes whose remote ascendant was Noah. They will be non-Arabs. Regarding the fire from Yemen, it will be the last of these signs.

2354. This means death which is nothing but a great upheaval in one's life.

86. **Abdullah-b-Amr** reported : I heard the Messenger of Allah say : Verily the first of the signs that will come out will be the rising of the sun from its place of setting and the coming out of the beast to the people at forenoon, and whichever of these two comes to pass before its companion, the other will be near its footstep.
—*Muslim*

عن عبد الله بن عمرو قال سمعت رسول الله صلعم يقول ان اول الآيات خروجا طلوع الشمس من مغربها وخروج الدابة على الناس ضحى وايهما ما كانت قبل صاحبتها فالاخرى على اثرها قريبا (مسلم)

87. **Abu Hurairah** reported that the Messenger of Allah said : (As for) three things, when they will appear, faith of no soul will do it benefit if it had no faith previously or acquired no good by virtue of its faith : the rising of the sun from its place of setting, and Dajjal, and the beast of the earth. —*Muslim.*

عن ابى هريرة قال قال رسول الله صلعم ثلث اذا خرجن لا ينفع نفسا ايمانها لم تكن آمنت من قبل او كسبت فى ايمانها خيرا طلوع الشمس من مغربها والدجال ودابة الارض (مسلم)

88. **Abu Zarr** reported that the Messenger of Allah said when the sun set in : Do you know where it goes ? I replied : Allah and His Apostle know best. He said : It goes on till it prostrates beneath the Throne. It asks permission and it is then granted to it. It is near that it will prostrate but it will not be accepted from it, and that it will ask permission but it will not be granted to it, and it will be ordered : Return from where you have come. So it will rise from its place of

عن ابى ذر قال قال رسول الله صلعم حين غربت الشمس اتدرى اين تذهب هذه قلت الله ورسوله اعلم قال فانها تذهب حتى تسجد تحت العرش فتستاذن فيؤذن لها ويوشك ان تسجد ولا تقبل منها وتستاذن فلا يؤذن لها ويقال لها ارجع من حيث جئت فتطلع من مغربها فذلك قوله

setting. (About) that is His verse: And the sun runs for its resting place (36 : 38Q). He said that its resting place is under the Throne. —*Agreed.*

والشمس تجري لمستقر لها قال مستقرها تحت العرش (متفق عليه)

89. **Imran-b-Hussain** reported: I heard the Messenger of Allah say: Between the creation of Adam up to the coming of the Hour, there will arise an affair greater than Dajjal.[2355] —*Muslim.*

عن عمران بن حصين قال سمعت رسول الله صلعم يقول ما بين خلق آدم إلى قيام الساعة أمر أكبر من الدجال (مسلم)

90. **Abdullah** reported that the Apostle of Allah said: Verily Allah is not hidden from you. Certainly Allah is not squaint-eyed, and certainly Dajjal is squaint of right eye, as if his eye is a floating grape-seed.

—*Agreed.*

عن عبد الله قال قال رسول الله صلعم إن الله لا يخفى عليكم إن الله ليس بأعور وإن المسيح الدجال أعور عين اليمنى كأن عينه عنبة طافية (متفق عليه)

91. **Anas** reported that the Messenger of Allah said: There was no prophet who did not warn his people against the great squaint-eyed liar. Behold! he will be certainly squaint-eyed but your Lord is not squaint-eyed. There will be written between his two eyes-kaf, fe, re (unbeliever). —*Agreed.*

عن أنس قال قال رسول الله صلعم ما من نبي إلا قد أنذر أمته الأعور الكذاب ألا إنه أعور وإن ربكم ليس بأعور مكتوب بين عينيه ك ف ر (متفق عليه)

92. **Abu Hurairah** reported that the Apostle of Allah said: Shall I not communicate to you an information about Dajjal which no prophet had communicated to his people? Verily he will be squaint-eyed, and verily he will bring with him like para-

عن أبي هريرة قال قال رسول الله صلعم ألا أحدثكم حديثا عن الدجال ما حدث به نبي قومه إنه أعور وإنه يجيء معه بمثل الجنة والنار فالتي

2355. These will be the calamities, trials, and battles.

dise and the fire. That which he will say Paradise will be the fire. Verily I warn you as Noah warned his people thereof. —*Agreed*

يقول إنما الجنة هي النار وإني أنذركم كما أنذر به نوح قومه ( متفق عليه )

93. **Huzaifah** reported from the Prophet who said: Verily Dajjal shall come out and there will be water or fire with him. As for that which the people will see as water, it will be fire which will burn, and as for that which the people will see as fire, it will be water, cold, sweet. Whoso will reach him among you, let him fall down in that which he will see as fire, because it will be sweet pleasant water. *Agreed upon it and Muslim added*: Dajjal will be defective in eye with coarse hairs upon him, and there will be written between his eyes "unbeliever" which every believer, literate or illiterate, will read.

عن حذيفة عن النبي صلعم قال إن الدجال يخرج وإن معه ماء ونارا فأما الذي يراه الناس ماء فنار تحرق وأما الذي يراه الناس نارا فماء بارد عذب فمن أدرك ذلك منكم فليقع في الذي يراه نارا فإنه ماء عذب طيب متفق عليه وزاد مسلم وإن الدجال ممسوح العين عليها ظفرة غليظة مكتوب بين عينيه كافر يقرء كل مؤمن كاتب وغير كاتب

94. **Same** reported that the Messenger of Allah said: Verily Dajjal will be squaint of left eye, of hanging hairs; his paradise and his fire will be with him. His fire will be paradise and his paradise fire. —*Muslim*.

عنه قال قال رسول الله صلعم الدجال أعور العين اليسرى جفال الشعر معه جنته وناره فناره جنة وجنته نار ( مسلم )

95. **Nawwas-b Sam'an** reported that the Apostle or Allah mentioned about Dajjal. He said: If he comes out while I am in you midst, I shall dispute with him on your behalf; and if he comes out while I am not in your midst, a man shall dispute with him on his own

عن النواس بن سمعان قال ذكر رسول الله صلعم الدجال فقال إن يخرج وأنا فيكم فأنا حجيجه دونكم وإن يخرج ولست فيكم فامرء حجيج نفسه والله

behalf. And Allah is my successor upon every Muslim. Verily he will be a young man of coarse hairs, his eye will be floating as if I can liken him with Abul-Ujja, son of Qatan. Whoso among you will reach him, let him read over him the opening verses of the Chapter "Cave", because they will be your protection from his trial.[2355a] Verily he will come out from a road between Syria and Iraq. Then he will commit mischief to the right and mischief to the left. O servants of Allah ! stand firm. We asked : O Ms. of Allah ! and how long will be his stay in the land ? He replied : Forty days, one day like one year, one day like one month, one day like one week, and the rest of his days like your days. We asked : O Ms. of Allah ! (as for) the day which will be like one year, will the prayer of one day be sufficient for us therein ? He replied : So, measure for it a measure. (a) We asked : O Ms. of Allah ! and what will be his speed in the world ? He said : Like (that of) the cloud which the wind drives away. He will come to the people and call them, and they will believe in him. Then he will order the heaven and it will pour rain on the earth and grow (vegetables). Their quadrupeds will come to graze them at morn

خليفتي على كل مسلم انه شاب قطط
عينه طافية كأني اشبهه بعبد العزى
بن قطن فمن ادركه منكم فليقرأ
عليه فواتح سورة الكهف فانها
جواركم من فتنته انه خارج خلة
بين الشام والعراق فعاث يمينا وعاث
شمالا يا عباد الله فاثبتوا قلنا يا رسول الله
صلعم وما لبثه في الارض قال اربعون
يوما يوم كسنة ويوم كشهر ويوم
كجمعة وسائر ايامه كايامكم قلنا
يا رسول الله فذالك اليوم الذي كسنة
أتكفينا فيه صلوة يوم قال لا اقدروا له
قدره قلنا يا رسول الله وما اسراعه
في الارض قال كالغيث استدبرته
الريح فيأتي على القوم فيدعوهم
فيؤمنون به فيامر السماء فتمطر الارض
فتنبت فتروح عليهم سارحتهم اطول

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2355a. These verses of the chapter cave can be recited at places of fear. This tradition holds that Dajjal will stay for 40 days, while tradition 39 : 638w says that he will stay for 40 years. The former is accepted as more authentic.

on the mounts for as long a period as possible, and their udder will be large and their flanks full. Then he will come to a people and call them (to call him God). They will return his word to him and he will return from them. They will get up in the morning penniless with nothing of their properties in their hands. He will pass by a place in ruins and call it: Take out thy treasures, and then its treasures will follow him like the kings of bees. Then he will call a fat youngman and strike him with sword and cut him into two pieces like a shot at a target. Then he (Dajjal will call him and he (youngman) will come forward smiling while his face will be shining. He will be in that (state) when lo! Allah will send the Messiah, son of Mary. He will come down near the white tower to the east of Damascus between two red clothes, placing his hands upon the wings of two angels. When he will nod his head, it (pespiration) will drop down, and when he will raise it up, there will fall down from him drops like silver, like pearls. It will not be lawful for an unbeliever who will feel air of his breath but to die, and his breath will reach where his look will reach. He (Christ) will then search for him (Dajjal) till he will overtake him at the door of Lud, (b) and then he will kill

مَا كَانَتْ ذُرًى وَأَسْبَغَهُ ضُرُوعًا وَأَمَدَّهُ
خَوَاصِرَ ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ
عَلَيْهِ قَوْلَهُ فَيَنْصَرِفُ عَنْهُمْ فَيُصْبِحُونَ
مُمْحِلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ
وَيَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا أَخْرِجِي كُنُوزَكِ
فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ ثُمَّ
يَدْعُو رَجُلًا مُمْتَلِئًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ
فَيَقْطَعُهُ جِزْلَتَيْنِ رَمْيَةَ الْغَرَضِ ثُمَّ يَدْعُوهُ
فَيُقْبِلُ وَيَتَهَلَّلُ وَجْهُهُ يَضْحَكُ فَبَيْنَمَا
هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ بْنَ مَرْيَمَ
فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ
بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا كَفَّيْهِ عَلَى
أَجْنِحَةِ مَلَكَيْنِ إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ
وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ مِثْلُ جُمَانٍ كَاللُّؤْلُؤِ
فَلَا يَحِلُّ لِكَافِرٍ يَجِدُ مِنْ رِيحِ نَفَسِهِ إِلَّا مَاتَ
وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ
فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لُدٍّ فَيَقْتُلُهُ

him. Afterwards, there will come to Jesus a people whom Allah saved from him, and he will pass his hand over their faces and he will inform them of their ranks in Paradise. He will be in that (state) when lo! Allah will reveal to Jesus: Verily I have brought out some servants of Mine with whom none has got power to fight. So take My servants to Tur for protection. And Allah will send Gog and Magog, and they will come forth from every lofty place (21: 96Q). Their first batch will pass by the lake of Tiberias and drink what will be therein. Their last batch will pass and say: There was once water in this. Then they will march on till they will come to the mount of Khamar (and it is a mountain of Jerusalem) and say: We have killed those who are in the world. Now let us come to kill those who are in heaven. So they will shoot their arrows towards heaven, and Allah will return their arrows covered with blood. The Prophet of Allah and his companions will remain confined till the head of an ox will value to someone of them more than one hundred gold coins of to-day to someone of you. (c) Then Jesus, the Prophet of Allah, and his companions will pray (for their destruction). Allah will then send insects

ثم يأتي عيسى قوم قد عصمهم الله
منه فيمسح عن وجوههم ويحدثهم
بدرجاتهم في الجنة فبينما هو كذلك
إذ أوحى الله إلى عيسى إني قد أخرجت
عبادا لي لا يدان لأحد بقتالهم فحرز عبادي
إلى الطور ويبعث الله يأجوج ومأجوج
وهم من كل حدب ينسلون فيمر أوائلهم
على بحيرة طبرية فيشربون ما فيها
ويمر آخرهم فيقول لقد كان بهذه مرة ماء
ثم يسيرون حتى ينتهوا إلى جبل الخمر
وهو جبل بيت المقدس فيقولون لقد
قتلنا من في الأرض هلم فلنقتل من
في السماء فيرمون بنشابهم إلى السماء
فيرد الله عليهم نشابهم مخضوبة دما
ويحصر نبي الله وأصحابه حتى يكون
رأس الثور لأحدهم خيرا من مائة دينار
لأحدكم اليوم فيرغب نبي الله عيسى
وأصحابه فيرسل الله عليهم النغف في

upon their necks and they will be dead at morn like one dead man. Then Jesus, the Prophet of Allah, and his companions will come down upon the earth but will not find a span of ground except that. He will fill it up with their stinking fats and corpses. Then Jesus, the Prophet of Allah, and his companions will turn towards Allah, and Allah will send birds like the necks of Bactarian camels. They will carry them and throw them where Allah will like. And in a narration: These (birds) will throw them at Nahbal (1) and the Muslims will fire their guns, arrows and cartridges for seven years. After that, Allah will send rain from which no house of clay, or stone, or straw will be left concealed. It will pour in till it will leave us like a filled-up tank. Then the earth will be ordered: Grow thy fruits and return thy fertility. At that time, a section will eat pomegranates and take shade under their refuges, and blessing will be given to the things sent till one teat-milk of camels will be sufficient for a congregation of men, and one teat-milk of cattle will be certainly sufficient for a tribe of the people, and one teat-milk of goats will be certainly sufficient for a party of men. They will be in

رقابهم فيصبحون فرسى كموت نفس
واحدة ثم يهبط نبي الله عيسى واصحابه
الى الارض فلا يجدون في الارض موضع
شبر الا ملأه زهمهم ونتنهم فيرغب
نبي الله عيسى واصحابه الى الله فيرسل
الله طيرا كاعناق البخت فتحملهم فتطرحهم
حيث شاء الله وفي رواية تطرحهم
بالنهبل ويستوقد المسلمون من قسيهم
ونشابهم وجعابهم سبع سنين ثم يرسل
الله مطرا لا يكن منه بيت مدر ولا وبر
فيغسل حتى يتركنا كالزلفة ثم يقال
للارض انبتي ثمرتك وردي بركتك
فيومئذ تاكل العصابة من الرمانة
ويستظلون بقحفها ويبارك في الرسل
حتى ان اللقحة من الابل لتكفي الفئام
من الناس واللقحة من البقر لتكفي
القبيلة من الناس واللقحة من الغنم
لتكفي الفخذ من الناس فبينما هم كذلك

that (state) when lo! Allah will send a pleasant wind which will throw them under their arm-pits and take the soul of every believer and every Muslim. The worst of the people will remain crying hoarse therein the braying of asses, and the Hour shall come over them (e). 2356
—*Muslim, Tirmizi.*

إذ بعث الله ريحا طيبة فتأخذهم تحت
آباطهم فتقبض روح كل مؤمن وكل
مسلم ويبقى شرار الناس يتهارجون فيها
تهارج الحمر فعليهم تقوم الساعة
(مسلم والترمذي)

96. **Abu Sayeed-al-Khodri** reported that the Ms. of Allah said: Dajjal will come out. Then one of the believers will turn towards him, and many garrisons, garrisons of Dajjal, will meet him and will ask him: where do you intend (to go)? He will reply: I intend to go to this (Dajjal) who has come out. They will ask him: Do you not believe in our lord? He will reply. Nothing is concealed from our Lord. They will say: Kill him. Some of them will say to others: Has not your lord prohibited you to kill anybody in his absence? Then they will go with him to Dajjal. When the believer will see him, he will exclaim: O people! this is Dajjal of whom the Apostle of Allah had mentioned. He (Prophet) said: Dajjal will pass order regarding him

عن أبي سعيد الخدري قال قال
رسول الله صلعم يخرج الدجال فيتوجه
قبله رجل من المؤمنين فيلقاه المسالح
مسالح الدجال فيقولون له أين تعمد
فيقول أعمد إلى هذا الذي خرج
فيقولون له أو ما تؤمن بربنا فيقول
ما بربنا خفاء فيقولون اقتلوه فيقول
بعضهم لبعض أليس قد نهاكم ربكم
أن تقتلوا أحدا دونه فينطلقون به إلى
الدجال فإذا رآه المؤمن قال يا أيها
الناس هذا الدجال الذي ذكر رسول الله
صلعم فيأمر الدجال به فيشبح

2356. (a) Measure for it its measure means a day, however long, will be considered as one day in which there are compulsory prayer for five times. (b) Lud is a mountain in Syria. Some say that it is a village in Jerusalem, and some say that it is a villag in Palestine. (c) The food-stuff will run short and there will be practically nothing to save life. (d) Nahbal is a place in Jerusalem. (e) Muslim did not narrate the second portion which runs from "they will...up to Nahbal". This has been narrated by Tirmizi.

and he will be placed upon his belly and he (Dajjal) will say: Overtake him and behead him. Then his back and his belly will be beaten wide. He will ask: Will you not still believe in him? He will reply: Thou art Anti-Christ, the great liar. Then order will be passed about him and he will be sawed with a saw from the middle of his head till he will be severed between his legs. After that, Dajjal will walk between the two pieces and say to him "Stand up". He will then stand up erect. Afterwards he will ask him: Will you believe in me? He will reply: I have got nothing but further light about you. Then he will proclaim: O you people! verily he will not be able to do (anything) with anybody among the people after me. Then Dajjal will overtake him to slaughter him. He will place a knife between his neck and throat but will find no way for it. Then he will catch hold of his hands and legs and throw him off. The people will think that he has thrown him unto the fire, while he will be thrown in to the garden. Then the Messenger of Allah said: He will be the greatest of man as a martyr near the Lord of the worlds.[2357] —*Muslim*.

فيقول خذوه وشجوه فيوسع ظهره وبطنه ضربا فيقول أوما تؤمن بي فيقول أنت المسيح الكذاب فيؤمر به فيؤشر بالميشار من مفرقه حتى يفرق بين رجليه ثم يمشي الدجال بين القطعتين ثم يقول له قم فيستوي قائما ثم يقول له أتؤمن بي فيقول ما ازددت فيك إلا بصيرة ثم يقول يا أيها الناس إنه لا يفعل بعدي بأحد من الناس فيأخذه الدجال ليذبحه فيجعل ما بين رقبته إلى ترقوته نحاسا فلا يستطيع إليه سبيلا فيأخذ بيديه ورجليه فيقذف به فيحسب الناس إنما قذفه إلى النار وإنما ألقي في الجنة فقال رسول الله صلعم هذا أعظم الناس شهادة عند رب العالمين (مسلم)

2357. He will not die on account of his being thrown in to the fire. The fire will be turned into a pleasant garden. Only for his first death which was caused by severence of the body into two pieces, he will get the rewards of a martyr in his highest position.

97. **Omme-Sharik** reported that the Apostle of Allah said : The people will certainly flee away from Dajjal till they will take shelter to the mountains. Omme Sharik said : I asked : O Ms. of Allah ! where will be the Arabs at that time ? He said : They will be few. [2357a]

—*Muslim.*

عن ام شريك قالت قال رسول الله صلعم ليفرن الناس من الدجال حتى يلحقوا بالجبال قالت ام شريك قلت يا رسول الله فاين العرب يومئذ قال هم قليل (مسلم)

98. **Anas** reported that the Messenger of Allah said : Seventy thousands of the Jews of Ispahan will follow Dajjal with hoods upon them —*Muslim.*

عن انس عن رسول الله صلعم قال يتبع الدجال من يهود اصفهان سبعون الفا عليهم الطيالسة (مسلم)

99. **Abu Syeed** reported that the Messenger of Allah said : Dajjal will come, and he will be prohibited to enter the suburbs of Medina. He will alight at a certain land which is near Medina. A man will come out to him, and he will be the best of persons, and he will say : I bear witness that thou art Dajjal of whom the Messenger of Allah gave us information. Dajjal will say : Inform me that if I can kill this man and bring him again back to life, you will whether doubt about the affair. "No" they will reply. Then he will kill him and will bring him back to life. He will say : By Allah, I was not so certain before about you

عن ابي سعيد قال قال رسول الله صلعم ياتي الدجال وهو محرم عليه ان يدخل نقاب المدينة فينزل بعض السباخ التي تلي المدينة فيخرج اليه رجل وهو خير الناس فيقول اشهد انك الدجال الذي حدثنا رسول الله صلعم حديثه فيقول الدجال ارايتم ان قتلت هذا ثم احييته هل تشكون في الامر فيقولون لا فيقتله ثم يحييه فيقول والله ما كنت فيك اشد بصيرة مني اليوم

2357a. 'Where will be the Arabs' means-will not the Arabs be able to fight with him and drive him away ? The Prophet replied that the Arabs would be very few in comparison with the enormous odds of Dajjal and therefore they would not fight with them.

than what I am to day. Then Dajjal will wish to kill him, but he will not be able to prevail over him. —*Agreed.*

فيريد الدجال ان يقتله فلا يسلط عليه (متفق عليه)

100. **Abu Hurairah** reported from the Messenger of Allah who said: The Anti-Christ will come from the east direction, his object will be Medina, till he will land behind 'Uhud'. Then the angels will turn his face towards Syria, and there he will be destroyed. —*Agreed*

عن ابي هريرة عن رسول الله صلعم قال يأتي المسيح من قبل المشرق همته المدينة حتى ينزل دبر احد ثم تصرف الملئكة وجهه قبل الشام وهنالك يهلك (متفق عليه)

101. **Abu Bakrah** reported from the Holy Prophet who said: The dread of Dajjal, the Anti-Christ, shall not enter Medina which will have at that time seven gates. On every gate, there will remain two angels. —*Bukhari.*

عن ابي بكرة عن النبي صلعم قال لايدخل المدينة رعب المسيح الدجال لها يومئذ سبعة ابواب على كل باب ملكان (البخاري)

102. **Fatemah-bn-Qais** reported: I heard the proclaimer of the Messenger of Allah proclaiming (for) "Congregational Prayer". I came out to the mosque and prayed with the Prophet. When he finished his prayer, he sat upon the pulpit smiling and said: Let every man remain in his seat. Then he said: Do you know why I have called you together? They replied: Allah and his Messenger know best. He said: By Allah, I have not called you together for hope or for fear, but I have called you together as Tamim ad-Dari was a Christian, and he came and accepted Islam,

عن فاطمة بنت قيس قالت سمعت منادي رسول الله صلعم ينادي الصلوة جامعة فخرجت الى المسجد فصليت مع رسول الله صلعم فلما قضى صلاته جلس على المنبر وهو يضحك فقال ليلزم كل انسان مصلاه ثم قال هل تدرون لما جمعتكم قالوا الله ورسوله اعلم قال اني والله ما جمعتكم لرغبة ولا لرهبة ولكن جمعتكم لان تميما الداري كان رجلا نصرانيا فجاء واسلم

and he narrated to me a tradition which agreed with what I had communicated to you about Dajjal, the anti-Christ. He informed me that he had embarked upon a sea-boat with thirty men of Lakhm and Zojam. Then waves played with them for a month in the sea and threw them off to an island when the sun was about to set in. They sat in a small side-boat and entered the island. A beast of profuse coarse hairs met them. They did not know how long will be its front from its back owing to excessive hairs. They asked: Woe to thee! what art thou? It replied: I am a spy. Go to this man in the monastery as he is eager enough to have your information. He said: When it named a man for us, we fled away from it lest it might be the devil. Then we hurriedly went on till we entered the monastery, when lo! there was therein a biggest man whom we did never see before regarding constitution. He was severely tied up with his hand tied to his neck, and what was between his knees and joints was tied up with iron. We asked: Woe to thee! what art thou? He said: You have power to get my information. Inform me who you are. They replied: We are a people from Arabia. We embarked upon a

وَحَدَّثَنِي حَدِيثًا وَافَقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ بِهِ
عَنِ الْمَسِيحِ الدَّجَّالِ حَدَّثَنِي أَنَّهُ رَكِبَ فِي
سَفِينَةٍ بَحْرِيَّةٍ مَعَ ثَلَاثِينَ رَجُلًا مِنْ لَخْمٍ
وَجُذَامٍ فَلَعِبَ بِهِمُ الْمَوْجُ شَهْرًا فِي الْبَحْرِ
فَأَرْفَؤُا إِلَى جَزِيرَةٍ حِينَ تَغْرُبُ الشَّمْسُ
فَجَلَسُوا فِي أَقْرُبِ السَّفِينَةِ فَدَخَلُوا الْجَزِيرَةَ
فَلَقِيَتْهُمْ دَابَّةٌ أَهْلَبُ كَثِيرُ الشَّعْرِ لَا يَدْرُونَ
مَا قُبُلُهُ مِنْ دُبُرِهِ مِنْ كَثْرَةِ الشَّعْرِ
قَالُوا وَيْلَكِ مَا أَنْتِ قَالَتْ أَنَا الْجَسَّاسَةُ
اِنْطَلِقُوا إِلَى هٰذَا الرَّجُلِ فِي الدَّيْرِ فَإِنَّهُ
إِلَى خَبَرِكُمْ بِالْأَشْوَاقِ قَالَ لَمَّا سَمَّتْ لَنَا
رَجُلًا فَرِقْنَا مِنْهَا أَنْ تَكُونَ شَيْطَانَةً فَانْطَلَقْنَا
سِرَاعًا حَتَّى دَخَلْنَا الدَّيْرَ فَإِذَا فِيهِ أَعْظَمُ
إِنْسَانٍ رَأَيْنَاهُ قَطُّ خَلْقًا وَأَشَدُّهُ وَثَاقًا
مَجْمُوعَةٌ يَدَاهُ إِلَى عُنُقِهِ مَا بَيْنَ رُكْبَتَيْهِ
إِلَى كَعْبَيْهِ بِالْحَدِيدِ قُلْنَا وَيْلَكَ مَا أَنْتَ
قَالَ قَدْ قَدَرْتُمْ عَلَى خَبَرِي فَأَخْبِرُونِي مَا
أَنْتُمْ قَالُوا نَحْنُ أُنَاسٌ مِنَ الْعَرَبِ رَكِبْنَا

sea-boat, but the sea played with us for one month. Then we entered the island. A beast of coarse hairs met us and said: I am a spy. Go to this (man) in the monastery. So we approached you hurriedly. He asked: Inform me about the date trees of Baisan. Do they bear fruits? 'Yes' replied we. He said: Behold! verily it is near that they will not yield fruits. He asked: Inform me about the lake of Tiberias. Is there water in it? We replied: It is full of water. He said: Verily it is near that its water will disappear. He asked: Inform me about the fountain of Zugara. Is there water in the fountain, and do its inhabitants irrigate with the water of the fountain? 'Yes' replied we, 'it is full of water and its inhabitants are irrigating with its water. He asked: Inform me about the Prophet of the illiterates. What did he do? We said: He has just come out from Mecca and got down at Yasreb. He asked: Have the Arabs fought with him? 'Yes' we said. He asked: How did he treat with them? We informed him that he had got upperhand upon those of the Arabs who opposed him and they obeyed him. He said: Behold! it is better for them that they should obey him. And I inform you about me that I am certainly Anti-Christ and it is near that

فِي سَفِينَةٍ بَحْرِيَّةٍ فَلَعِبَ بِنَا الْبَحْرُ شَهْرًا
فَدَخَلْنَا الْجَزِيرَةَ فَلَقِيَتْنَا دَابَّةٌ أَهْلَبُ
فَقَالَتْ أَنَا الْجَسَّاسَةُ اعْمِدُوا إِلَى هَذَا فِي
الدَّيْرِ فَأَقْبَلْنَا إِلَيْكَ سِرَاعًا فَقَالَ أَخْبِرُونِي
عَنْ نَخْلِ بَيْسَانَ هَلْ تُثْمِرُ قُلْنَا نَعَمْ قَالَ
أَمَا إِنَّهُ يُوشِكُ أَنْ لَا تُثْمِرَ قَالَ أَخْبِرُونِي
عَنْ بُحَيْرَةِ الطَّبَرِيَّةِ هَلْ فِيهَا مَاءٌ قُلْنَا
هِيَ كَثِيرَةُ الْمَاءِ قَالَ إِنَّ مَاءَهَا يُوشِكُ
أَنْ يَذْهَبَ قَالَ أَخْبِرُونِي عَنْ عَيْنِ زُغَرَ
هَلْ فِي الْعَيْنِ مَاءٌ وَهَلْ يَزْرَعُ أَهْلُهَا
بِمَاءِ الْعَيْنِ قُلْنَا نَعَمْ هِيَ كَثِيرَةُ الْمَاءِ
وَأَهْلُهَا يَزْرَعُونَ مِنْ مَائِهَا قَالَ أَخْبِرُونِي
عَنْ نَبِيِّ الْأُمِّيِّينَ مَا فَعَلَ قُلْنَا قَدْ خَرَجَ
مِنْ مَكَّةَ وَنَزَلَ يَثْرِبَ قَالَ أَقَاتَلَهُ الْعَرَبُ
قُلْنَا نَعَمْ قَالَ كَيْفَ صَنَعَ بِهِمْ فَأَخْبَرْنَاهُ
أَنَّهُ قَدْ ظَهَرَ عَلَى مَنْ يَلِيهِ مِنَ الْعَرَبِ
وَأَطَاعُوهُ قَالَ أَمَا إِنَّ ذَلِكَ خَيْرٌ لَهُمْ
أَنْ يُطِيعُوهُ وَإِنِّي مُخْبِرُكُمْ عَنِّي إِنِّي أَنَا
الْمَسِيحُ وَإِنِّي يُوشِكُ أَنْ يُؤْذَنَ لِي فِي

order will be passed to me to come out. I shall then come out and travel in the world. I shall leave no village at which I shall not land within 40 nights except Mecca and Taibah which will be forbidden to me. Whenever I shall wish to enter one of the two, an angel with sword in his hand will encounter with me and prevent me therefrom. There will be angels on every side of it to guard it. The Apostle of Allah said while he struck his pulpit with his staff: This is Taibah, this is Taibah, this is Taibah meaning Medina. Behold! did I not tell you? 'Yes' said the people. "Behold! verily he is in the Syrian sea or sea of Yemen; no, rather he is from the eastern direction. What is it?" He then pointed out with his hand towards the east. [2357b]

—*Muslim.*

الخروج فأخرج فأسير في الارض فلا
ادع قرية الا هبطتها في اربعين ليلة
غير مكة وطيبة هما محرمتان علي كلتا
هما كلما اردت ان ادخل واحدا منهما
استقبلني ملك بيده السيف صلتا
يصدني عنها وان على كل نقب منها
ملائكة يحرسونها قال قال رسول الله صلعم
وطعن بمخصرته في المنبر هذه طيبة
هذه طيبة هذه طيبة يعني المدينة الا هل كنت
حدثتكم فقال الناس نعم الا انه في
بحر الشام او بحر اليمن لا بل من قبل
المشرق ما هو واومأ بيده الى المشرق
(مسلم)

103. **Abdullah-b-Omar** reported that the Messenger of Allah said: I saw myself (in dream) near the Ka'ba. I saw a man with a skin like the most beautiful of human skins you have ever seen; he had a forelock like the best of the forelocks you have ever seen. He combed it and it was dropping down water, he was leaning against the shoulders of two persons and

عن عبد الله بن عمر ان رسول الله صلعم
قال رايتني الليلة عند الكعبة فرايت
رجلا ادم كاحسن ما انت راء من ادم
الرجال له لمة كاحسن ما انت راء من
اللمم قد رجلها فهي تقطر ماء متكئا على

2357b. Basain and Zugara are two towns in Syria. Yasreb was the former name of Medina. It was also called Taibah. The place of the coming out of Dajjal will be Khorasan as recorded in tradition.

going round the House. I asked : Who is he ? They replied : He is Christ, son of Mary. After that, I was by the side of a man, curly-haired, squaint of right eye as if his eye was a floating grape, having similarity with Ibn Qatan whom I have seen among the people, having placed his hands upon the shoulders of two men in going round the House. I asked : Who is he ? They said : He is Dajjal, the Anti-Christ *Agreed upon it And in a tradition*, he said about Dajjal : A man, red, fat, curly-haired, squaint of right eye, nearest to Ibn Qatan in similarity among the people.

عواتق رجلين يطوف بالبيت فسالت من هذا فقالوا هذا المسيح بن مريم ثم اذا انا برجل جعد قطط اعور العين اليمنى كان عينه عنبة طافية كاشبه من رايت من الناس بابن قطن واضعا يديه على منكبي رجلين يطوف بالبيت فسالت من هذا فقالوا هذا المسيح الدجال متفق عليه وفي رواية قال في الدجال رجل احمر جسيم جعد الراس اعور عين اليمنى اقرب الناس به شبها ابن قطن

104. **Fatemah-bn-Qais** reported about the tradition of Tamim ad-Dari who said : When lo ! I was by the side of a woman who was drawing her hairs. He asked : Who are you ? She replied : I am a spy. Go to that place. Then I came to it when lo ! he was a man drawing his hairs, tied up in chains, struggling therein between heaven and earth. I asked : Who are you ? He replied : I am Dajjal. [2357c] —*Abu Daud*.

عن فاطمة بنت قيس في حديث تميم الداري قالت قال فاذا انا بامرأة تجر شعرها قال ما انت قالت انا الجساسة اذهب الى ذلك القصر فاتيته فاذا رجل يجر شعره مسلسل في الاغلال ينزو فيما بين السماء والارض فقلت من انت قال انا الدجال ( ابوداود )

105. **Obadah b-Swamet** reported from the Apostle of Allah who said : I informed you about

عن عبادة بن الصامت عن رسول الله

2357c. This hadis speaks of a woman as a spy, but the former hadis speaks of a beast. It is said that there were two spies at that time. Others say that دابة means a sojourner who was a woman on that occasion.

Dajjal so much that I feared lest you might not understand. [2357d] Verily Dajjal, the Anti-Christ, will be short statured, of brisk walk, curly-haired, squint-eyed, floating-eyed not going into socket, nor hidden from view. If doubt arises in you, know that verily your Lord is not squint-eyed.

—*Abu Daud.*

صلعم قال اني حدثتكم عن الدجال حتى خشيت ان لا تعقلوا ان المسيح الدجال قصير افحج جعد اعور مطموس العين ليست بناتئة ولا حجراء فان البس عليكم فاعلموا ان ربكم ليس باعور ( ابوداود )

106 **Abu Obaidah-b-Jarrah** reported : I heard the Messenger of Allah say : There was no prophet after Noah who did not but warn his people against Dajjal. Verily I am warning you against him. Then he described him to us. He said : Perchance some who has seen me or heard my word may overtake him. They asked : O Ms. of Allah ! how will be our hearts at that time ? He said : Like it meaning to-day, or better.

—*Tirmizi, Abu Daud.*

عن ابي عبيدة ابن الجراح قال سمعت رسول الله صلعم يقول انه لم يكن نبي بعد نوح الا قد انذر الدجال قومه واني انذركموه فوصفه لنا قال لعله سيدركه بعض من راني او سمع كلامي قالوا يا رسول الله صلعم فكيف قلوبنا يومئذ قال مثلها يعني اليوم او خير ( الترمذي وابوداود )

107. **Amr-b-Hurais** reported from Abu Bakr, the Truthful, who said : The Messenger of Allah informed us : Dajjal shall come out from a land in the east called Khorasan. People will follow him, as if their faces will be like double leathered shields. —*Tirmizi.*

عن عمرو بن حريث عن ابي بكر الصديق قال حدثنا رسول الله صلعم قال الدجال يخرج من ارض بالمشرق يقال لها خراسان يتبعه اقوام كان وجوههم المجان المطرقة ( الترمذي )

108. **Imran-b-Hussain** reported that the Apostle of Allah said : Whoso hears about Dajjal,

عن عمران بن حصين قال قال رسول

2357d. Owing to excessive narration about Dajjal, one may forget everything about him.

let him keep away from him. By Allah, a man will come to him while he will consider that he is a believer, but he will follow him on account of the doubtful things with which he will be raised up. —*Abu Daud*.

الله صلعم من سمع بالدجال فلينأ منه فوالله ان الرجل ليأتيه وهو يحسب انه مؤمن فيتبعه مما يبعث به من الشبهات

(ابو داود)

109. **Asma'a-bn-Yezid** reported: The Apostle of Allah was in my house. He mentioned about Dajjal. He said: Verily there will pass three years before him. In one year, the heaven will withhold one third of its rain and the earth one-third of its herbs; and in the second (year), the heaven will withhold two-thirds of its rain and the earth two-thirds of its herbs; and in the third (year), the heaven will withhold the whole of its rain and the earth the whole of its herbs. There will remain nothing having hoofs and biting teeth from the beasts except that it will be destroyed. The greatest of his trials will be that he will come to an Arab and say: Inform me that if I can bring your camel back to life, you will whether know that I am your Lord. He will reply: Yes. Then he will make a figure for him like his camel which will be as beautiful as possible in udder and the biggest in hump. He said: Then a man whose brother was dead and whose father was dead will come and he will say: Inform me that if I can

عن اسماء بنت يزيد قالت كان النبي صلعم في بيتي فذكر الدجال فقال ان بين يديه ثلث سنين سنة تمسك السماء فيها ثلث قطرها والارض ثلث نباتها والثانية تمسك السماء ثلثي قطرها والارض ثلثي نباتها والثالثة تمسك السماء قطرها كله والارض نباتها كله فلا يبقى ذات ظلف ولا ذات ضرس من البهائم الا هلك وان من اشد فتنته انه ياتي الاعرابي فيقول ارايت ان احييت لك ابلك الست تعلم اني ربك فيقول بلى فيمثل له نحو ابله كاحسن ما يكون ضروعا واعظمه اسنمة قال ويأتي الرجل قد مات اخوه ومات ابوه فيقول ارايت ان احييت اباك

bring your father and brother back to life, you will whether know that I am your Lord. 'Yes' he will reply. Then the devils will make for him figures like his father and like his brother. She said: Then the Ms. of Allah came out on his call of nature and then he returned while the people were in dread and anxiety on account of what he had informed them. She said: Then he took hold of the two sides of the door and said: What troubles you, O Asma'a? I replied: O Ms. of Allah! you have emptied our minds for the remembrance of Allah. He said: If he comes out while I am alive, I shall be his disputant; and if not, verily my Lord is my successor upon every believer. I said: O Ms. of Allah! by Allah we shall grind our flour but we do not prepare bread till we are hungry. How will it be with the believers at that time? He replied: What suffices the inmates of heaven from Tasbih and Taqdis will suffice them. —*Mishkat*.

وأخاك ألست تعلم أني ربك فيقول بلى فيتمثل له الشياطين نحو أبيه ونحو أخيه قالت ثم خرج رسول الله صلعم لحاجته ثم رجع والقوم في اهتمام وغم مما حدثهم قالت فأخذ بلحمتي الباب فقال مهيم أسماء قلت يا رسول الله صلعم لقد خلعت أفئدتنا بذكر الدجال قال إن يخرج وأنا حي فأنا حجيجه وإلا فإن ربي خليفتي على كل مؤمن فقلت يا رسول الله صلعم والله إنا لنعجن عجيننا فما نخبزه حتى نجوع فكيف بالمؤمنين يومئذ قال يجزئهم ما يجزئ أهل السماء من التسبيح والتقديس ( مشكوة )

110. **Mugirah-b-Shu'bah** reported: Nobody asked the Messenger of Allah about Dajjal more than I asked him; and verily he asked me: What troulbes you? I said: Verily they say that there will be with him a mountain of bread and a river of water. He said: It is easier for Allah than that. —*Agreed*.

عن المغيرة بن شعبة قال ما سأل أحد عن رسول الله صلعم عن الدجال أكثر مما سألته وإنه قال لي ما يضرك قلت إنهم يقولون إن معه جبل خبز ونهر ماء قال هو أهون على الله من ذلك

( متفق عليه )

638w. **Asma'a-bn-Yezid** reported that the Holy Prophet said: Dajjal will stay in the world for forty years; one year being like one month, one month like one week, one week like one day, and one day like the burning of dried grape-branch in fire. —*Sharhi-Sunnat.*

عن اسماء بنت يزيد قالت قال النبي صلعم يمكث الدجال في الارض اربعين سنة السنة كالشهر والشهر كالجمعة والجمعة كاليوم واليوم كاضطرام السعفة في النار (شرح السنة)

639w. **Abu Sayeed al-Khodri** reported that the Messenger of Allah said: Seventy thousand of my followers with black head-dress will follow Dajjal. —*Sharhi-Sunnat.*

عن ابي سعيد الخدري قال قال رسول الله صلعم يتبع الدجال من امتي سبعون الفا عليهم السيجان (شرح السنة)

640w. **Abu Hurairah** reported from the Prophet who said: Dajjal will come out riding on a white ass. The distance between his two ears will be seventy cubits. —*Baihaqi.*

عن ابي هريرة عن النبي صلى الله عليه وسلم قال يخرج الدجال على حمار اقمر ما بين اذنيه سبعون باعا (البيهقي)

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## SECTION 5

### 2358. Ibn Sayyad

It is not definitely known why Ibn Sayyad, a man coming from a Jewish family of medina, was given so prominence that a section for him in the holy traditions has been devoted. He was not a historical figure like the false Prophet Musailama, nor was he an embodiment of evils in order to get the contemptible epithet of Dajjal as he is said to have accepted Islam in latter times, joined some battles of the Prophet and made pilgrimage. The nick name of Ibn Sayyad was Saf. He was well-trained in the art of sorcery and foretelling. At that time in Arabia, a good foreteller was sometimes called a prophet. He himself asked the Holy Prophet on many occasions to believe him as a prophet. This probably led the companions Jaber-b-Abdullah and Ibn Omar to

entertain some belief that Ibn Sayyad was Dajjal. This was more so because the descriptions of Dajjal and of his parents greatly coincided with Ibn Sayyad and his parents. The companions are right in this sense that the Holy Prophet sometimes called false prophets and misguided leaders as Dajjals—39 : 28. But he never definitely said that Ibn Sayyad was Dajjal who will be destroyed by Jesus. That Ibn Sayyad was not Dajjal of the Hour is belied by the following facts. Tradition 39 : 102 denies it and Ibn Sayyad himself denied it in 39 : 115. Dajjal will not enter Mecca and Medina but Ibn Sayyad lived at Medina and went to Mecca. He died a natural death long before Jesus Christ's second advent. It can be surmised that as Ibn Sayyad had some evils of real Dajjal in him, the Muslims were warned not to approach him.

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111. **Abdullah-b-Omar** reported that Omar-b-al-Khattab went with the Messenger of Allah with a company of his companions towards Ibn Sayyad till they found him playing with the children in the residence of Banu Magala, and at that time Ibn Sayyad reached the neighbourhood of maturity but not discretiontill the Ms. of Allah struck his back with his hand. Afterwards he asked : Do you bear witness that I am the Apostle of Allah ? Then he looked towards him and said : I bear witness that you are the Apostle of the illiterates. Afterwards Ibn Sayyad said : Do you bear witness that I am the Apostle of Allah ? Then the Messenger of Allah left it and afterwards said : I believe in Allah and in His Messenger. After that, he said to Ibn Sayyad : What do you see ? He replied : A truthful man and a liar have come to me. The Ms. of Allah said : Affair has become mixed over you.

عن عبد الله بن عمر ان عمر بن الخطاب
انطلق مع رسول الله في رهط من اصحابه
قبل ابن صياد حتى وجده يلعب مع
الصبيان في اطم بني مغالة وقد قارب
ابن صياد يومئذ الحلم فلم يشعر حتى
ضرب رسول الله صلعم ظهره بيده ثم قال
اتشهد اني رسول الله فنظر اليه فقال
اشهد انك رسول الاميين ثم قال ابن
صياد اتشهد اني رسول الله فرفضه النبي صلعم ثم
قال آمنت بالله وبرسوله ثم قال لابن
صياد ماذا ترى قال ياتيني صادق وكاذب
قال رسول الله صلعم خلط عليك الامر

The Ms. of Allah said : Verily I kept concealed for you a secret name. He kept concealed for him "The day when the heaven will bring a great drought—44 : 10Q " He said : It is smoke He said Be off, you will never surpass your power. Omar asked O Ms. of Allah ! do you order me about him that I may strike his neck ? The Ms. of Allah said : If he is he (Dajjal), you have no power over him, and if he is not he, there's no good in his murder. Ibn Omar said : Then the Ms. of Allah and Obai-b-Ka'ab al Ansari went after that intending a date tree wherein there was Ibn Sayyad. The Ms. of Allah began to conceal himself at the roots of the date tree and he was playing trick to hear something from Ibn Sayyad before he could see him, and Ibn Sayyad was lying on his bed in a street for him wherein there was inaudible sound. The mother of Ibn Sayyad saw the Prophet concealed at the root of the date tree and said : O Sa'f (and it was his name) ! he is Muhammad ! Then Ibn Sayyad stopped. The Holy Prophet said : If you had left him, it would have been good. Abdulla-b-Omar Said : Then the Apostle of Allah stood among men, praised Allah with what is due to Him and then he mentioned about Dajjal. He said : Verily I warn you of him. And

قال رسول الله صلعم انی خبات لك خبيئا وخبا له يوم تاتي السماء بدخان مبين فقال هو الدخ فقال اخسا فلن تعدو قدرك قال عمر يا رسول الله ائذن لی فيه ان اضرب عنقه قال رسول الله صلعم ان يكن هو لا تسلط عليه وان لم يكن هو فلا خير لك فی قتله قال ابن عمر انطلق بعد ذلك رسول الله صلعم وابی بن كعب الانصاری يؤمان النخل التی فيها ابن صياد فطفق رسول الله صلعم يتقی بجذوع النخل وهو يختل ان يسمع من ابن صياد شيئا قبل ان يراه وابن صياد مضطجع علی فراشه فی قطيفة له فيها زمزمة فرات ام ابن صياد النبی صلی الله عليه وسلم وهو يتقی بجذوع النخل فقالت ای صاف وهو اسمه هذا محمد فتناهی ابن صياد قال رسول الله صلعم لو تركته بين قال عبد الله بن عمر قام رسول الله صلعم فی الناس فاثنی علی الله بما هو اهله ثم ذكر الدجال فقال

there was no prophet but warned his people. Noah warned his people, but I shall soon give you about him such an information which no prophet had done to his people. You should know that he will be squaint-eyed and that Allah is not squaint-eyed. —*Agreed.*

انى انذركموه وما من نبي الا قد انذر قومه
لقد انذر نوح قومه ولكني سأقول لكم فيه
قولا لم يقله نبي لقومه تعلمون انه اعور
وان الله ليس باعور (متفق عليه)

112. **Abu Sayeed al-Khodri** repoted that the Ms. of Allah, Abu Bakr, and Omar met him meaning **Ibn** Sayyad in a certain lane of Medina. The Holy Prophet asked him : Do you bear witness that I am the Apostle of Allah ? He asked : Do you bear witness that I am the Apostle of Allah ? The Holy Prophet replied : I believed in Allah and in His angles, and in His books and in His messengers. What do you see ? He (Ibn Sayyad) said : I see the Throne upon water. Then the Ms. of Allah said : You see the throne of the devil upon the sea. He asked : And whatelse do you see ? He said : I see two truthful men and one liar or two liars and one truthful man. Then the Messenger of Allah said : He has got a mixed thing ; so leave him .[2359] —*Muslim.*

عن ابي سعيد الخدري قال لقيه
رسول الله صلعم وابوبكر وعمر يعني ابن
صياد في بعض طرق المدينة فقال له
رسول الله صلعم اتشهد اني رسول الله
صلعم فقال هو اتشهد اني رسول الله فقال
رسول الله صلعم امنت بالله وملئكته وكتبه ورسله
ماذا ترى قال ارى عرشا على الماء
فقال رسول الله صلعم ترى عرش ابليس
على البحر قال وما ترى قال ارى صادقين
وكاذبا او كاذبين وصادقا فقال رسول الله
صلعم لبس عليه فدعوه (مسلم)

113. **Same** reported that Ibn sayyad asked the Prophet about the earth of Paradise. He said : It is like white flour and pure musk. —*Muslim.*

عنه ان ابن صياد سأل النبي صلعم
عن تربة الجنة فقال درمكة بيضاء
مسك خالص (مسلم)

2359. 'What do you see' means 'what revolation do you get from God ?'

114. **Nafe'** reported that Ibn Omar met Ibn Sayyad in a certain lane of Medina and asked him a question which enraged him. He was so infuriated (with rage) that it filled up the entire body. Then Ibn Omar went to Hafsah while it (news) had already reached her. She said to him: May Allah have mercy on you. What did you want from Ibn Sayyad? Do you not know that the Apostle of Allah said: Verily he will come out with rage which will be enkindled? —*Mus'im.*

عن نافع قال لقى ابن عمر ابن صياد في بعض طرق المدينة فقال له قولا اغضبه فانتفخ حتى ملأ السكة فدخل ابن عمر على حفصة وقد بلغها فقالت له رحمك الله ما اردت من ابن صياد اما علمت ان رسول الله صلعم قال انما يخرج من غضبة يغضبها (مسلم)

115. **Abu Sayeed al-Khodri** reported: I accompanied Ibn Sayyad to Mecca. He asked me: What have you met from the people who think that I am Dajjal? Have you not heard the Ms. of Allah say that there will be no son born to him? But there is a son born to me. Has he not said that he will be a polytheist? But I am a Muslim. Has he not said that he will neither enter Medina, nor Mecca? But I have come from Medina intending to go to Mecca. Afterwards he said to me at the end of his talk: Behold! I know certainly his birth-place and his abode and his whereabouts, and I know his father and his mother. He said: Then he cast me in doubt. I said to him: Fie to thee for the remaining day. And it was said to him: Will it

عن ابي سعيد الخدري قال صحبت ابن صياد الى مكة فقال لي ما لقيت من الناس يزعمون اني الدجال الست سمعت رسول الله صلعم يقول انه لا يولد له وقد ولد لي اليس قد قال وهو كافر وانا مسلم اوليس قد قال لا يدخل المدينة ولا مكة وقد اقبلت من المدينة وانا اريد مكة ثم قال لي في اخر قوله اما والله اني لاعلم مولده ومكانه واين هو واعرف اباه وامه قال فلبسني قلت له تبا لك سائر اليوم وقيل له

not please you that you are that person? He replied: If it is placed upon me, I would not dislike. —*Muslim.*

أيسرك أنك ذاك الرجل فقال لو عرض علي ما كرهت (مسلم)

116. **Ibn Omar** reported: I met him (Ibn Sayyad) while his eye went into socket. I asked: When did your eye act on what it saw? He said: I don't know. I asked: Do you not know while it is in your head? He said: If Allah wills, He may create it within your staff. He said: Then he made a noise (through nose) more detestable than the braying of ass I have ever heard. —*Muslim.*

عن ابن عمر قال أتيته وقد نفرت عينه فقلت متى فعلت عينك ما أرى قال لا أدري قلت لا تدري وهي في رأسك قال إن شاء الله خلقها في عصاك قال فنخر كأشد نخير حمار سمعت (مسلم)

117. **Muhammad-b-Munkader** reported: I saw Jaber b-Abdullah swearing by Allah that Ibn Sayyad is Dajjal. I asked: Do you swear by God? He said: Verily I heard Omar swearing upon that near the Holy Prophet who did not deny it. —*Agreed.*

عن محمد بن المنكدر قال رأيت جابر بن عبد الله يحلف بالله أن ابن الصياد الدجال قلت تحلف بالله قال إني سمعت عمر يحلف على ذلك عند النبي صلعم فلم ينكره النبي صلعم (متفق عليه)

118. **Nafe'** reported that Ibn Omar used to say: By Allah, I don't doubt that Dajjal, the Anti-Christ, is Ibn Sayyad. —*Abu Daud, Baihaqi.*

عن نافع قال كان ابن عمر يقول والله ما أشك أن المسيح الدجال ابن صياد (أبو داود والبيهقي)

119. **Jaber** reported: We lost Ibn Sayyad on the Day of Harrah.[2360] —*Abu Daud.*

عن جابر قال فقدنا ابن صياد يوم الحرة (أبو داود)

120. **Abu Bakarah** reported that the Messenger of Allah said: The parents of Dajjal will live thirty years without a son being

عن أبي بكرة قال قال رسول الله صلعم يمكث أبوا الدجال ثلاثين عاما لا يولد

2360. The battle of Harrah took place between Yezid, son of Muwayiah and the Medinites. Yezid came out victorious in this battle.

born to them. Then a son will be born to them who will be squaint-eyed, having biting teeth, little benefit-doing; his eyes will sleep while his heart will not sleep. Afterwards the Ms. of Allah described his parents to us. He said : His father will be long statured, pointed of flesh as if his nose will be a beak; and his mother will be a woman, fat, long of two hands. Abu Bakrah said : We heard of the birth of a son among the Jews at Medina. Then I and Jubair-b-Awam went till we went to his parents, when lo ! the descriptions of the Ms. of Allah were in them both. We asked : Have you got any son ? He said : We lived for thirty years without any son born to us. Then a son is born to us, squaint-eyed, having biting teeth, very little benefit-doing, his eyes sleep while his heart does not sleep. He said : Then we came out from them when lo ! he was basking in the sun on a sheet which has got noise. Then he opened his head and said : What do you say ? We replied : And have you heard what we said ? 'Yes' said he, 'my two eyes sleep, while my heart does not sleep.

—*Tirmizi*.

لهما ولد ثم يولد لهما غلام اعور اضرس واقله منفعة تنام عيناه ولا ينام قلبه ثم نعت لنا رسول الله صلعم ابويه فقال ابوه طوال ضرب اللحم كان انفه منقار وامه امرأة فرضاخية طويلة اليدين فقال ابوبكرة فسمعنا بمولود في اليهود بالمدينة فذهبت انا والزبير بن العوام حتى دخلنا على ابويه فاذا نعت رسول الله صلعم فيهما فقلنا هل لكما ولد فقالا مكثنا ثلثين عاما لا يولد لنا ولد ثم ولد لنا غلام اعور اضرس واقله منفعة تنام عيناه ولا ينام قلبه قال فخرجنا من عندهما فاذا هو منجدل في الشمس في قطيفة وله همهمة فكشف عن راسه فقال ما قلتما قلنا وهل سمعت ما قلنا قال نعم تنام عيناي ولا ينام قلبي

( الترمذي )

641w. **Jaber** reported that a woman of the Jews of Medina gave birth to a son, his eye blind, his tooth coming forward. The

عن جابر ان امرأة من اليهود بالمدينة ولدت غلاما ممسوحة عينه طالعة نابه

Ms. of Allah feared lest he might be Dajjal. He found him under a velvet cloth which was making silent noise. His mother called him and said: O servant of Allah! he is Abul Qasem.[2361] Then he came out of the velvet. The Ms. of Allah said: What is the matter with her? May Allah destroy her! If she would have left him, it would have been good. Then he mentioned (like) the contents of the tradition of Ibn Omar. Omar-b-al-Khattab said: O Ms. of Allah! give me permission to kill him. The Ms. of Allah said: If he is he (Dajjal), you are not his murderer. Verily his murderer will be Jesus, son of Mary; and if he is not he, it is not for you to kill a man out of the covenanted people. The Ms. of Allah did not cease to fear that he was Dajjal.

*Sharhi sunnat.*

فاشفق رسول الله صلعم ان يكون الدجال
فوجده تحت قطيفة يهمهم فاذنته امه
فقالت يا عبدالله هذا ابوالقاسم فخرج
من القطيفة فقال رسول الله صلعم مالها
قاتلها الله لو تركته لبين فذكر مثل
معنى حديث ابن عمر فقال عمر بن الخطاب
ائذن لي يا رسول الله صلعم فاقتله فقال
رسول الله صلعم ان يكن هو فلست صاحبه
انما صاحبه عيسى بن مريم والا يكن هو
فليس لك ان تقتل رجلا من اهل العهد
فلم يزل رسول الله صلعم مشفقا انه هو
الدجال ( شرح السنة )

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2361. Abul Qasem was the Holy Prophet. He was so called because of his eldest son so named.

# CHAPTER XL

## SECTION 1

### 2362. Descent of Jesus (P.H.)

The second advent of Jesus Christ (Peace be on him) is a truth and finds corroboration from the authentic traditions reported by no less authorities than Bukhari and Muslim. The rightly-guided Calips, the companions of the Prophet, the pious Imams and jurists of Islam have all admitted this fact. Not the least controversy or even a semblance of controversy was raised by them about it. This is therefore an Ijma which is binding upon the Muslims The Christians also believe the second advent of Jesus as truth. Recently a section [1] of the people has belied it by disbelieving the traditions and giving almost a new individual interpretation not supported by any standard tafsirs.

1. The Qadians or the followers of Mirza Golam Ahmad of Qadian (the Punjab) believe that Jesus Christ will not come again as he died a natural death and was buried at Srinagar in Kashmere (see note 1723, P.686 of Muhammad Ali's translation of the Quran). The Christians believe that Jesus Christ died on the Cross but he reappeared again in flesh and blood and lives in heaven. The Quran says that Jesus was not crucified and killed but he was raised up to heaven. The traditions say that he will reappear again to reclaim the lost humanity from the evil path. The Quran says : And their saying : Surely we have killed the Messiah, Jesus son of Mary, the apostle of Allah, and they did not kill him, nor did they crucify him but it was made dubious to them (4 : 157Q). I will take you and raise you up to Me and clear you of those who disbelieve - 3 : 54Q. These verses do not deny Jesus being nailed on the Cross, but they negative his having expired on the Cross. There was no eye witness of his death but it was only a supposition that he died as a result of nailing. Time only will proof this assertion of the Quran. Again the Qadians prove his natural death by interpreting the word توفّٰى in verse 5: 117 as death. This is their conclusive proof. The verse runs thus : فلما توفيتني كنت انت الرقيب عليهم which has been translated as "When Thou didst cause me to die, Thou wert the watcher over them." Does the word توفى always mean death from which there is no rise ? The Quran says: And He it is who takes your souls at night - 6: 60Q. This dose not surely mean death. Again the Quran says : Allah takes the souls at the time of their death and those (souls) that die not during their sleep .....He sends the others back till an appointed time --39 : 42Q. The Quran says : They did not certainly kill him, but Allah raised him up to Him and Allah is Mighty, Wise - 4 : 158Q. This shows that Allah raised him up to heaven. Here the word وفى was not used to mean death. This is very clear from the next verse which leaves no room for doubt that Jesus has not died. The vers runs thus : And there will be no follower of the Book but will

When Dajjal representing the embodiment of evils will let flow his poisonous teachings attended with general oppressions and sham miracles, Jesus will come down from heaven placing his two palms upon the wings of angels and descend in the white minaret to the east of Damascus. He will pray behind Imam Mehdi thereby showing that he will establish the Shariat of the Holy Prophet of Arabia. He will destroy the Cross which represents the crucification of Jesus Christ because it is a gross misrepresentation. He will establish the kingdom of God on earth in which there will remain no mutual hatred, jealousy, enmity and rancour. The world will be filled up for a time with the melodious names of Allah. He will be nearly of square size, red, extremely beautiful, having hanging hairs. He will take wife and issues will be born to him. He will search for Dajjal and find him out at Lud, a town in Syria, and he will kill him there with his own hand. Thereafter almost all including the Jews and Christians will accept Islam thus proving the truth of the Quranic verse: He it is who sent His Apostle with guidance and true religion in order that He may cause it to prevail over all other religions (9 : 33Q). During his khilafat, two mighty tribes known as Gog and Magog will appear from the hilly countries between Turkisthan and Transoxania and will devastate the land carrying pillage and murders. Through the invocation of Jesus, they will be destroyed. Then there will be heavy shower of rain which will enrich the world with food stuffs and vegetables. Thereafter a pleasant wind will carry all the believers to death leaving the unbelievers to suffer. After this Jesus will die and he will be buried at the Prophet's sepulchre just by the side of his tomb.

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certainly believe in him (Jesus) before his (Jesus's) death.—4 : 159Q. There can be no other meaning. This interpretation is supported by tradition 40 : 1 reported by Bukhari and Muslim. Surely Prophet's interpretation is correct. Therefore the Jews who have not believed him before will believe Jesus before Jesus's death after his second advent. If he comes at the second time, he must in that case be alive, because if a man dies once, he cannot ordinarily come back in this world. The Quran says : He withholds that (soul) on which he has passed the decree of death. If Jesus suffered death 2000 years ago, he cannot come to reconvert the Jews. It has been contended by the Ahmadis (a section of the Qadians) that as the Holy Prophet is the last of the prophets, Prophet Jesus cannot come again and that Jesus would in that case be the last of the prophets. In other words, Jesus will not reappear in this world. If this assertion is assumed to be correct, it would falsify all the authentic traditions and the verses of the Quran as aforesaid. As Jesus Christ appeared in the world before the Holy Prophet, his second advent is not considered as the advent of a new prophet.

1. **Abu Hurairah** reported that the Messenger Allah said : By One in whose hand there is my life, it is certainly near that the son of Mary will bring down to you justice and administration ; he will destroy the Cross, kill the swines and replace Jizya. The wealth will increase, so much so that nobody will accept it, so much so that one prostration will be better than the world and what will be therein. Afterwards Abu Hurairah said : Read if you like : And verily there will be none from among the people of the book who will not believe in him before his death ( 4 : 159Q ) [3363]-the verse.
*—Agreed.*

عن ابی هريرة قال قال رسول الله صلعم والذی نفسی بيده ليوشكن ان ينزل فيكم ابن مريم حكما عدلا فيكسر الصليب ويقتل الخنزير ويضع الجزية ويفيض المال حتى لا يقبله احد حتى تكون السجدة الواحدة خيرا من الدنيا وما فيها ثم يقول ابو هريرة فاقرؤا ان شئتم وان من اهل الكتب الا ليؤمنن به قبل موته الاية ( متفق عليه )

2. **Same** reported that the Messenger of Allah said : The son of Mary will certainly come down doing adminisration and justice. He must break the Cross, kill the swines establish Jizya, and leave the young she-camels and there will be no riding over them, and mutual enmity, hatred and malice will certainly disappear. He must call towards wealth but

عنه قال قال رسول الله صلعم لينزلن ابن مريم حكما عادلا فليكسرن الصليب وليقتلن الخنزير وليضعن الجزية وليتركن القلاص فلا يسعى عليها ولتذهبن الشحناء والتباغض والتحاسد وليدعون الى المال

3363. This has got two interpretations according to standard tafsirs. One is the interpretation of Abu Hurairah as recorded in this tradition ; namely, the Jews and the Christians will all believe in Jesus Christ after his reappearance in the world and before Jesus's death. This proves that Jesus will come again and that he was lifted up and is not dead. The second interpretation put by some commentators along with the first one is that there will be none among the Jews and Christians who will not believe in the Holy Prophet Muhammad ( or some say Allah ) before the death of that Christian or Jew. But it will be of no use as signs of the next world will be coming in at the advent of death.

none will accept it. *Muslim narrated it. And in a narration reported by them,* he said: How will you be when the son of Mary will come down amidst you, and your Imam will come from among you? [2363a]

فلايقبله احد رواه مسلم وفي رواية لهما قال كيف انتم اذا نزل ابن مريم فيكم وامامكم منكم

3. **Jaber** reported that the Messenger of Allah said: A party of my followers will not cease to fight for truth with victory up to the Resurrection Day. He said: Then Jesus, son of Mary, will come down. Their ruler will say: Come! pray for us. 'No' he will say, 'verily some of you are rulers over others on account of Divine honour upon this people. —*Muslim.*

عن جابر قال قال رسول الله صلعم لا تزال طائفة من امتي يقاتلون على الحق ظاهرين الى يوم القيمة قال فينزل عيسى بن مريم فيقول اميرهم تعال صل لنا فيقول لا ان بعضكم على بعض امراء تكرمة الله هذه الامة (مسلم)

642w. **Abdullah-b-Amr** reported that the Messenger of Allah said: Jesus, son of Mary, will come down to the world. He will marry and there will be his issue, and he will live for forty five years and then die. He will be buried with me in my grave. Then I and Jesus, son of Mary, will stand up in one grave between Abu Bakr and Omar. —*Ibnul Jauzi.*

عن عبد الله بن عمرو قال قال رسول الله صلعم ينزل عيسى بن مريم الى الارض فيتزوج ويولد له ويمكث خمسا واربعين سنة ثم يموت فيدفن معي في قبري فاقوم انا وعيسى بن مريم في قبر واحد بين ابي بكر وعمر - ابن الجوزي

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## SECTION 2

### 2364. Death is a miniature Hour

This world goes on with the sun, moon, stars and other created things of nature working uniformly throughout the whole universe without any change or alteration. But there will occur an

2363a. He is said to be Imam Mehdi behind whom Jesus will pray. Jesus will show by this example that he is a follower of Muhammad.

Hour wherein there will suddenly come to pass mighty changes of this world. The sun, moon and the innumerable stars will vanish away, the mountains will be crumbled to pieces, the seas and the oceans will dry up and the whole heaven and earth will be turned upside down. This will be the Greatest Hour ( الساعة ) when the end of the world will come to give rise to another world. Similarly there is an hour in miniature in everybody's life which is fraught with the greatest calamity. That is the hour at death-bed. At that time, the eyes are taken out, the veins are snatched away the backbone is crushed and the whole physical frame are put to agonies which no human language can express. If there is a wound in the body, the whole body suffers endless pain. Imagine the condition of the body when the entire bodily limbs will be snatched away one by one. This is the turning hour of a man from one stage to another, from a life of flesh to a life of spirit. It has therefore been rightly called that death is an Hour in one's life.

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4. **Shu'bah** reported from Qatadah from Anas who said that the Messenger of Allah had said : I and the Hour have been raised up like these two (fingers). [2365] —*Agreed.*

عن شعبة عن قتادة عن انس قال
قال رسول الله صلعم بعثت انا والساعة
كهاتين ( متفق عليه )

5. **Jaber** reported : I heard the Holy Prophet say one month before he died : you ask me about the Hour. Verily its knowledge is near Allah, and I swear by God that there will be no soul breathing in the world and completing one hundred years which will be alive at that time. [2366]

—*Muslim.*

عن جابر قال سمعت النبي صلعم
يقول قبل ان يموت بشهر تسئلوني عن
الساعة وانما علمها عند الله واقسم بالله
ما على الارض من نفس منفوسة ياتي
عليها مائة سنة وهي حية يومئذ
( مسلم )

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2365. As there is little difference between the middle and the ring fingers in length, there will similarly be no large gap between the death of the Prophet and the coming of the Resurrection. It will be very near.

2366. Nobody who will live one hundred years after that time will see the Hour. It will come long after the lapse of 100 years. It may mean also that the last of the Prophet's companions will die after a lapse of 100 years. It is said that Anas and Salman were the last of the companions who died.

6. **Abu Sayeed** reported from the Prophet who said: There will not come one hundred years, while there will remain in the world a single soul breathing to-day. —*Muslim.*

عن ابى سعيد عن النبى صلعم قال
لا يأتى مائة سنة على الارض نفس
منفوسة اليوم (مسلم)

7. **Ayesha** reported that some of the desert Arabs came to the Holy Prophet and asked him about the Hour. He was looking at the younger one among them and saying: If he lives, old age will not overtake him till your hour overtakes you. —*Agreed.*

عن عائشة قالت كان رجال من الاعراب
يأتون النبى صلعم فيسألونه عن الساعة
فكان ينظر الى اصغرهم فيقول ان يعش
هذا لا يدركه الهرم حتى تقوم عليكم
ساعتكم (متفق عليه)

8. **Mustaored-b-Shaddad** reported from the Prophet who said: I have been sent in the (first) breath of the Hour, but I surpassed it as this surpassed this; and he pointed out with his fingers-the ring and the middle fingers. —*Tirmizi.*

عن المستورد بن شداد عن النبى صلعم
قال بعثت فى نفس الساعة فسبقتها كما
سبقت هذه هذه واشار باصبعيه السبابة
والوسطى (الترمذى)

9. **Sayeed-b-Abi waqqas** reported from the Holy Prophet who said: Certainly I wish that my people should not become dishonoured before their Lord by being made to wait for half a day. It was questioned to Sa'ad: And how long is half a day? He said: Five hundred years. [2366a]

—*Abu Daud.*

عن سعد بن ابى وقاص عن النبى
صلعم قال انى لارجو ان لا تعجز امتى
عند ربها ان يؤخرهم نصف يوم قيل
لسعد وكم نصف يوم قال خمسمائة
سنة (ابوداود)

643w. **Anas** reported that the Messenger of Allah said: The parable of this world is the parable of a cloth which has

عن انس قال قال رسول الله صلعم
مثل هذه الدنيا مثل ثوب شق من اوله

2366a. The Quran says: Verily a day near your Lord is like 1000 years of what you count—22 : 47Q.

been torn from its beginning to its end. It remains then hanging with a thread in its end. It is near that that thread will be cut off. —*Baihaqi.*

الى اخره فبقى متعلقا بخيط فى اخره فيوشك ذلك الخيط ان ينقطع (البيهقى)

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SECTION 3

### 2367. The Wicked shall meet the Hour

During Jesus's second ministry, the whole world will accept the true Islam, and thus the following prophecy of the Quran will be fulfilled: It is He who sent His Apostle with guidance and the true religion that He may make it prevail over all the religions. And Allah is enough as a witness—48 : 28Q. After Jesus, a pleasant wind will continue to blow over the world and it will take away the life of everyone who will have an atom of faith in him leaving those untouched who will have no good in them. Thus the wicked will be singled out. They will continue to worship idols and commit all devilish acts for a short time when suddenly they will meet the Hour.

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10. **Anas** reported that the Messenger of Allah said: The Hour shall not occur till 'Allah, Allah' will (not) be uttered in the world. And in a narration, he said: The Hour shall not occur over anybody who utters 'Allah, Allah.' —*Muslim.*

عن انس ان رسول الله صلعم قال لا تقوم الساعة حتى لا يقال فى الارض الله الله وفى رواية قال لا تقوم الساعة على احد يقول الله الله (مسلم)

11. **Abdullah-b-Mas'ud** reported that the Apostle of Allah said: The Hour shall not occur but upon the evils of the creation. —*Muslim.*

عن عبد الله بن مسعود قال قال رسول الله صلعم لا تقوم الساعة الا على شرار الخلق (مسلم)

12. **Abu Hurairah** reported that the Messenger of Allah said: The Hour shall not occur till the buttocks of the women of the Dausees shall move around Zul-Khalasah, and Zul-Khalasah

عن ابى هريرة قال قال رسول الله صلعم لا تقوم الساعة حتى تضطرب اليات نساء دوس حول ذى الخلصة وذو الخلصة

is the idol of the Dausees which they used to worship in the Days of Ignorance.[2368] —*Agreed*

طاغية دوس التي كانوا يعبدون في الجاهلية (متفق عليه)

13. **Ayesha** reported: I heard the Messenger of Allah say: The night and the day shall not disappear till Lat and Ujja will be worshipped. I asked: O Ms. of Allah! I used certainly to think when Allah revealed "It is He who sent His Apostle with guidance and the true religion in order that He may make it prevail over all other religions, though the polytheists dislike (61 : 9Q)" that that has ended. He said: That will occur so long as Allah pleases. After that, Allah will send a pleasant wind. Then everyone who will have faith in his heart to the weight of a mustard seed will die and he who will have no good in him will remain. They will go back to the religion of their forefathers. —*Muslim.*

عن عائشة قال سمعت رسول الله صلعم يقول لا يذهب الليل والنهار حتى يعبد اللات والعزى فقلت يا رسول الله ان كنت لاظن حين انزل الله هو الذي ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون ان ذلك تاما قال انه سيكون من ذلك ما شاء الله ثم يبعث الله ريحا طيبة فتوفى كل من كان في قلبه مثقال حبة من خردل من ايمان فيبقى من لا خير فيه فيرجعون الى دين آبائهم (مسلم)

14. **Abdullah-b-Amr** reported that the Messenger of Allah said: Dajjal shall come out and live for forty, (I don't know whether forty days or months or years) Then Allah will send Jesus, son of Mary, as if he is Urwah-b-Mas'ud. He will search him and will destroy him, and he

عن عبد الله بن عمرو قال قال رسول الله صلعم يخرج الدجال فيمكث لا ادري اربعين يوما او شهرا او عاما فيبعث الله عيسى ابن مريم كانه عروة بن مسعود فيطلبه فيهلكه ثم يمكث في الناس

2368. The Dausees are a tribe living in Yemen. Zul Khalasah was the name of the so-called Ka'ba built in Yemen in the Days of Ignorance. Therein there was an idol called Khalasah which was worshipped by the Dausees and other tribes. The Holy Prophet sent Jaber-b-Abdullah to destroy the false Ka'ba. It was therefore destroyed. In latter times, the women of the tribe will worship this idol and revolve round it.

will remain among men for seven years. [2369] in which no enmity will remain between two (men). Afterwards Allah will send a cold wind from the direction of Syria. Nobody on the face of the world who will have good (or faith) in his heart to the weight of a mustard seed will remain except that it will kill him, till if one of you enter in the heart of a mountain, it will enter it for him till it takes his life. He said : Then the sinners among the people will remain in the indiscrimination of birds and the ferocity of beasts, not knowing good and not denying evils. The devil will come to them in figure and say : Don't you feel shame ? They will ask : What do you order us ? He will direct them to worship idols, and they will remain upon that. Their provision will be ample, their living pleasant. Then there will be blowing in trumpet. Nobody will hear it except that he will lower one side of shoulder and raise up another. [2369a] The first who will hear it will be a man who will be repairing the fountain of his camel and will fall in swoon, and the people also will fall in swoon. Afterwards Allah will send a rain

سبع سنين ليس بين اثنين عداوة ثم
يرسل الله ريحا باردة من قبل الشام
فلا يبقى على وجه الارض احد في قلبه
مثقال ذرة من خير او ايمان الا قبضته
حتى لو ان احدكم دخل في كبد جبل
لدخلته عليه حتى تقبضه قال فيبقى
شرار الناس في خفة الطير واحلام السباع
لا يعرفون معروفا ولا ينكرون منكرا
فيتمثل لهم الشيطن فيقول الا تستحيون
فيقولون فما تامرنا فيامرهم بعبادة
الاوثان وهم في ذلك دار رزقهم حسن
عيشهم ثم ينفخ في الصور فلا يسمعه احد
الا اصغى ليتا ورفع ليتا فاول من يسمعه
رجل يلوط حوض ابله فيصعق ويصعق
الناس ثم يرسل الله مطرا كانه الطل

2369. Jesus will live seven years after the murder of Dajjal. In 39 : 642w, it was said that Jesus will live for 45 years in the world. He lived already 33 years at the time of his first ministry. It appears therefore that he will live for 12 years after his second advent. Some say that he will live only for 7 years for the second time.

2369a. In other words, the people will be most fearful and perturbed at the hearing of the blowing of the Great Trumpet.

like a torrent, and the bodies of men will grow therefrom. After that, there will be another blowing therein when lo ! they will stand up looking. Then it will be said: O you men ! come to your Lord. Keep them waiting ; they will be taken account. It will be said : Take out those who will be sent to the fire. It will be asked . How many out of how many ? It will be replied : 999 out of every thousand . [2369b] He said : That will be a day when the children will become old, and that will be a day when there will be disclosing of private parts. —*Muslim.*

فينبت منه اجساد الناس ثم ينفخ فيه اخرى فاذا هم قيام ينظرون ثم يقال يايها الناس هلم الى ربكم وقفوهم انهم مسئولون فيقال اخرجوا بعث النار فيقال من كم كم فيقال من كل الف تسعمائة وتسعة وتسعين قال فذلك يوم يجعل الولدان شيبا وذلك يوم يكشف عن ساق (مسلم)

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## SECTION 4

### 2370. The Hour and the Trumpet

The signs previous to the Hour (الساعة) have been described in detail in the previous chapter. What will be the major events when the actual Hour will come to pass ? There are graphic descriptions of these events in the Holy Quran. From this, it appears that the Hour will be the turning point for the creation of another world which "no eye hath seen, no ear hath heard and no heart hath conceived." It can therefore be better imagined than described what a horrible picture the Hour will assume when the existing order of things of this world and the normal working of its natural phenomena will cease.

The advent of the Hour will be heralded firstly by the rising of the sun from its place of setting, and secondly by the blowing of the Trumpet (الصور). There will be two blowings of the Trumpet ; and between these two, there will be an interval of

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2369b. This counting will apply to the case of the unbelievers or the Gog and Magog tribes. It will not apply in the case of Muslims. See tradition 41 : 10.

forty years. At the first blowing, the world with all its natural phenomena will be destroyed and there will remain nothing but the Almighty, and at the second blowing there will come to pass the Great Resurrection ( قيامة ) bringing all the creatures of the world for accounts of actions done in this world. At the first blowing, the events that will occur have been described by the Quran as follows. So when the stars are made to disappear, and when the heaven is rent asunder, and when the mountains are carried away as dust, and when the Apostles are made to reach their appointed time, to what day is the doom fixed ?—77 : 8-12Q. And they say : When will this promise come to pass if you are truthful ? They will not wait but a single cry which will overtake them, while they will be contending with one another. They shall not be able to make a request, nor shall they return to their families—36 : 48-50Q. And when the Trumpet will be blown with a single blast, and the earth and the mountains are borne away and crashed with a single crashing, on that day shall the events come to pass and the heavens shall cleave asunder—69 : 13Q. When the earth shall be shaken with a shaking and the mountains shall be made to crumble with a crumbling, so that they shall be as scattered dust—56 : 4-6Q. When the Trumpet shall be sounded, then at that time shall be a difficult day for the unbelievers, anything but easy—74 : 8Q. When the sight becomes confused, and the moon becomes eclipsed, and the sun and the moon are brought together, man shall say on that day : Whither to fly to ? by no means ! there shall be no place of refuge—75 : 7-11Q. When the stars are made to disappear, when heaven is rent asunder, and when the mountains are carried away as dust—77 : 8Q. The day on which man shall be scattered as loosened wools—101 : 4Q. And the Trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall fall in swoon except such as Allah pleases – 39 : 68Q.

In short, everything of this world will disappear by the first blowing except the Almighty Allah.

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15. **Abu Hurairah** reported that the Messenger of Allah said : There will be forty between the two blowings. (They

عَنْ اَبِى هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَا بَيْنَ النَّفْخَتَيْنِ اَرْبَعُونَ قَالُوا يَا اَبَا

asked : O Abu Hurairah ! forty days ? He replied : I deny (knowledge). They asked : Forty months ? He replied : I deny. They asked : Forty years ? He replied : I deny. Then Allah will send water from heaven, and then they will grow as vegetables grow. He said : There will remain nothing of a man which will not perish except one bone and it is the root of tail, and out of it the creation will be formed on the Resurrection Day.[2371] *Agreed upon it. And in a narration of Muslim*, he said : As for every son of Adam, earth will devour him except that out of which he was created, and therein he will be formed.

هريرة اربعين يوما قال ابيت قالوا اربعين
شهرا قال ابيت قالوا اربعين سنة قال
ابيت ثم ينزل الله من السماء ماء
فينبتون كما ينبت البقل قال وليس
من الانسان شيء لا يبلى الا عظما واحدا
وهو عجب الذنب ومنه يركب الخلق
يوم القيمة متفق عليه وفي رواية
لمسلم قال كل ابن ادم ياكله التراب الا
عجب الذنب منه خلق وفيه يركب

16. **Same** reported that the Messenger of Allah said : Allah will hold up the earth on the Resurrection Day, and He will scroll up heaven to His right side and then say : I am the King. Where are the kings of the world ?[2372] —*Agreed.*

عنه قال قال رسول الله صلعم
يقبض الله الارض يوم القيمة ويطوي السماء
بيمينه ثم يقول انا الملك اين ملوك الارض
(متفق عليه)

17. **Abdullah-b-Omar** reported that the Messenger of Allah said : Allah will scroll up heavens on the Resurrection Day. Then He will hold them by His right hand and say : I am the King. Where are

عن عبد الله بن عمر قال قال رسول
الله صلعم يطوي الله السموت يوم القيمة
ثم ياخذهن بيده اليمنى ثم يقول

2371. A mango tree grows out of the remnants of a tree i.e. a seed. A mango seed does not grow a jack tree. Similarly the principal portion of human bone will not be destroyed ; and out of it, a man will be composed on the Resurrection Day. Nothing but man will grow out of this bone.

2372. To this effect, the Quran says : On the day when the earth will be changed for another earth and the heavens as well (14 : 48Q).

the tyrants, where are the arrogants? Then He will scroll up the worlds with His left hand. (And in a narration He will hold them by His another hand and then say: I am the King. Where are the tyrants, where are the arrogants?). —*Muslim*.

أنا الملك أين الجبارون أين المتكبرون
ثم يطوي الأرضين بشماله وفي رواية
يأخذهن بيده الأخرى ثم يقول أنا الملك
أين الجبارون أين المتكبرون (مسلم)

18. **Abdullah-b-Mas'ud** reported that a learned man of the Jews came to the Prophet and said: O Muhammad! verily Allah will hold the heavens on the Resurrection Day upon one finger, and the worlds upon one finger, and the mountains and the trees upon one finger, and water and earth upon one finger, and the rest of the creation upon one finger. Afterwards He will toss them and say: I am the King, I am Allah. Then the Messenger of Allah laughed out of satisfaction of what the learned man had said by way of corroboration of him. Then he read: And they have not honoured Allah with the honour due to Him, and the whole earth shall be in His grip on the Resurrection Day and the heavens will be rolled up in His right hand. Glory be to Him and exalted is He from what they set up (with Him)—39: 67Q.

عن عبد الله بن مسعود قال جاء
حبر من اليهود إلى النبي صلعم فقال يا
محمد إن الله يمسك السموات يوم
القيمة على إصبع والأرضين على إصبع
والجبال والشجر على إصبع والماء والثرى
على إصبع وسائر الخلق على إصبع ثم
يهزهن فيقول أنا الملك أنا الله
فضحك رسول الله صلى الله عليه وسلم
تعجبا مما قال الحبر تصديقا له ثم قرأ
وما قدروا الله حق قدره والأرض جميعا
قبضته يوم القيمة والسموات مطويت بيمينه
سبحنه وتعلى عما يشركون (متفق عليه)

19. **Ayesha** reported: I asked the Messenger of Allah about His verse, "On the day

عن عائشة قالت سألت رسول الله

in which the world will be changed for another world, and the heavens also (14 : 48Q)". Where will the people remain at that time? He replied : Upon the Path. — *Muslim.*

صلعم عن قوله يوم تبدل الارض غير
الارض والسموات فاين يكون الناس
يومئذ قال على الصراط (مسلم)

20. **Abu Hurairah** reported that the Apostle of Allah said : The sun and the moon will be turned upside down on the Resurrection Day. —*Bukhari.*

عن ابى هريرة قال قال رسول الله
صلعم الشمس والقمر مكوران يوم القيمة
(البخارى)

21. **Abu Sayeed al-Khodri** reported that the Messenger of Allah said : How can I enjoy when the holder of the Trumpet has got hold of it (by mouth) and turned his ear for listening and lowered his forehead waiting the time he will be ordered for blowing? They asked : O Ms. of Allah ! and what do you then enjoin on us? He replied : Say, Allah is sufficient for us, and good as a Protector. —*Tirmizi.*

عن ابى سعيد الخدرى قال قال
رسول الله صلعم كيف انعم وصاحب
الصور قد التقمه واصغى سمعه وحنى
جبهته ينتظر متى يؤمر بالنفخ فقالوا
يا رسول الله وما تامرنا قال قولوا
حسبنا الله ونعم الوكيل (الترمذى)

22. **Abdullah-b-Amr** reported from the Holy Prophet who said : The Trumpet is a horn wherein will be blowing.
—*Tirmizi, Abu Daud, Darimi.*

عن عبد الله بن عمرو عن النبى
صلعم قال الصور قرن ينفخ فيه
(الترمذى وابوداود والدارمى)

23. **Ibn Abbas** reported about the verse of the Almighty "When the Trumpet shall be blown (74 : 7Q.)" that it is the horn. He said that Razefah is the first blowing and Radefah is the second (79 : 6-7Q).[2373] —*Bukhari.*

عن ابن عباس قال فى قوله تعالى
فاذا نقر فى الناقور الصور قال والراجفة
النفخة الاولى والرادفة الثانية (البخارى)

2373. Razefah literally means quacking, rumbling ; and Radefah means following or follower.

644w. **Abu Sayeed** reported that the Apostle of Allah gave description of the holder of the Trumpet, and he said that by his right side is Gabriel and by his left side is Michael.

—*Razin.*

عن ابى سعيد قال ذكر رسول الله صلعم صاحب الصور وقال عن يمينه جبرئيل وعن يساره ميكائيل (رزين)

645w. **Abu Razin-al-Oqaili** reported: I asked: O Ms. of Allah! how will Allah reproduce creation and what is the sign of that in His creation? He said: Have you not passed by the valley of your people at the time of drought, and then passed by it while it is luxuriant with greens? 'Yes' replied he. He said: That is the sign of Allah in His cre tion. Likewise Allah brings the dead to life.

—*Razin.*

عن ابى رزين العقيلى قال قلت يا رسول الله كيف يعيد الله الخلق وما اية ذلك فى خلقه قال اما مررت بوادى قومك جدبا ثم مررت به يهتز خضرا قلت نعم قال فتلك اية الله فى خلقه كذلك يحيى الله الموتى (رزين)

CHAPTER XLI

## 2374. The Resurrection ( القيامة )

(a) **Different Names.** The Resurrection is spoken of under various names the most important of which is given below :—The day of Resurrection ( اليوم القيامة ) occurring seventy times in the Quran, the day of requital (يوم الدين), the next world (يوم الاخرة) occurring over one hundred times, the day of trial ( يوم الحساب ) occurring five times. The Hour (الساعة) occurring 40 times in the Quran does not properly apply to the Day of Resurrection as it is the hour of Destruction (Doomsday), while the Resurrection is the hour of Construction. With the first blowing of the Trumpet, the Hour of Destruction will come to pass, and then after a lapse of forty years in Barzakh the Resurrection will take place with the blowing of the second Trumpet. There are other names of the Resurrection signifying its peculiar characteristics, some of which are given below :—The day of grief (يوم الحسرة), the day of repentance (يوم الندامة), the day of judgment ( يوم المحاسبة ), the day of separation (يوم الفصل), the day of congregation (يوم الحشر), the day of manifestation of defects ( يوم التغابن ), the day of shaking ( يوم الزلزلة ), the great event ( الواقعة ), the striking calamity ( القارعة ), the overwhelming calamity ( الغاشية ), the great truth ( الحاقة ), the day of meeting (يوم التلاق), the promised day ( يوم الوعيد ), the witnessed day ( يوم المشهود ).[1] The objects of these names is nothing but to draw our attention to the serious nature of the Judgment Day.

(b) **New order of things in the Next world.** There will be complete destruction of the old order of things in this world, and out of the destruction will come a new order of things with new creations of those who were living in this world from the beginning to the end. There will be resurrection not only of men but of angels, ginn, beasts, birds and everything that existed in this world. ( 6 : 38Q ). The Holy Quran says : We have ordained death among you and none can prevent Us that We may change your attributes and make you grow into what you know not (56 : 58Q). Again it says : On the day when the earth will be changed into a different earth and the heavens as well (14 : 48Q). From these verses, it is clear that the old order of things will change yielding place to new. Just as a child in the womb of a mother lives in a state which is

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1. There are other names for which see page 441 of Ihya of Imam Gazzali. (Vol. 4).

quite different from the wordly order of things, so also we shall enter into new order of things in the next world when we shall leave the womb of this world. As the child in embryo cannot conceive of this world residing in its mother's womb, we cannot also conceive of the next living in this world of ours. In order to give an idea, the Quran gives below the altered state of things in the next world in the following verses arising out of the destruction of the things of this world : Then it shall be blown again, when lo ! they shall stand up awaiting. And the earth shall shine with the light of its Lord, and the book shall be laid down, and the prophets and the witnesses shall be brought up (39 : 69). And the whole earth shall be in His grip on the Resurrection Day and the heavens will be rolled up in His right hand (39 : 67Q); And the Trumpet shall be blown when lo ! from their graves, they shall hasten on to their Lord. They shall say : O woe to us ! who has raised us from our sleeping-place ? ... ... ... There shall be nought but a single cry when lo ! they shall be all brought before us (36 : 51Q). The day on which the Trumpet shall be blown, so that you shall all come forth in hosts, and the heaven shall be opened, so that it shall be all openings (78 : 19Q). The earth will be red-white plain without treess, plants, mountains, and rivers. The sun will shine just above the head from a little distance—41 : 17. The people will rise up naked, barefooted and uncircumcised—41 : 12. There will be no place for concealment and no shade except the shade of the Throne of the Almighty which the righteous only shall enjoy. There will be no sin or bloodshed or evil-doing as everybody will be engaged in the thoughts of his salvation. The Quran says : For every man out of them there will be an affair on that day which will keep him engaged (80 : 37Q). The first to rise from his grave will be the Prophet Muhammad (P.H.), and then the other prophets and pious men will follow him.

(c) **The altered state of things is scientific.** That there will come a next world where accounts of this world will be taken is a self-evident truth. It comes out of a belief in the scientific principle of The Law of Evolution. What was man at first ? He was not even a being to be mentioned ? Then from a drop of water, there was blood ; and out of that there grew a body. It enterd into a different creation when life was infused in it. All these things took place in the mother's womb. Therein the child knew not the things of this world, nor conceived of them. Then he was ushered into a different world of ours where he was placed under complete

changed conditions of things. Then he began to live and thrive till he left his worn-out physical frame to enter into another world—the world of grave technically called Barzakh. This period as has been said is just like the period of a child in mother's womb. Then with the Resurrection, he will enter a new world just like his previous coming out to this world from his mother's womb. After the period of Resurrection is over, he will enter another life and thus he will go no with an ever-increasing process of purification and progress. This Islamic theory of eternal progress, a higher order of human life, is quite scientific and reasonable. Just as this universe has grown out of chaos and a nebulous mass into a present state of systems of stars and their families, it will give place to a higher order of things which our present sense organs cannot conceive as the child in womb cannot conceive of the condition of this world. For example, it is said that in Paradise there shall be no hunger, thirst and call of nature. The Quran says : Surely it is for you that you shall not be hungry therein, nor bare of clothing, and that you shall not be thirsty therein, nor shall you feel the heat of the sun—20 : 118Q. If these things appear to be impossible, think of the condition of the child in the womb. It had no calls of nature, no hunger and thirst. Similar will be the condition of things. So on the Resurrection Day, it might be that man will get new form of skins and new increased power of sense organs to receive the consequences of deeds. If there is something which appears unreasonable in the sight of the present sense organs out of the descriptions of punishments and rewards on this day, it cannot be rejected. It is certain that the pious will enter a happy phase of life owing to their good deeds in this world and the wicked will be made to compensate their loss by being detained in the reformatory school of Hell.

(d) **Doubt in the Resurrection is meaningless**. To entertain doubt in the next world is to recognise limit to human power of understanding. This is nothing but foolishness on the part of man. Has He not created man out of nothing ? Has He not infused life in mother's womb to a dead figure ? Then how is it impossible for Him to bring something again on the Resurrection Day out of nothing ? It is to this fact that the Quran reminds us by saying : And they say : what ! when we shall have become bones and decayed particles, shall we then be indeed raised up to a new creation ? Do they not consider that Allah who created the heavens

and the earth is able to create their likes—17 : 98Q. If you wonder, then wonderful is their saying—What ! when we become dust, shall we then be in a new creation ?—13 : 5Q. In case of no next world for rewards of the virtuous and punishment of the sinners, the sufferings of the pious in this world and the enjoyments of the sinners cannot at all be explained. Why do vices go unpunished in this world ? It is because of the next world where punishment for vices will be meted out in full.

(e) **Resurrection physical or spiritual**. Much intellectual blood is being spent on the question whether man will rise with body or without body. The old theory of dogmatic religion upholds the doctrine of only physical resurrection, while the new school of thought inclines to adopt only the spiritual resurrection. We cannot definitely answer either of the two questions as our vision of comprehension does not extend so far. The Quran and Hadis give us some clue by upholding the doctrine of spiritual resurrection combined with a physique made out of the good and evil deeds of a man. To admit either of the two doctrines is to limit divine power. Why not then think of the physical and spiritual resurrection combined, quite different from the physique and spirit of this world. Even the old earth and the old heaven will pass away. If there occur a change in such natural phenomena, it is also quite possible that there might be a change of the constitution and physique according to virtuous and evil deeds of an individual. The Quran says : We may change your attributes and make you grow into what you know not. And you know the first growth. Why do you not then mind ?—56 : 58Q. Everything secret or open will be brought to light in a magnified form, and there will be no secrets in nature. The Quran says : Certainly thou wert heedless of it but now We have removed from thee thy veil, so thy sight to-day is sharp—50 : 22Q.—See note 1532.

(f) **The Day is very fearful**. All the prophets and all the revealed books warn the serious and horrible nature of the Judgment Day. Prophets as many as two lacs came down to warn the people of this day, and revelation of so may books nearly 200 in number came down with the same purpose. There are graphic descriptions of the serious nature of the day in the chapters Hud (11), Waqiah (56), Mursalat (77), An-Naba (78) and Al-Takbir (81). The Holy Prophet said that these chapters of the Quran made his hairs grey. It will be a day of the greatest congregation of men, birds, and beasts of

past and present ages, from the beginning of the world up to the end to take their trial (6 : 38Q). There will be so much perspiration of the people that the earth will be filled up with it and it will flow like torrents. The flow will then rise up overtaking some up to ankles, some up to waist, some up to breast, some up to ear-tips, and some will be about to be drowned according to their respective duties. Men will be looking up towards heaven for forty years. Thirst will fry them, and bellies will be burnt with hunger. On that day, everyman will see his actions presented to him. Hands and feet will assume the roll of the tongue. The Quran says : What will make you realise what the Judgment Day is ? And what will make you realise what the Judgment Day is ?—The day on which no soul shall control anything for a soul, and the command on that day shall be Allah's—82 : 17Q. They ask : When will be the Day of Judgment ? It will be the day on which they shall be tried at the fire—51 : 13Q. In short, the various names given to the Judgment Day signify the serious nature of the day to which we must pay due care and attention.

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1. **Sahl-b-Sa'ad** reported that the Apostle of Allah said : People will be brought together on the Resurrection Day on a white-red ground like a spotless round case of bread. There will be no sign therein for anybody.[2375] —*Agreed*.

عن سهل بن سعد قال قال رسول الله صلى الله عليه وسلم يحشر الناس يوم القيمة على ارض بيضاء عفراء كقرصة النقي ليس فيها علم لاحد (متفق عليه)

2. **Abu Sayeed al-Khodri** reported that the Apostle of Allah said : The earth will become on the Resurrection Day (like) a bread which the Almighty will hold in His hand as entertainment for the inmates of Paradise just as someone of you holds his bread in journey. One of the Jews came and said : O Abul Qasem ! may the Merciful shower blessing on thee ! Shall

عن ابى سعيد ن الخدرى قال قال رسول الله صلى الله عليه وسلم تكون الارض يوم القيمة خبزة واحدة يتكفاها الجبار بيده كما يتكفا احدكم خبزته فى السفر نزلا لاهل الجنة فاتى رجل من اليهود فقال بارك الرحمن

2375. There will be no house, tree, mountain and other things of this world on the ground of the Resurrection Day. It will be a vast even plain of white colour tinged with redness.

I not inform thee of the entertainment of the inmates of Paradise on the Resurrection Day? 'Yes' replied he. He said: The earth shall become a bread (as the Holy Prophet had said). The Messenger of Allah looked at us and laughed till his foreteeth were seen. Then he said: Shall I not inform you about their lentils?—Balam and Nun. The asked. And what is this? He replied: Bull and fish. Seventy thousands will eat the excess of their bellies.[2376]

—*Agreed.*

عليك يا ابا القاسم الا اخبرك بنزل اهل الجنة يوم القيمة قال بلى قال تكون الارض خبزة واحدة كما قال النبي صلى الله عليه وسلم فنظر النبي صلى الله عليه وسلم الينا ثم ضحك حتى بدت نواجذه ثم قال الا اخبرك بادامهم بالام والنون قالوا وما هذا قال ثور ونون ياكل من زائدة كبدهما سبعون الفا

( متفق عليه )

3. **Abu Hurairah** reported that the Apostle of Allah said: The people will be gathered together in three classes—hopeful, fearful, and two upon one camel and three upon one camel and four upon one camel and ten upon one camel, and the fire will gather together the remaining ones. It will take day nap where they will take, and pass the night with them where they will pass and get up at morn where they will get up, and pass the dusk where they will pass.[2376a] —*Agreed.*

عن ابى هريرة قال قال رسول الله صلعم يحشر الناس على ثلث طرائق راغبين راهبين واثنان على بعير وثلثة على بعير واربعة على بعير وعشرة على بعير وتحشر بقيتهم النار تقيل معهم حيث قالوا وتبيت معهم حيث باتوا وتصبح معهم حيث اصبحوا وتمسى معهم حيث امسوا

( متفق عليه )

2376. These seventy thousands will be those who will go to Paradise without account (41 : 24). Balam is a Hebrew word meaning bull and 'Nun' small fish.

2376a. The three classes will be the riders, the walkers on foot and those that will walk on their faces (41 : 15). The first class will be those who will be hopeful of Allah's mercy on the strength of His verse "There's no fear for them, nor will they grieve". The second class will be lower in position and will be those that will be fearful of the fire of Hell, and the third class will be those that will walk on their faces and whose constant companion will be the fire wherever they will move. Among the riders, the highest position will be that of the prophets and the martyrs, and the rest will have companions on the backs of camels according to their respective ranks.

4. **Ibn Abbas** reported from the Prophet who said: Verily you will be gathered together barefooted, naked, uncircumcised. Then he read: We shall reproduce him as We created him first, a promise on Us, verily We shall certainly do (Q). And the first man who will be clothed on the Resurrection Day will be Abraham, and verily some of my companions will be overtaken towards the left hand side. I shall then exclaim: O my dear companions! O my dear companions! He will say: Verily they continued to retreat on their foot-steps since thou hast left them. Then I shall say just as the pious man [2377] said: And I was a witness over them as long as I was among them, upto His saying 'the Mighty, the Wise'.

—*Agreed.*

عن ابن عباس عن النبي صلعم قال انكم محشورون حفاة عراة غرلا ثم قرا كما بدانا اول خلق نعيده وعدا علينا انا كنا فاعلين واول من يكسى يوم القيمة ابرهيم وان اناسا من اصحابي يؤخذ بهم ذات الشمال فاقول اصيحابي اصيحابي فيقول انهم لن يزالوا مرتدين على اعقابهم منذ فارقتهم فاقول كما قال العبد الصالح وكنت عليهم شهيدا ما دمت فيهم الى قوله العزيز الحكيم

( متفق عليه )

5. **Ayesha** reported: I heard the Apostle of Allah say: People will be mustered strong on the Resurrection Day barefooted,

عن عائشة قالت سمعت رسول الله صلعم يقول يحشر الناس يوم القيمة

2377. The pious man was Jesus Christ. Left hand side represents the hell. In other words, when those companions of the Prophet who turned retrogades after the death of the Prophet will be selected for Hell, the Holy Prophet will seek forgiveness for them as Jesus Christ will seek forgiveness for his companions as stated in the verses below. When Allah will say: O Jesus, son of Mary! did you say to men-take me and my mother for two gods besides Allah? He will reply: Glory be to Thee, it did not befit me that I should say what I had no right (to say). If I had said it, Thou indeed wouldst have known it. Thou knowest what is in my mind, but I do not know what is in Thy mind. Surely Thou art the knower of unseen things. I did not say to them except what Thou didst enjoin me with "Serve Allah, my Lord and your Lord," and I was a witness over them, but when Thou didst raise me up, Thou wert the watcher over them. And Thou art witness of all things. If Thou shouldst punish them, then surely they are Thy servants, and if Thou shouldst forgive them, then surely Thou art the Mighty, the Wise.—5-111 to 118Q.

naked, uncircumcised. I asked : O Ms. of Allah ! will all the males and the females look towards one another ? 'O Ayesha' said he, 'the affair will be too fearful for someone of them to look at another.' [2378] —*Agreed.*

6. **An** reported that a man asked : O Prophet of Allah ! how will the polytheist be gathered upon his face on the Resurrection Day ? He said : Is not He who makes him walk upon two legs in the world powerful enough to cause him walk upon his face on the Resurrection Day ? —*Agreed.*

7. **Abu Hurairah** reported from the Prophet who said : Abraham will meet his father 'Azar' on the Resurrection Day. Upon the face of 'Azar' there will be tar and dust. Abraham will address him : Have I not told you that you should not disobey me ? His father will say to him : To-day, I shall not disobey you. Abraham will pray : O Lord ! verily Thou hast made me promise that Thou wouldst not put me to disgrace on the day they would be raised up. Then what disgrace is greater than my father's keeping farthest ? The Almighty Allah will say : Verily I have made Paradise unlawful for the polytheists. Then it will be said to Abraham : Look

حفاة عراة غرلا قلت يا رسول الله الرجال والنساء جميعا ينظر بعضهم الى بعض فقال يا عائشة الامر اشد من ان ينظر بعضهم الى بعض (متفق عليه)

عن انس ان رجلا قال يا نبي الله كيف يحشر الكافر على وجهه يوم القيمة قال اليس الذي امشاه على الرجلين في الدنيا قادر على ان يمشيه على وجهه يوم القيمة (متفق عليه)

عن ابي هريرة عن النبي صلعم قال يلقى ابراهيم اباه آزر يوم القيمة على وجه آزر قترة وغبرة فيقول له ابراهيم الم اقل لك لا تعصني فيقول له ابوه فاليوم لا اعصيك فيقول ابراهيم يا رب انك وعدتني ان لا تخزيني يوم يبعثون فاي خزي اخزى من ابي الابعد فيقول الله تعالى اني حرمت الجنة على الكافرين ثم يقال لابراهيم انظر ما تحت

2378. The Quran says about this event : For every man, among them on that day there will be an affair which will keep him engaged (80 : 37Q).

what is under thy feet. He will look when lo! a large neck will come out. He will be dragged with his feet and thrown into the Fire. —*Bukhari.*

رجليك فينظر فاذا هو بذيخ متلطخ
فيؤخذ بقوائمه فيلقى في النار (البخاري)

8. **Same** reported that the Messenger of Allah said : People will perspire on the Resurrection Day so much so that their perspiration will come up to seventy cubits in the earth, and it will reach up to them till it will reach their ears.[2379] —*Agreed*

عنه قال قال رسول الله صلعم يعرق
الناس يوم القيمة حتى يذهب عرقهم
في الارض سبعين ذراعا ويلجمهم حتى
يبلغ اذانهم (متفق عليه)

9. **Meqdad** reported : I heard the Apostle of Allah say : The sun will be brought near creation on the Resurrection Day so much so that it will be from them like the distance of a mile. People will remain in perspiration in proportion to their deeds. Of them, there will be one who will remain up to his heels, and of them will be one who will remain up to his joints, of them will be one who will remain up to his knees, of them will be those whom perspiration will drown a drowning ; and the Messenger of Allah pointed out to his mouth with his hand. —*Muslim.*

عن المقداد قال سمعت رسول الله
صلعم يقول تدنى الشمس يوم القيمة
من الخلق حتى تكون منهم كمقدار ميل
فيكون الناس على قدر اعمالهم في
العرق فمنهم من يكون الى كعبيه
ومنهم من يكون الى ركبتيه ومنهم
من يكون الى حقويه ومنهم من
يلجمهم العرق الجاما واشار رسول الله
صلى الله عليه وسلم بيده فيه (مسلم)

10. **Abu Sayeed al-khodri** reported from the Prophet who said : Allah will call : O Adam ! He will reply " Present to Thee ! fortune to Thee ! every good is

عن ابي سعيد الخدري عن النبي
صلعم قال يقول الله تعالى يا ادم فيقول
لبيك وسعديك والخير كله في

2379. People will remain in perspiration according to the measure of their actions in the world.

in Thy hand! He will say: Take out those who will be sent to the fire. He will ask: And how many are those who will be sent to the fire? He will say: 999 out of every thousand. At that time, the young will become old, pregnancy of every one having conception will meet with abortion, and you will find the people bewildered, and they will not be bewildered but the punishment of Allah will be severe. They will ask: O Ms. of Allah! and who of us will be that one? He said: Give good news, there will be one man among you and one thousand from Gog and Magog.[2380] Then he said: By One in whose hand there is my life, I wish that you should become one-fourth of the inmates of Paradise. Then we read Takbir. He said: I wish that you should be come one-third of the inmates of Paradise. Then we read Takbir. He said: I wish that you should become half of the inmates of Paradise. Than we read Takbir. He said: You are not among men but like-one black hair in the skin of a white ox, or one white hair in the skin of a black ox.

—*Agreed.*

11. **Same** reported: I heard the Messenger of Allah say: Our Lord will disclose His leg. Then every male believer and every

يدك قال اخرج بعث النار قال وما
بعث النار قال من كل الف تسعمائة
وتسعة وتسعين فعنده يشيب الصغير
وتضع كل ذات حمل حملها وترى
الناس سكرى وما هم بسكرى ولكن
عذاب الله شديد قالوا يا رسول الله واينا
ذلك الواحد قال ابشروا فان منكم رجلا
ومن ياجوج وماجوج الف ثم قال
والذي نفسي بيده ارجو ان تكونوا
ربع اهل الجنة فكبرنا فقال ارجو
ان تكونوا ثلث اهل الجنة فكبرنا
فقال ارجو ان تكونوا نصف اهل الجنة
فكبرنا قال ما انتم في الناس الا كالشعرة
السوداء في جلد ثور ابيض او كشعرة
بيضاء في جلد ثور اسود (متفق عليه)
عنه قال سمعت رسول الله صلعم يقول
يكشف ربنا عن ساقه فيسجدله كل

2380. One man from the Muslims in comparison with one thousand men of the tribes of Gog and Magog will enter the fire. The followers of the Holy Prophet will be nearly two-thirds of the inmates of Paradise and the followers of other prophets will form one third. There will be 129 lines of the inmates of Paradise, of which 80 lines will consist of the followers of the Holy Prophet.

female believer will fall down in prostration before Him, and he who used to prostrate in the world out of show and fame will be left out. He will go to prostrate but his back will become a single bone.[2381]—*Agreed*.

مؤمن ومؤمنة ويبقى من كان يسجد في الدنيا رياء وسمعة فيذهب ليسجد فيعود ظهره طبقا واحدا (متفق عليه)

12. **Abu Hurairah** reported that the Messenger of Allah said: A big fat man will certainly appear on the Resurrection Day. He will not measure near Allah even the wing of a gnat. And he said: Read: We shall not set up on the Resurrection Day a measure for them. —*Agreed*.

عن ابي هريرة قال قال رسول الله صلعم ليأتي الرجل العظيم السمين يوم القيمة لا يزن عند الله جناح بعوضة وقال اقرءوا فلا نقيم لهم يوم القيمة وزنا (متفق عليه)

13. **Abu Hurairah** reported that the Messenger of Allah read this verse: On that day, it will disclose its news (99 : 4Q). He asked: Do you know what its news are? They said: Allah and His Apostle know best. He said: Verily its news are that it will bear witness against every servant or maid of what he did upon its back by saying: He did upon me such and such action on such and such a day. He said: These are its news. —*Ahmad*, *Tirmizi*. (*Approved*, *Correct*, *Rare*)

عن ابي هريرة قال قرأ رسول الله صلعم هذه الاية يومئذ تحدث اخبارها قال اتدرون ما اخبارها قالوا الله ورسوله اعلم قال فان اخبارها ان تشهد على كل عبد و امة بما عمل على ظهرها ان تقول عمل على كذا و كذا يوم كذا و كذا قال فهذه اخبارها - احمد والترمذي (حسن صحيح غريب)

14. **Same** reported that the Apostle of Allah said: There is nobody but will repent at death-time. They asked: And what is his repentance, O Apostle of Allah? He replied: If he

عنه قال قال رسول الله صلعم ما من احد يموت الا ندم قالوا وما ندامته يا رسول الله قال ان كان محسنا ندم ان لا

2381. His back will be formed into a single bone so as to be incapable of bending and prostrating.

is virtuous, he repents why he has not done more; and if he is a sinner, he repents why he has not checked himself. —*Tirmizi.*

يكون ازداد وان كان مسيئا ندم ان لا يكون نزع (الترمذى)

15. **Same** reported that the Apostle of Allah said: People will be gathered together on the Resurrection Day in three divisions, the footmen being one division, the riders one division and those (who will walk) on their faces one division. It was questioned: O Ms. of Allah! and how will they walk upon their faces? He said: Verily He who causes them to walk upon their feet is powerful to cause them walk upon their faces. Behold! they will certainly guard with their faces every lofty place and thorn. —*Tirmizi.*

عنه قال قال رسول الله صلعم يحشر الناس يوم القيمة ثلثة اصناف صنفا مشاة وصنفا ركبانا وصنفا على وجوههم قيل يا رسول الله وكيف يمشون على وجوههم قال ان الذى امشاهم على اقدامهم قادر على ان يمشيهم على وجوههم اما انهم يتقون بوجوههم كل حدب وشوك (الترمذى)

16. **Ibn Omar** reported that the Apostle of Allah said: Whoso is pleased to look at the Resurrection Day with as it were a veritable eye, let him read— "When the sun is turned down (81Q)", and "When the heaven is cleft asunder (82Q)", and "When the heaven bursts asunder (84Q)".

—*Ahmad, Tirmizi.*

عن ابن عمر قال قال رسول الله صلعم من سره ان ينظر الى يوم القيمة كانه راى عين فليقرء اذا الشمس كورت واذا السماء انفطرت واذا السماء انشقت (احمد والترمذى)

17. **Abu Zarr** reported that the truthful and the trusted (P.H.) reported to me that the people will be collected in three groups; one group will be riding, eating, dressing; and as for one group, the angels

عن ابى ذر قال ان الصادق المصدوق حدثنى ان الناس يحشرون ثلثة افواج فوجا راكبين طاعمين كاسين وفوجا

will drag them upon their faces and the fire will gather them together; and one group will walk and run while Allah will throw disaster upon the back and there will remain nothing till a man will give his garden in exchange of a camel without retaining control thereon.[2381a]

—*Nisai.*

يسحبهم الملائكة على وجوههم و تحشرهم
النار فوجا يمشون و يسعون و يلقي الله
الآفة على الظهر فلا يبقى حتى ان الرجل
لتكون له الحديقة يعطيها بذات القتب
لا يقدر عليها (النسائي)

646w. **Ayesha** reported: I heard the Messenger of Allah say in one of his prayers: O Allah! take easy account from me. I asked: O Prophet of Allah! what is easy account? He replied: To look to his record (of deeds) and to forgive him. O Ayesha! he whose account will be strictly taken on that day will be destroyed.

—*Ahmad*

عن عائشة قالت سمعت رسول الله صلعم
يقول في بعض صلاته اللهم حاسبني
حسابا يسيرا قلت يا نبي الله ما الحساب
اليسير قال ان ينظر في كتابه فيتجاوز
عنه انه من نوقش الحساب يومئذ
يا عائشة هلك (احمد)

647w. **Abu Sayeed al-khodri** reported that he came to the Messenger of Allah and asked: Inform me as to who will have strength for standing on the Resurrection Day of which the Almighty and Glorious Allah revealed: On the day the people will stand up before the Lord of the worlds (Q). He said: It will be made light

عن ابي سعيد الخدري انه
اتى رسول الله صلعم فقال اخبرني
من يقوى على القيمة التي قال الله
عز وجل يوم يقوم الناس لرب العلمين

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2381a. There will be three classes of men. The first class will be the pious men, the second class will be lower in rank than the first class owing to their commission of sins and the third class will have enormous sins. The second class will walk and run but the loads of sins on their backs will retard their progress. They will wish to sell their gardens in exchange of an insignificant thing of a camel because they will not be able to reap any benefit from the gardens of Paradise till there will remain a single camel (an embodiment of sins) on their backs.

for a believer so much so that it will appear before him like the ordained prayers.

—*Baihaqi.*

فقال يخفف على المؤمن حتى يكون عليه كالصلوة المكتوبة ( البيهقي )

648w. **Same** reported that the Messenger of Allah was asked about a day of which the measure will be fifty thousand years: What will be the length of this day? He replied: By One in whose hand there is my life, certainly it will be made light over a believer so that it will become easier to him than the prescribed pryers which he used to pray in the world. —*Baihaqi.*

عنه قال سئل رسول الله صلعم عن يوم كان مقداره خمسين الف سنة ما طول هذا اليوم فقال والذي نفسي بيده انه ليخفف على المؤمن حتى يكون اهون عليه من الصلوة المكتوبة يصليها في الدنيا ( البيهقي )

649w. **Asma'a-bn-yezid** reported from the Holy Prophet who said: People will be gathered together on the Resurrection Day on one lofty ground. Then a proclaimer will proclaim and say: Where are those who used to change their sides from their beds? They will stand up while they will be few and will enter Paradise without account.[2391b] After that, the remaining people will be ordered towards account.

—*Baihaqi.*

عن اسماء بنت يزيد عن رسول الله صلعم قال يحشر الناس في صعيد واحد يوم القيمة فينادي مناد فيقول اين الذين كانت تتجافى جنوبهم عن المضاجع فيقومون وهم قليل فيدخلون الجنة بغير حساب ثم يؤمر بسائر الناس الى الحساب ( البيهقي )

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2391b. These people will be those who said morning and night prayers in time after sacrificing their comforts of bed. Some say that these will be those who used to read Tahajjad prayers. The Quran defined the people as follows: Only those believe in Our communications who, when they are remainded of them, fall down in prostration and celebrate the prasie of their Lord, and are not proud. Their sides draw away from their beds, they call upon their Lord in fear and in hope and they spend out of what We have given them (32 : 15-16Q).

SECTION 2

## 2382. Trial & Judgment

(a) **Questions by Lord** On the Judgment day, angels will come down from heaven with huge and gigantic figures (69 : 17Q). They will take hold of the forelocks of the guilty and take them to the place of trial before the Lord. Before questions are put, the beam of the Throne will shine forth as the Quran says : And the earth will shine with the beam of its Lord (39 : 69Q). At that time, everybody will understand that the Almighty has arrived there for taking accounts of deeds. The angels will stand in rows (78 : 38Q). The Almighty will then ask the Apostles : What is your answer ? They will reply : We have no knowledge. Verily Thou art the great knower of secrets ( Q ). They will be stupified with fear at this question. Prophet Noah will be called and asked : Did you convey My message ? 'Yes' he will reply. He will ask his people : Did he convey to you ? They will reply : Warner did not certainly come to us. Then Jesus will be asked : What ! did you say to the people—Take me and my mother for two gods besides Allah ? (5 : 116Q . Thus every prophet will be called individually as to his deeds. God will say to angel Gabriel : O Gabriel ! bring the Fire to me. Gabriel will at once obey the command Then Allah will ask : O fire ! say - who is thy creator ? Whereupon everybody will become almost dead with fear and they will all kneel down before their Lord. It is to this that the Quran says : And you will see every people kneeling down. Every people shall be called to its book (45 : 28Q). The transgressors and the oppressors will raise loud cries and shrieks, and everybody among the truthful will say "Myself, myself". When they will remain in that state, the Fire will spread out its heat for the second time and the people will be filled up with renewed fear and awe. At the third time, the people will fall flat upon their faces, father will flee away from his son, brother from his brother and husband from his wife (70 : 10Q). Then the people will be presented one by one before the Lord for trial. The Almighty will ask a man : O so and so ! did I not give superiority to thee, strength to thee, marriage to thee and make subservient to thee horses and camels ? He will reply 'Yes' He will again ask : Did you think that you would ever meet Me ? He will say "No". He will say : Now I will forget thee as thou didst forget Me (41 : 23). Then He will address : Did I not give you gift of youth ? Which act did you do therein ?

Did I not prolong your age ? Which action did you do therein ? Did I not give you provision ? Wherefrom did you acquire it and wherein did you spend it ? Then He will say : Sufficient is thy soul to-day as a reckoner (17 : 14Q) and the honourable scribes as witnesses. His mouth will then be sealed and his limbs will be addressed : Speak. His limb will then disclose his ins and outs (41 : 22). This will be the case of the sinners and hypocrites. The Almighty will address a pious man : Did you do such and such things' ? 'Yes' he will reply. He will say : I concealed your sins in the world and hence I grant you forgiveness. It is to this that the Prophet said : Whoso conceals the faults of his brother, Allah will conceal his faults on the Resurrection Day (41 : 19). The sinner will see the Fire by his right side and by his left. Prophet therefore said : Guard this fire with (the alms of) even a piece of date ; if you do not find it, with a sympathetic word (41 : 19). There will be none left who will not be asked these four things—his age, in what way he spent it ; his actions, with what object he did them ; his body, how he had worn it out ; and his wealth, wherefrom he acquired it and how he spent it. All these questions will be put to him in presence of all the creatures from the beginning of the world up to its end.

(b) **The Book of Deeds.** Then the Book of Deeds will be placed in his hands, such a book as had omitted nothing, small or great from being written. The Quran says : And the Book shall be placed, then you will see the guilty fearing from what is in it, and will say : Ah ! woe to us ! what a book is this ? It has not omitted small and great one but numbers them all. And they shall find what they had done, and your Lord does not deal unjustly with any man (18 : 49Q.) And We made everyman's actions to cling to his neck, and We will bring forth to him on the Resurrection Day a book which he will find wide open (17 : 13Q.) Whoever has done an atom's weight of good shall see it, and whoever has done an atom's weight of evil shall see it (99 : 7Q). [1] The Almighty Allah will then ask : Read thy book, thy own soul is a reckoner against thee this day (17 : 14Q). The virtuous will receive it by the right hand and the sinner by the left and the unbelievers by the back (69 : 19Q). What is this Book of deeds ? Is it a book of pages written with pen and ink ? No, it is the book of soul on which impressions or effects of actions have been deeply imprinted. Do we see the writings

1. Reference from the Quran 43 : 80 ; 45 : 29 ; 21 : 94 ; 45 : 28 ; 83 : 7 ; 83 :18.

in ink of the songs and dances in gramaphone records? The soul-recording of deeds is also the same. Is preservation of deeds im posible? If a man can preserve his actions in ether for radio talks and in gramaphone records for reproduction, is it not possible for his Creator to reproduce his deeds on the Resurrection Day from the record of soul? Therefore it has been said: Thy own soul is sufficient against thee as a reckoner this day.[1] The terms 'Book' of deeds', 'Balance', 'Fountain' etc. have been used to convey clear ideas to human beings of the Day of Resurrection. As a result of the presentation of the Book of deeds, seventy thousands (and some say more) of the followers of the Prophet will go to paradise without account, and 999 out of every thousand from the Gog and Magog tribes will enter Hell. For the sinner in general, the Lord will pass order to the angels: Lay hold on him, then put a chain on him, then thrust him into a chain the length of which is seventy cubits (69 : 30Q). At this time, the heavens and earth will weep for him at his disaster.

(c) **The Balance** (الميزان) After those that will enter paradise without account and those that will enter the Fire, there will remain a class of too numerous people who mixed good with evils and thus committed both virtues and sins. The virtues and sins of only these people will be weighed in the Balance. The Quran says: We will not set up a balance for them (unbelievers) on the Day of Resurrection (18 : 103Q). The first class will be the people who spent their nights by standing in prayer and whom neither the commodities of this world, nor its riches could have diverted from the remembrance of Allah (24 : 37Q). The second class will be the polytheists and unbelievers-those that set up partnership with God and disbelieved the Prophets and the simple articles of religion. The trial at the Balance will be very severe and there will be none left who will not be overwhelmed with fear, bewilderment and crushing anxieties. The Holy Prophet said that on three occasions nobody will remember anything - when actions will be weighed in the Balance, when the Book of deeds will be given and near the Path (41 : 27). If virtues outweigh, the man will be fortunate and will enter Paradise, if sins outweigh, the man will be unfortunate and enter Hell. It is to this fact that the Quran says: Then as for one whose measure (of good deeds) is heavy, he shall have a

1. See note 1565 for further discussion on soul-record of deeds.

pleasant life, and as for one whose measure is light, his abode shall be the abyss. And what will make you know what is it?—A burning fire (101 : 6Q).

(d) **Significance of the Balance.** The significance of "the Book of deeds" is equally applicable to the instrument of measurment called 'The Balance'. This Balance is required in the world for measuring things of weight and space by a pair of scales by some other instruments. Fixed weight is placed in one scale to find out the certain measure of a thing as to whether it falls short or outweighs the fixed standard, and decision is arrived at accordingly, and the result is written down in an account book with ink and pen. The Book of deeds as has been said above is nothing but soul, and the writing is nothing but impression of the effect of an action. Virtues and vices are measured in the Balance of *Shariat* which has got fixed rules and regulations. If the force of virtue is greater than that of vice, the former prevails and the latter is effaced from the soil of soul, and if the force of vice is greater, it prevails and the force of virtue is effaced from the soil of soul. In this way, the balance remains in the soil of soul in every action of a man. Indeed action has got no weight in space but has got effect like force of electricity or steam. Out of a certan measure of matters, there comes out energy of electricity. Similarly out of a certain measure of good and evil, there remains a force which makes an impression on soul. If good prevails, it makes the spiritual growth of a man possible and if evil prevails, it has got a retrogading effect on that growth. The Quran therefore reminds us of this rule : And as for those whose balances are heavy, these are successful, and as for those whose balances are light, these are they who caused damage to their *souls*—23 : 102Q. Thus spiritual deterioration is caused by the neglect of the Balance of Shariat injunctions and prohibitions. Again the Quran says : We sent our apostles with clear arguments, and sent down with them the Book and the Balance that men may conduct themselves with equity (57 : 25Q). This shows that the Balance is with everybody and that everybody is to do actions according to a fixed order of things. How should we measure our deeds in the world ? It is by taking daily weight of our actions after judging them with the fixed rules of Shariat. Hazrat Omar said "Take account of yourself before account is taken of you, and measure it with the Balance of Shariat." This accounting is nothing but to be sincerely repentant for the sins hitherto committed and for the omissions of the obligatory duties. It is to return the right of

the oppressed-even a seed for a seed wrongly taken. to seek pardon from one whose right has been taken, and who has been injured unjustly by tongue, hand or evil conjectures. If such a sinner dies without repentance as aforesaid, he will meet them near the Balance on the Resurrection Day claiming their rights and saying "You have rebuked me, you have oppressed me, you have laughed at me out of vanity, you have backbited me, you have badly treated me as a neighbour, as a servant, as a poor man, you have not nursed me in my sickness, you saw me hungry but still you did not give me food, you saw me thirsty but still you did not give me drink, you saw me naked but still you did not give me cloth, you did not repel oppression on me though you had power to do so etc." At that time, Allah will proclaim : To-day every soul will be recompensed for what he did. There's no oppression to-day (Q)." And thus the verse will come out to be true : And don't think Allah heedless of what the oppressors do (14 : 42Q). He whose rights were infringed will get the virtues of the wrong-doer to the extent of the injury done, and if the virtues fall short of compensation, the sins of the wronged will fall on the wrong-doer. Thus the wrong-doer will be bereft of virtues and become empty handed when virtues will be urgently required. He will be truly poor. It is to this poverty that the Prophet draws our attention. At that time, the so-called virtuous wrong-doer will quarrel. The Quran says to this effect : You are mortal and they are also mortal, then you will quarrel on the Resurrection Day before your Lord ( Q ). So great is the importance laid down by the Prophet on the duties towards fellow-beings. [1]

(e) **The Great Path** ( الصراط ). After the measurement is over, the people will be driven towards the Great Path which runs over a bridge extended over the back of the Hell-fire. The bridge is sharper than knife and thinner than hair. There will be the fire of which the flames will be rising high just below the bridge and there will be thorny plants raising their heads above in the fire. Only those who were steadfast to the straight path of Islam will be able to cross it safe by virtue of their good deeds, and those who went astray and made their backs heavy will slip down unto Hell at the first step they will take on the Path. The Path will be enveloped in darkness and only those that will have light of good deeds will be able to pass it, some in the twinkling of an eye, some like the passing

1. References—Quran 7 : 8 ; 21 : 47 ; 55 : 7 ; 57 : 25 ; 18 : 103.

of air, some galloping, some walking, some crawling and falling down. This will occur according to the light of good deeds.

The slogan of the Prophets would be 'O Lord, give security, give security,' (رب سلم سلم). He will exclaim : O woe to me ! would that I were dust ! (78 : 40Q). The Holy Prophet will be the first to cross the Path with his pious followers. None would speak except one to whom the Beneficient God permits (78 : 38 Q). Nothing but pious deeds will be true friends at the great crisis. What is the significance of the Path ? Are these things impossible ? At the very outset, it must be said that everything is possible with the Almighty Allah. He has got power to creat a Path as aforesaid and to save the virtuous from this crisis by His infinite wisdom. We must confess that our conception cannot go so high as to catch the true implication of the Path, bridge and other things just as a child in womb cannot grasp the things of this world. Thirdly, this way of narrating things as to the true picture of this great crisis appears very clear to men, while it would have been quite unintelligible if any spiritual significance would have been attached to it. The Path over the bridge therefore stands for a great crisis – what awaits for our trial before we actually enter Paradise. It also clearly shows that our pious and good deeds and the intercession (وسليه) of our Prophet will be the true saviours in that great calamity. Truly the Quran says : And whatever of good you send on before-hand for yourselves, you will find it with Allah ; that is best and greatest in reward (73 : 20 Q).

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18. **Ayesha** reported that the Holy Prophet said : There is nobody whose account will be taken on the Resurrection Day but will be destroyed. I asked : Has not Allah said : Soon there will be easy account (84 : 8 Q) ? He said : That is certainly a general remark, but he whose account will strictly be taken will perish.

—*Agreed.*

عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صلعم قَالَ لَيْسَ اَحَدٌ يُحَاسَبُ يَوْمَ الْقِيٰمَةِ اِلَّا هَلَكَ قُلْتُ اَوَ لَيْسَ يَقُوْلُ اللّٰهُ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيْرًا فَقَالَ اِنَّمَا ذٰلِكَ الْعَرْضُ وَلٰكِنْ مَنْ نُوْقِشَ فِى الْحِسَابِ يَهْلِكُ

(مُتَّفَقٌ عَلَيْهِ)

19. **Adi-b-Hatem** reported that the Messenger of Allah said: There is none of you with whom his Lord will not but speak. There will be neither an interpretor between Him and him, nor screen covering Him. He will look to his right side but will not find but what he sent of his actions in advance. He will look to his left side but will not find but what he sent in advance. He will look to his front but will not find except fire confronting his face. So guard the fire though with (the alms of) a piece of date.[2383] —*Agreed.*

عن عدي بن حاتم قال قال رسول الله صلعم ما منكم من احد الا سيكلمه ربه ليس بينه وبينه ترجمان ولا حجاب يحجبه فينظر ايمن منه فلا يرى الا ما قدم من عمله وينظر اشأم منه فلا يرى الا ما قدم وينظر بين يديه فلا يرى الا النار تلقاء وجهه فاتقوا النار ولو بشق تمرة (متفق عليه)

20. **Abu Musa** reported that the Messenger of Allah said: When there will occur the Resurrection Day, Allah will throw a Jew or a Christian to every Muslim and say: This is thy companion in the fire.[2383a] —*Muslim.*

عن ابي موسى قال قال رسول الله صلعم اذا كان يوم القيمة دفع الله الى كل مسلم يهوديا او نصرانيا فيقول هذا فكاكك من النار (مسلم)

21. **Abu Sayeed** reported that the Messenger of Allah said: Noah will be brought on the Resurrection Day. He will be asked: Have you conveyed (My message)? 'Yes' he will reply. Then his followers will be asked: Did he convey to

عن ابي سعيد قال قال رسول الله صلعم يجاء بنوح يوم القيمة فيقال له هل بلغت فيقول نعم يا رب فتسئل امته هل بلغكم فيقولون ما جاءنا

2383. This has got two meanings. The first one is that everybody should give charities and alms although the object of charity is very insignificant like a piece of date, because these acts will be so many shields against the fire of Hell.

2383a. The Muslim here mentioned was the constant companion of the Jew or Christian in the world, and he followed the Jews and Christians in their manners, customs, usages and beliefs disregarding the ways of the Prophet.

you? They will reply: No warner came to us. He will be asked: Who are your witnesses? He will say: Muhammad and his followers. The Apostle of of Allah said: Then you will be brought, and you will bear witness that he did certainly convey message. Then the Messenger of Allah read: Thus We made you a best nation that you may become witnesses over men, and that the Apostle may become a witness over you (2 : 143Q). —*Bukhari*.

من نذير فيقال من شهودك فيقول
محمد وامته فقال رسول الله صلعم
فيجاء بكم فتشهدون انه قد بلغ ثم
قرء رسول الله صلعم وكذلك جعلنكم امة
وسطا لتكونوا شهداء على الناس ويكون
الرسول عليكم شهيدا (البخاري)

**22. Anas** reported: We were near the Apostle of Allah. He laughed and asked: Do you know for what I laugh? We said: Allah and his Apostle know best. He said: On account of a man's addressing his Lord saying: O Lord! will Thou not give me protection from oppression? 'Yes' He will reply. He will say: Verily I shall not give protection to Myself except one who bore witness to Me. He will say: Sufficient is your soul as a reckoner to-day against you (17 : 14Q) and the honourable scribes as witnesses. Then seal will be put upon his mouth and it will be said to his limbs: Speak. Then they will speak of his actions. After that, he will be let off between him and the talk. He (man) will say: Off to thee (from good) and destruction! I

عن انس قال كنا عند رسول الله صلعم
فضحك فقال هل تدرون مما اضحك
قلنا الله ورسوله اعلم قال من
مخاطبة العبد ربه يقول يا رب الم
تجرني من الظلم يقول بلى فيقول فاني
لا اجيز على نفسي الا شاهدا مني فيقول
كفى بنفسك اليوم عليك شهيدا وبالكرام
الكاتبين شهودا فيختم على فيه فيقال
لاركانه انطقي فتنطق باعماله ثم
يخلى بينه وبين الكلام فيقول بعدا

am quarrelling on thy behalf ! [2384] —*Muslim.*

لكن وسحقا فعنكن كنت اناضل (مسلم)

23. **Abu Hurairah** reported They asked : O Ms. of Allah ! shall we see our Lord on the Resurrection Day ? He will ask : Do you feel trouble in seeing the sun at noon which is not covered with cloud ? 'No' reported they. He asked : Do you feel trouble in seeing the moon in the fullmoon-lit-night which is not in cloud ? 'No' said they. He said : By One in whose hand there is my life, you will not feel trouble in seeing your Lord except as you feel in seeing any of the two. Then he will meet a servant and say : O so and so ! did I not give superiority to thee, strength to thee, marriage to thee and make subservient to thee the horses and camels, and give thee leadership and a quarter (of the booty) ? 'Yes' he will reply. He will ask : Did you think that you would meet Me ? 'No' he will reply. He will say : Now I have forgotten thee as thou didst forget Me. [2384a] Then He will meet a second (man). He (prophet) described similar to it. Then He (God) will meet a third and He will tell him like that. He will say : O Lord ! I believed

عن ابي هريرة قال قالوا يارسول
الله هل نرى ربنا يوم القيامة قال هل
تضارون في رؤية الشمس في الظهيرة
ليست في سحابة قالوا لا قال فهل
تضارون في رؤية القمر ليلة البدر
ليس في سحابة قالوا لا قال فوالذي
نفسي بيده لا تضارون في رؤية ربكم
الا كما تضارون في رؤية احدهما قال
فيلقى العبد فيقول اي فل الم
اكرمك واسودك وازوجك واسخر لك
الخيل والابل واذرك ترأس وتربع
فيقول بلى فيقول افظننت انك
ملاقي فيقول لا فيقول فاني قد انساك
كما نسيتني ثم يلقى الثاني فذكر مثله
ثم يلقى الثالث فيقول له مثل ذلك
فيقول يارب امنت بك وبكتابك

2384. This has got reference in the Quran. It says : And they will say to their skins : Why have you attested against us ? They will say : Allah who made every thing speak has made us speak – 41 : 21Q.

2384a. The Quran says : Thus Our verses came to you but you forgot them, and thus you will be forgotten to-day (45 : 34Q).

in Thee, and in Thy Book, and in Thy Apostles, and I prayed, fasted and paid zakat. He will make mention of good deeds as far as he can. He will say: Come here in that case. Then He will say: Now We shall send a witness against you. He will think within himself: Who is he who will bear witness against me? Then seal will be put upon his mouth and it will be said to his buttock: Speak. His buttock, his flesh, and his bones will speak about his actions, and that will be to give excuse to him (for punishment) and that one will be a hypocrite and one on whom Allah was displeased. —*Muslim.*

وَبِرُسُلِكَ وَصَلَّيْتُ وَصُمْتُ وَتَصَدَّقْتُ
وَيُثْنِي بِخَيْرٍ مَا اسْتَطَاعَ فَيَقُولُ هٰهُنَا إِذًا
ثُمَّ يُقَالُ الْآنَ نَبْعَثُ شَاهِدًا عَلَيْكَ
وَيَتَفَكَّرُ فِي نَفْسِهِ مَنْ ذَا الَّذِي يَشْهَدُ
عَلَيَّ فَيُخْتَمُ عَلَى فِيهِ وَيُقَالُ لِفَخِذِهِ
انْطِقِي فَتَنْطِقُ فَخِذُهُ وَلَحْمُهُ وَعِظَامُهُ
بِعَمَلِهِ وَذٰلِكَ لِيُعْذِرَ مِنْ نَفْسِهِ وَذٰلِكَ
الْمُنَافِقُ وَذٰلِكَ الَّذِي سَخِطَ اللّٰهُ عَلَيْهِ
(مُسْلِمٌ)

24. **Abu Omamah** reported: I heard the Messenger of Allah say: My Lord promised me that He will admit in Paradise seventy thousands of my followers who will have no account over them and no punishment; seventy thousand with every thousand and three groups out of the groups of my Lord.

—*Ahmad, Tirmizi, Ibn Majah.*

عَنْ أَبِي أُمَامَةَ قَالَ سَمِعْتُ رَسُولَ
اللّٰهِ صلعم يَقُولُ وَعَدَنِي رَبِّي أَنْ يُدْخِلَ
الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا لَا حِسَابَ
عَلَيْهِمْ وَلَا عَذَابَ مَعَ كُلِّ أَلْفٍ سَبْعُونَ
أَلْفًا وَثَلٰثُ حَثَيَاتٍ مِنْ حَثَيَاتِ رَبِّي
(احمد والترمذي وابن ماجة)

25. **Hasan from Abu Hurairah** reported that the Messenger of Allah said: People will be presented on the Resurrection Day three times. As for the two presentations there will be dispute and excuses, and as for the third presentation

عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ
قَالَ رَسُولُ اللّٰهِ صلعم يُعْرَضُ النَّاسُ يَوْمَ
الْقِيٰمَةِ ثَلٰثَ عَرَضَاتٍ فَأَمَّا عَرْضَتَانِ فَجِدَالٌ
وَمَعَاذِيرُ وَأَمَّا الْعَرْضَةُ الثَّالِثَةُ فَعِنْدَ ذٰلِكَ

the records (of deeds) will fly at that time in the hands, some catching by his right hand and some by his left hand.[2385]
—*Ahmad, Tirmizi.*

تطير الصحف في أيدي فآخذ بيمينه وآخذ بشماله (أحمد والترمذي)

26. **Abdullah-b-Amr** reported that the Messenger of Allah said: Verily Allah will take out a man from my followers on the Resurrection Day in front of the principal creatures, and He will spread over him ninety nine scrolls, every scroll will be (long) like the extent of sight. Then He will say: Do you deny anything in it? Have My scribes, the protectors, oppressed you? 'No, O Lord' he will reply. He will ask: Have you any excuse? 'No, my Lord' he will reply. He will say: Yes, there is reward for you near Me, and there will be no oppression on you to-day. Then a line therein will be found out: I bear witness that there is no deity but Allah and that Muhammad is His servant and Messenger. He will say: Take your measure. He will say: O Lord! what is this line with these scrolls! He will say: You will not be oppressed. Then the scrolls will be placed in one scale, and the line in another scale. The scrolls will be light and the line will be

عن عبد الله بن عمرو قال قال رسول الله صلعم إن الله سيخلص رجلا من أمتي على رؤس الخلائق يوم القيمة فينشر عليه تسعة وتسعين سجلا كل سجل مثل مد البصر ثم يقول أتنكر من هذا شيئا أظلمك كتبتي الحافظون فيقول لا يا رب فيقول أفلك عذر قال لا يا رب فيقول بلى إن لك عندنا حسنة وإنه لا ظلم عليك اليوم فتخرج بطاقة فيها أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله فيقول احضر وزنك فيقول يا رب ما هذه البطاقة مع هذه السجلات فيقول إنك لا تظلم فتوضع السجلات في كفة والبطاقة في كفة فطاشت السجلات

2385. This tradition is said to be weak as the reporter Hasan (Basari) did not see Abu Hurairah. Some reported this tradition from Hasan who had reported it from Abu Musa.

heavy, and nothing will weigh heavier than the name of Allah.[2385a]

—*Tirmizi, Ibn Majah.*

وتثقلت البطاقة فلا يثقل مع اسم الله شيء (الترمذي وابن ماجة)

27. **Ayesha** reported that she remembered the fire and wept. The Messenger of Allah said: What makes thee weep? She said: I remembered the Fire and wept. Will you remember your wives on the Resurrection Day? The Apostle of Allah said: Behold! in three places, none will remember any body, near the Balance till he will know whether his balance will be light or heavy, and near the Record (of deeds) till it will be called—Come, read your record, till he will know where his record will fall, whether in his right hand or in his left from behind his back; and near the Path when it will be placed between the two backs of Hell.

—*Abu Daud.*

عن عائشة انها ذكرت النار فبكت فقال رسول الله صلعم ما يبكيك قالت ذكرت النار فبكيت فهل تذكرون اهليكم يوم القيمة فقال رسول الله صلعم اما في ثلثة مواطن فلا يذكر احد احدا عند الميزان حتى يعلم ايخف ميزانه ام يثقل وعند الكتاب حتى يقال هاؤم اقرءوا كتابيه حتى يعلم اين يقع كتابه افي يمينه ام في شماله من وراء ظهره وعند الصراط اذا وضع بين ظهرى جهنم (ابو داؤد)

28. **Ayesha** reported that a man came and sat in front of the Apostle of Allah and asked: O Messenger of Allah! I have covenanted slaves who take me as false, commit treachery with me, and disobey me; and I rebuke and beat them. How shall I treat them? The Messenger of Allah said: When the Resurrection Day will come,

عن عائشة قالت جاء رجل فقعد بين يدى رسول الله صلى الله عليه وسلم فقال يا رسول الله ان لي مملوكين يكذبونني ويخونونني ويعصونني واشتمهم واضربهم فكيف انا منهم فقال رسول الله صلى الله عليه وسلم اذا كان يوم القيمة يحسب

2385a. It means that inspite of great many sins that a Muslim might have committed in the world, he will go to Paradise provided he had firm faith in Allah and in the prophethood of Muhammad. This will weigh heavy on the scale.

account will be taken of what they committed trachery with you and disobeyed you and took you as false, and of your punishment to them. If your punishment to them be proportionate to their sins, it will be equal, neither for you, nor against you; and if your punishment to them be less than their sins, there will be addition to you; and if your punishment to them be more than their sins, the addition will be taken from you for them. The man turned to a side and began to lament and weep. Then the Ms. of Allah said: Do you not read the verse of the Almighty Allah?—We will keep just Balances for the Resurrection Day. So no soul will be oppressed with anything though it be to the weight of a mustard seed. We shall bring it and sufficient are We as Reckoners. The man said: O Ms. of Allah! I find for me and these (slaves) nothing better than to part with them. I bear witness to thee that all of them are just free. —*Tirmizi*.

مَا خَانُوكَ وَعَصَوكَ وَكَذَّبُوكَ وَعِقَابُكَ إِيَّاهُمْ فَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ بِقَدْرِ ذُنُوبِهِمْ كَانَ كَفَافًا لَا لَكَ وَلَا عَلَيْكَ وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ دُونَ ذُنُوبِهِمْ كَانَ فَضْلًا لَكَ وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ فَوْقَ ذُنُوبِهِمْ اقْتُصَّ لَهُمْ مِنْكَ الْفَضْلُ فَتَنَحَّى الرَّجُلُ وَجَعَلَ يَهْتِفُ وَيَبْكِي فَقَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمَا تَقْرَأُ قَوْلَ اللهِ تَعَالَى وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ فَقَالَ الرَّجُلُ يَا رَسُولَ اللهِ مَا أَجِدُ لِي وَلِهٰؤُلَاءِ شَيْئًا خَيْرًا مِنْ مُفَارَقَتِهِمْ أُشْهِدُكَ أَنَّهُمْ كُلَّهُمْ أَحْرَارٌ (الترمذي)

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## SECTION 3

### 2386. Intercession & Fountain

(a) **Intercession is an act of Divine grace.** Intercession is not the same as the doctrine of Atonement. Islam recognises no intermediary between the worshipper and God who is equally approachable to all alike irrespective of caste, creed and social position.

Abraham who will say: I am not (fit) for it, but you should go to Moses, because he is one with whom Allah talked. So they will come to Moses. He will say: I am not for this, but you should go to Jesus because he is the Spirit of Allah and His word. So they will come to Jesus. He will say: I am not for it, but you should go to Muhammad. So they will come to me. I shall say: I am (fit) for it. Then I shall seek permission of my Lord and it will be granted to me. He will inspire in me such kinds of glorifications with which I shall glorify Him that they have not been presented to me at present so that I may glorify Him with those glorifications. I shall be long in prostration for Him. It will be said: O Muhammad, raise up your head, and say and it will be heard, and seek and it will be given, and intercede and it will be accepted. I shall say: O Lord! my followers, my followers. It will be said: Go and take out those in whose heart there was faith to the weight of wheat. Then I shall go and do accordingly. Afterwards I shall return and glorify Him with those glorifications. Then I shall make prolonged prostration for Him. It will be said: O Muhammad! raise up your head and say, it will be heard; and

إِبْرَاهِيمَ فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ
بِمُوسَى فَإِنَّهُ كَلِيمُ اللهِ فَيَأْتُونَ مُوسَى
فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِعِيسَى
فَإِنَّهُ رُوحُ اللهِ وَكَلِمَتُهُ فَيَأْتُونَ عِيسَى
فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ
فَيَأْتُونِي فَأَقُولُ أَنَا لَهَا فَأَسْتَأْذِنُ عَلَى
رَبِّي فَيُؤْذَنُ لِي وَيُلْهِمُنِي مَحَامِدَ أَحْمَدُهُ
بِهَا لَا تَحْضُرُنِي الْآنَ فَأَحْمَدُهُ بِتِلْكَ
الْمَحَامِدِ وَأَخِرُّ لَهُ سَاجِدًا فَيُقَالُ يَا مُحَمَّدُ
ارْفَعْ رَأْسَكَ وَقُلْ تُسْمَعْ وَسَلْ تُعْطَهْ
وَاشْفَعْ تُشَفَّعْ فَأَقُولُ يَا رَبِّ أُمَّتِي أُمَّتِي
فَيُقَالُ انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ
مِثْقَالُ شَعِيرَةٍ مِنْ إِيمَانٍ فَأَنْطَلِقُ فَأَفْعَلُ
ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ
أَخِرُّ لَهُ سَاجِدًا فَيُقَالُ يَا مُحَمَّدُ ارْفَعْ
رَأْسَكَ وَقُلْ تُسْمَعْ وَسَلْ تُعْطَهْ وَاشْفَعْ

seek, it will be given, and intercede, it will be accepted. I shall say : O Lord ! my followers, my followers. It will be said : Go and take out those in whose heart there was faith to the weight of on atom or a mustard seed. Then I shall go and do accordingly. Afterwards I shall return and shall glorify Him with those glorifications, and then I shall be prolonged in prostration for Him. It will be said : O Muhammad ! raise up your head and say, it will be heard ; and seek, it will be given ; and intercede, it will be accepted. I shall say : O Lord ! my followers, my followers. It will be said : Go and take out those in whose heart there was faith to the weight of the slightest of the slightest of the slightest mustard seed. Then I shall take them out from the fire. I shall go and do so. Then I shall return for the fourth time and shall praise Him with those glorifications. Afterwards I shall prolong prostration for Him. It will be said : O Muhammad ! raise up your head and say, it will be heard ; and seek, it will be given ; and intercede, it will be accepted. I shall say : O Lord ! give me permission about those who uttered "There is no deity but Allah". He will say : That is not for thee, but by My honour, glory, magnificence

تشفع فاقول يا رب امتي امتي فيقال
انطلق فاخرج من كان في قلبه مثقال
ذرة او خردلة من ايمان فانطلق فافعل
ثم اعود فاحمده بتلك المحامد ثم
اخرله ساجدا فيقال يا محمد ارفع راسك
وقل تسمع وسل تعطه واشفع تشفع
فاقول يا رب امتي امتي فيقال
انطلق فاخرج من كان في قلبه ادنى
ادنى ادنى مثقال حبة خردلة من ايمان
فاخرجه من النار فانطلق فافعل ثم اعود
الرابعة فاحمده بتلك المحامد ثم اخرله
ساجدا فيقال يا محمد ارفع راسك
وقل تسمع وسل تعطه واشفع تشفع
فاقول يا رب ائذن لي فيمن قال لا اله
الا الله قال ليس ذلك لك ولكن
وعزتي وجلالي وكبريائي وعظمتي

and greatness, I shall certainly take out therefrom those who uttered "There is no deity but Allah.[2390] —*Agreed.*

لأخرجن منها من قال لا إله إلا الله
(متفق عليه)

35. **Abu Hurairah** reported from the Prophet who said: The most fortunate of the people for my intercession on the Resurrection Day will be those who uttered "There is no deity but Allah" out of sincere faith from his heart or soul. —*Bukhari.*

عن أبي هريرة عن النبي صلعم قال أسعد الناس بشفاعتي يوم القيمة من قال لا إله إلا الله خالصا من قلبه أو نفسه (البخاري)

36. **Same** reported that meat was taken to the Holy Prophet and the hand was raised to it as it pleased him. Then he puffed a breath therein and then said: I shall be the leader of men on the Resurrection Day, the day on which men will stand up for the Lord of the worlds. The sun will come very near and bring to the people anxiety and grief which they will not be able to bear. People will say: Will you not find out one who will intercede for you to your Lord? So they will come to Adam, and he narrated the narration of intercession. And he said: I shall go and come beneath the Throne. I shall then fall down in prostration for my Lord. Afterwards He will open for me something out of His hymns and the best of

عنه قال أتي النبي صلعم بلحم فرفع إليه الذراع وكانت تعجبه فنهس منها نهسة ثم قال أنا سيد الناس يوم القيمة يوم يقوم الناس لرب العالمين وتدنو الشمس فيبلغ الناس من الغم والكرب ما لا يطيقون فيقول الناس ألا تنظرون من يشفع لكم إلى ربكم فيأتون آدم وذكر حديث الشفاعة وقال فأنطلق فآتي تحت العرش فأقع ساجدا لربي ثم يفتح الله علي من محامده وحسن

2390. This is in accordance with tradition I : 22 where it has been said that anyone uttering sincerely "There is no deity but Allah" will enter Paradise though after some punishment. It appears therefore that inspite of belief in a prophet that appeared at a particular time, a man can enter Paradise if he sincerely believed in his life-time that there is only one God for worship and nothing else.

glorifications over Him which He did not open for anybody before me. He will say afterwards : O Muhammad ! raise up your head, seek and it will be given, intercede and it will be accepted. Then I shall raise up my head and say : O Lord ! my followers. O Lord ! my followers. O Lord ! my followers. It will be said : O Muhammad ! I shall admit those of your followers who will have no account to render through the right hand door out of the doors of Paradise. They will share with the people regarding what is besides that out of the doors. Then he said : By One in whose hand there is my life, verily the distance between two bolts of doors out of the bolts of Paradise is as the distance between Mecca and Hajar.[2390a] —*Agreed.*

الثناء عليه شيئا لم يفتحه لأحد قبلي ثم قال يا محمد ارفع رأسك سل تعطه واشفع تشفع فأرفع رأسي فأقول أمتي يا رب أمتي يا رب أمتي يا رب فيقال يا محمد أدخل من أمتك من لا حساب عليهم من الباب الأيمن من أبواب الجنة وهم شركاء الناس فيما سوى ذلك من الأبواب ثم قال والذي نفسي بيده إن ما بين المصراعين من مصاريع الجنة كما بين مكة وهجر (متفق عليه)

37. **Huzaifah** reported about the tradition of intercession reported from the Apostle of Allah who said : And trust and blood-tie will be sent, and they will stand up on two sides of the Path, right and left.[2391] —*Muslim.*

عن حذيفة في حديث الشفاعة عن رسول الله صلعم قال وترسل الأمانة والرحم فتقومان جنبتي الصراط يمينا وشمالا (مسلم)

38. **Abdullah-b-Amr-b-A's** reported that the Holy Prophet recited the saying of the Almighty Allah about Abraham :

عن عبد الله بن عمرو بن العاص ان النبي صلعم تلا قول الله تعالى في

2390a. Hajar is a town in Bahrain. The distance of doors in Paradise was said in this way to give an idea of Paradise to the minds of the people.

2391. Here the importance of fulfilling trusts and trusted properties and keeping good relations with relatives and blood-connections has been given. These two things will be impediments at the crossing over the hell to enter into Paradise.

My Lord ! verily they misguided many people. So whoso follows me, he is certainly of me (14 : 36Q) ; and Jesus said . If Thou giveth them punishment, verily they are Thy servants 5:118Q) Then he raised up his hands and said "O Allah ! my followers, my followers". and he wept. The Almighty Allah said : O Gabriel ! go to Muhammad (and your Lord knows best , and ask him what makes him weep. Then Gabriel came to him and asked him. The Prophet informed him of what he had said. Then Allah will say to Gabriel : Go to Muhammad and say : Verily We shall soon please you regarding your followers and We shall not do injustice to you. —*Muslim.*

ابراهيم رب انهن اضللن كثيرا
من الناس فمن تبعني فانه مني وقال
عيسى ان تعذبهم فانهم عبادك فرفع
يديه فقال اللهم امتي امتي وبكى
فقال الله تعالى يا جبرائيل اذهب الى
محمد وربك اعلم فاسئله ما يبكيه
فاتاه جبرائيل فسأله فاخبره رسول
الله صلعم ما قال فقال الله لجبرئيل
اذهب الى محمد فقل انا سنرضيك
في امتك ولا نسوءك (مسلم)

39. **Abu Sayeed al-khodri** reported that some people asked : O Ms. of Allah ! shall we see our Lord on the Resurrection Day ? The Apostle of Allah said : Yes. Do you feel trouble in seeing the sun at noon open with no cloud with it, and do you feel trouble in seeing the moon open in the full moon-lit night with no cloud over it ? They replied : No, O Prophet of Allah. He said : You will not feel trouble to have sight of Allah on the Resurrection Day except as you feel trouble to have sight of one of these two. When the Resurrection Day

عن ابي سعيد الخدري ان ناسا
قالوا يا رسول الله هل نرى ربنا يوم
القيمة قال رسول الله صلعم نعم هل تضارون
في روية الشمس بالظهيرة صحوا ليس
معها سحاب وهل تضارون في روية
القمر ليلة البدر صحوا ليس فيها سحاب
قالوا لا يا رسول الله قال ما تضارون في
روية الله يوم القيمة الا كما تضارون
في روية احدهما اذا كان يوم القيمة

will occur, a proclaimer will proclaim : Let every people follow what they used to worship. There will remain nobody who used to worship idols and images but will not be led to the fire, till when there will remain nobody, whether a sinner or a virtuous man who used to worship Allah, the Lord of the Universe will come to them. He will ask : What are you looking at? Every people is following what they used to worship. They said : O our Lord! We left the people in the world who are more needy than what we were to them (idols) but we did not keep their company. And in a narration of Abu Hurairah : They will say : This is our place till our Lord comes. So when our Lord will come, we will recognise Him. And in a narration of Abu Sayeed : He will say : Is there any sign between you and Him by which you can recognise Him? 'Yes' they will say. Then He will disclose one leg, and then there will remain none who used to prostrate for the Almighty Allah of his own accord but Allah will permit him for prostration, and there will remain none who used to prostrate out of fear and show but Allah will make his back as one bone. Whenever he will wish to prostrate, he will fall

اذن مؤذن ليتبع كل امة ما كانت تعبد
فلا يبقى احد كان يعبد غير الله من
الاصنام والانصاب الا يتساقطون في النار
حتى اذا لم يبق الا من كان يعبد الله
من بر وفاجر اتاهم رب العالمين قال
فماذا تنظرون يتبع كل امة ما كانت
تعبد قالوا يا ربنا فارقنا الناس في
الدنيا افقر ما كنا اليهم ولم نصاحبهم
وفي رواية ابي هريرة فيقولون
هذا مكاننا حتى ياتينا ربنا فاذا جاء
ربنا عرفناه ، وفي رواية ابي سعيد
فيقول هل بينكم وبينه اية تعرفونه
فيقولون نعم فيكشف عن ساق فلا
يبقى من كان يسجد لله تعالى من
تلقاء نفسه الا اذن الله له بالسجود ولا
يبقى من كان يسجد اتقاء ورياء الا
جعل الله ظهره طبقة واحدة كلما اراد
ان يسجد خر على قفاه ،

upon his feet. Then the Bridge will be placed upon Hell and Intercession will be allowed. And they will say: O Allah! give security, give security. The believers will pass like the twinkling of an eye, and like lightning, and like wind, and like (the flying of) birds and like the gallopings of horses and conveyances. One given security will be safe and one wounded will be sent (from detention), and one scratched will be thrown in the fire of Hell till the believers will find rescue from the fire. By One in whose hand there is my life, there will be nobody among you who will be more arguing for truth to Allah that will come vivid to you than the believers on the Resurrection Day for (saving) their brethren who will be in the fire saying: O our Lord! they used to fast and pray and make pilgrimage with us. It will be said to them: Take out those whom you recognise. Then He will make their figures unlawful for the fire. So they will take out many creations. Afterwards they will say: O our Lord! there is nobody remaining therein of whom you have ordered us. He will say: Return, take out whomsoever you find in his heart of good to the weight of a dinar. So they will take out

ثم يضرب الجسر على جهنم وتحل الشفاعة
ويقولون اللهم سلم سلم فيمر المؤمنون
كطرف العين وكالبرق وكالريح وكالطير
وكاجاويد الخيل والركاب فناج مسلم
ومخدوش مرسل ومكدوش في نار
جهنم حتى اذا خلص المؤمنون من النار
فوالذي نفسي بيده ما من احد منكم
باشد مناشدة في الحق قد تبين لكم من
المؤمنين لله يوم القيمة لاخوانهم الذين
في النار يقولون ربنا كانوا يصومون معنا
ويصلون ويحجون فيقال لهم اخرجوا
من عرفتم فيحرم صورهم على النار
فيخرجون خلقا كثيرا ثم يقولون ربنا
ما بقي فيها احد ممن امرتنا به فيقول
ارجعوا فمن وجدتم في قلبه مثقال دينار
من خير فاخرجوه فيخرجون خلقا كثيرا ثم

many creations. Then He will say: Return and take out whomsoever you find in his heart of good to the weight of half a dinar. So they will take out many creations. Then He will say: Return and take out whomsoever you find in his heart of good to the weight of an atom. So they will take out many creations. Then they will say: O our Lord! we left no good therein. Then Allah will say: The angels interceded and the prophets interceded and the believers interceded, and nobody is left except the Most Gracious of the generous. He will then take a hold of the fire and take out therefrom a people who never did any good. They were reduced like ashes. He will throw them in a river by the doors of Paradise called "the river of life", and they will come out (fresh) just as a seed comes out of the rubbish of a flowing current. They will come out like pearls with seals on their necks. The inmates of Paradise will say: These are those freed by the Merciful. He admitted them in Paradise without any deed which they performed and without any good which they sent in advance. It will then be said to them: For you what you see and with it the like of it. —*Agreed.*

يقول ارجعوا فمن وجدتم في قلبه
مثقال نصف دينار من خير فاخرجوه
فيخرجون خلقا كثيرا ثم يقول رجعوا فمن
وجدتم في قلبه مثقال ذرة من خير
فاخرجوه فيخرجون خلقا كثيرا ثم يقولون
ربنا لم نذر فيها خيرا فيقول الله شفعت
الملائكة وشفع النبيون وشفع المؤمنون
ولم يبق الا ارحم الراحمين فيقبض
قبضة من النار فيخرج منها قوما لم
يعملوا خيرا قط قد عادوا حمما فيلقيهم
في نهر في افواه الجنة يقال له نهر
الحيوة فيخرجون كما تخرج الحبة في
حميل السيل فيخرجون كاللؤلؤ في
رقابهم الخواتم فيقول اهل الجنة هؤلاء
عتقاء الرحمن ادخلهم الجنة بغير عمل
عملوه ولا خير قدموه فيقال لهم لكم
ما رأيتم ومثله معه (متفق عليه)

40. **Same** reported that the Messenger of Allah said : When the inmates of Paradise will enter Paradise and the inmates of the fire the fire, the Almighty Allah will say . Take out whomsoever had got in his heart faith to the weight of a mustard seed. They will take out while they have been burnt and reduced to ashes. They will be thrown in the river of life and will grow just as a seed grows in the refuge of a torrent. You have never seen that it comes out yellow, creeping. —*Agreed.*

عنه قال قال رسول الله صلعم اذا دخل اهل الجنة الجنة و اهل النار النار يقول الله تعالى من كان في قلبه مثقال حبة من خردل من ايمان فاخرجوه فيخرجون قد امتحشوا و عادوا حمما فيلقون في نهر الحيوة فينبتون كما ينبت الحبة في حميل السيل لم تروا انها تخرج صفراء ملتوية (متفق عليه)

41. **Abu Hurairah** reported that the people asked : O Ms. of Allah ! shall we see our Lord on the Resurrection Day ? He narrated the import of the tradition reported by Abu Sayeed except the disclosing of leg. He said : The Path will be thrown between the backs of Hell, and I shall be the first of the apostles who will cross it with their followers, and none except the apostles will speak at that time, and the speech of the apostles at that time will be : O Allah ! give security, give security. And there will be piercing thorns in Hell like the thorns of Sa'dan whose extent of mischief none will know except Allah. They will overtake the people in proportion to their deeds. Of them, there will be some who will be tormented owing to his action, and of them there will be some who will be torn to pieces and then get salvation till when Allah will finish his decision regarding servants and He will wish to take out of the fire those whom He will wish to take out from those

عن ابي هريرة ان الناس قالوا يا رسول الله هل نرى ربنا يوم القيمة فذكر معنى حديث ابي سعيد غير كشف الساق و قال يضرب الصراط بين ظهراني جهنم فاكون اول من يجوز من الرسل بامته و لا يتكلم يومئذ الا الرسل و كلام الرسل يومئذ اللهم سلم سلم و في جهنم كلاليب مثل شوك السعدان لا يعلم قدر عظمها الا الله تخطف الناس باعمالهم فمنهم من يوبق بعمله و منهم من يخردل ثم ينجو حتى اذا فرغ الله من القضاء بين عباده و اراد ان يخرج من النار من اراد ان يخرجه ممن كان يشهد

who used to attest "There is no deity but Allah", He will order the angels to take out those who used to worship Allah. So they will take them out and they will know them because of the effects of prostrations. Allah has made unlawful over the fire that it should devour the effects of prostrations. The fire will devour everyman except the effects of prostrations. They will be taken out of the fire while they have been burnt. Water of life will then be poured over them, and they will grow just as a seed in the refuge of water-current grows. And there will remain a man between Paradise and the Fire, and he will be the last of the inmates of the Fire who will be entitled to enter Paradise. He will be turning his face towards the fire and say "O Lord ! turn away my face from the fire, its air has poisoned me and its flame has burnt me. He (God) will say : If I do that, it is perhaps you will seek more than that. He will reply : No, by Thy greatness. He will give Allah what He will like of promise and assurance. Then Allah will turn his face from the fire. When he will turn it towards Paradise and see its grandeur, he will remain silent as long as Allah will wish to make him silent. Then he will say : O Lord ! take me near the door of Paradise. The Almighty Allah will say : Have you not given promises and assurances not to seek except what you have sought ? He will say : O Lord ! I am not the most unfortunate of Thy creations.

ان لا اله الا الله امر الملائكة ان يخرجوا
من كان يعبد الله فيخرجونهم ويعرفونهم
باثار السجود وحرم الله على النار ان
تاكل اثر السجود فكل ابن آدم تاكله
النار الا اثر السجود فيخرجون من النار
قد امتحشوا فيصب عليهم ماء الحيوة
فينبتون كما تنبت الحبة في حميل
السيل ويبقى رجل بين الجنة والنار
وهو آخر اهل النار دخولا الجنة مقبل
بوجهه قبل النار فيقول يا رب اصرف
وجهي عن النار قد قشبني ريحها
واحرقني ذكاءها فيقول هل عسيت ان
افعل ذلك ان تسأل غير ذلك فيقول
لا وعزتك فيعطي الله ما شاء الله من
عهد وميثاق فيصرف الله وجهه عن النار
فاذا اقبل به على الجنة وراى بهجتها
سكت ما شاء الله ان يسكت ثم قال
يا رب قدمني عند باب الجنة فيقول الله
تعالى اليس قد اعطيت العهود والميثاق
ان لا تسأل غير الذي كنت سألت
فيقول يا رب لا اكون اشقى خلقك فيقول

He will say: If I give that, it is perhaps you will seek another. He will reply: No, by Thy greatness. I will not ask Thee besides that. He will then give his Lord promise and assurance. He will then take him near the door of Paradise. When he will reach its door and see its fineries and what is therein of its pleasures and enjoyments, he will remain mute so long as Allah will wish to keep him mute. He will say: O Lord! admit me in Paradise. The Almighty and Blessed Allah will say: Woe to thee, O son of Adam. What has led thee to commit breach of trust? Hast thou not given promises and assurances that thou wouldst not seek besides what has been given to thee. He will say O: Lord! make me not the most unfortunate of Thy creations. He will not cease to call till Allah will laugh at him. When He will laugh, He will give permision to enter Paradise. He will say: Cherish hope. Then he will cherish hope till when his hope will be cut short, the Almighty Allah will say: Hope for such and such thing. He will come forward that his Lord might remind him of it, till when hopes will come to an end in his sight Allah will say: That is for thee and with it the like of it. And in a narration of Abu Sayeed, the Almighty Allah will say: That is for thee and ten times like it. —*Agreed*

فما عسيت ان اعطيت ذلك ان تسأل
غيره فيقول لا وعزتك لا اسألك غير
ذلك فيعطي ربه ما شاء من عهد
وميثاق فيقدمه الى باب الجنة فاذا
بلغ بابها فرأى زهرتها وما فيها من
النضرة والسرور فسكت ما شاء الله ان
يسكت فيقول يا رب ادخلني الجنة
فيقول الله تبارك وتعالى ويلك يا
ابن آدم ما اغدرك اليس قد اعطيت
العهود والميثاق ان لا تسأل غير الذي
اعطيت فيقول يا رب لا تجعلني اشقى
خلقك فلا يزال يدعو حتى يضحك
الله منه فاذا ضحك اذن له في دخول
الجنة فيقول تمن فيتمنى حتى اذا
انقطع امنيته قال الله تعالى تمن من
كذا وكذا اقبل يذكره ربه حتى اذا
انتهت به الاماني قال الله لك ذلك
ومثله معه وفي رواية ابي سعيد قال
الله تعالى لك ذلك وعشرة امثاله
(متفق عليه)

42. **Ibn Mas'ud** reported that the Messenger of Allah said: The last of those who will enter Paradise will be a man who will once walk and once fall down and the fire will once make him black. When he will cross it, he will look towards it and say: Blessed is He who saved me from thee. Allah has certainly given me a thing which He has not given to any body from the former and the latter generations. Then a tree will be raised up for him and he will say: O Lord! take me to this tree that I may remain under its shade and drink its water. Allah will say: O son of Adam! it may be that if I grant it to thee, thou wilt ask Me other things. He will reply: No, my Lord. He will give Him promise that he will not ask him other things. And his Lord will give him excuse because he will see for which he will have no patience. Then He will take him near it and he will enjoy its shade and drink its water. Afterwards a tree which will be better than the former will be raised up for him. He will say: O Lord! take me near this tree that I may drink its water and enjoy its shade. I shall not ask Thee other things. He will say: O son of Adam! have you not given Me promise

عن ابن مسعود ان رسول الله صلى
الله عليه وسلم قال اخر من يدخل الجنة
رجل فهو يمشي مرة ويكبو مرة وتسفعه
النار مرة فاذا جاوزها التفت اليها
فقال تبارك الذي نجاني منك لقد
اعطاني الله شيئا ما اعطاه احدا من
الاولين والاخرين فترفع له شجرة
فيقول اى رب ادنني من هذه الشجرة
فلاستظل بظلها واشرب من ماءها فيقول
الله يا ابن ادم لعلي ان اعطيتكها
سالتني غيرها فيقول لا يا رب ويعاهده
ان لا يساله غيرها وربه يعذره لانه يرى
ما صبر له عليه فيدنيه منها فيستظل
بظلها ويشرب من مائها ثم ترفع له
شجرة هي احسن من الاولى فيقول
اى رب ادنني من هذه الشجرة لاشرب
من مائها واستظل بظلها لا اسالك غيرها
فيقول يا ابن ادم الم تعاهدني ان لا تسالني

that you will not ask Me other things? He will say: It may be that if I take thee near it, thou wilt ask for another. Then he will give Him promise that he will not seek from Him any other thing. And His Lord will give him excuse because he will see for which he will have no patience. Then He will take him near it and he will enjoy its shade and drink its water. Afterwards a tree will be raised up for him near the door of Paradise which will be better than the first two. He will say: O Lord! take me near this that I may enjoy its shade and drink its water. I shall not ask Thee other things. He will say: O son of Adam! have you not given Me promise that you would not seek any other thing? He will say: Yes, O Lord! I shall not ask Thee anything. And his Lord will give him excuse because he will see for which he will have no control. Then He will take him to it. When He will take him near it, he will hear the voices of the inmates of Paradise and say: O Lord! admit me in it. Then He will say: O son of Adam! what thing from Me will satisfy you? Will it not please you if you are given the world and its like with it? He will reply: O Lord! dost Thou make humour

غيرها فيقول لعلي ان ادنيتك منها
تسالني غيرها فيعاهده ان لا يساله
غيرها وربه يعذره لانه يرى ما لا
صبر له عليه فيدنيه منها فيستظل
بظلها ويشرب من مائها ثم ترفع له
شجرة عند باب الجنة هي احسن من
الاوليين فيقول رب ادنني من هذه
فلاستظل بظلها واشرب من مائها لا
اسئلك غيرها فيقول يا ابن ادم الم
تعاهدني ان لا تسالني غيرها قال بلى
يا رب هذه لا اسالك غيرها وربه يعذره
لانه يرى ما لا صبر له عليه فيدنيه
منها فاذا ادناه منها سمع اصوات اهل
الجنة فيقول اي رب ادخلنيها فيقول
يا ابن ادم ما يصريني منك ايرضيك
ان يعطيك الدنيا ومثلها معها قال
اي رب اتستهزئ مني وانت رب

with me while Thou art the Lord of the worlds ? Ibn Mas'ud laughed and asked : Will you not ask me why I laugh ? They asked : Why do you laugh ? He said : In this way the Apostle of Allah laughed. They asked : Why did you laugh, O Apostle of Allah ? He said : On account of the laugh of the Lord of the worlds when he will say : Dost Thou make humour with me while Thou art the Lord of the worlds ? He will say : Certainly I do not laugh at you but I am powerful over what I wish. Muslim narrated it. And there is his another narration like it from Abu Sayeed except that he did not mention, "He will ask : Oson of Adam ! what thing from Me will satisfy you-up to the last of the tradition." He added therein . And Allah will remind him : Ask such and such thing ; till when the hopes will come to an end in his sight, the Almighty Allah will say : It is for thee and ten times like it. He said : Then he will enter his house, and his two wives of the pure-eyed virgins will enter with him. They will say : All praise is for Allah who gave thee life for us and gave us life for thee. He will say : Nobody has been given like what I have been given.

العالمين فضحك ابن مسعود فقال الا
تسألوني مما اضحك فقالوا مم تضحك
فقال هكذا ضحك رسول الله صلى الله
عليه وسلم فقالوا مم تضحك يا رسول
الله قال من ضحك رب العالمين حين
قال أتستهزئ مني وأنت رب العالمين
فيقول اني لا استهزئ منك ولكني
على ما اشاء قدير رواه مسلم وفي رواية
له عن ابي سعيد نحوه الا انه لم يذكر
فيقول يا ابن ادم ما يصريني منك
الى اخر الحديث وزاد فيه ويذكره الله
سل كذا وكذا حتى اذا انقطعت به الاماني
قال الله تعالى هو لك وعشرة امثاله
قال ثم يدخل بيته فتدخل عليه زوجتاه
من الحور العين فتقولان الحمد لله
الذي احياك لنا واحيانا لك فيقول
ما اعطي احد مثل ما اعطيت

48. **Anas** reported that the Messenger of Allah said : Marks

عن انس ان النبي صلعم قال ليصيبن

of the fire must effect some peoples on account of the sins they committed by way of punishment. Allah will afterwards admit them in Paradise through the grace of His kindness. They will be called the inmates of Hell. —*Bukhari*

اقواما سفع من النار بذنوب اصابوها
عقوبة ثم يدخلهم الله الجنة بفضل رحمته
فيقال لهم الجهنميون ( البخاري )

44. **Imran-b-Hussain** reported that the Massenger of Allah said : A people will be taken out of the fire owing to the intercession of Muhammad. They will enter Paradise but they will be named 'inmates of Hell'. *Bukhari narrated it, and in a narration :* A people from my followers will be taken out from the fire owing to my intercession. They will be named 'inmates of Hell.'

عن عمران بن حصين قال قال رسول
الله صلعم يخرج قوم من النار بشفاعة
محمد فيدخلون الجنة و يسمون الجهنميين
رواه البخاري وفي رواية يخرج قوم من
امتي من النار بشفاعتي يسمون الجهنميين

45. **Abdullah-b-Mas'ud** reported that the Messenger of Allah said : Certainly I know the last of the inmates of the fire to be taken out therefrom, and the last of the inmates of Paradise to enter-a man who will come out of the fire crawling. Then Allah will say : Go and enter Paradise. So he will come to it and peep towards it ( to see ) that it was filled up. He will say : O Lord ! I have found it full. He will say : Go and enter Paradise and verily there is for you the like of the world and ten times like it. He will say : Dost Thou cut jokes with me or laugh at me while Thou art the Master ? I have seen the Messenger of Allah laughing till

عن عبد الله بن مسعود قال قال رسول
الله صلعم اني لاعلم اخر اهل النار خروجا
منها واخر اهل الجنة دخولا رجلا يخرج من النار
حبوا فيقول الله اذهب فادخل الجنة
فياتيها فيخيل اليه انها ملاى فيقول
يا رب وجدتها ملاى فيقول اذهب فادخل
الجنة فان لك مثل الدنيا وعشرة امثالها
فيقول اتسخر مني او تضحك مني
وانت الملك فلقد رأيت رسول الله
صلى الله عليه وسلم ضحك حتى بدت

his foreteeth were exposed. And it will be said : He will be the meanest of the inmates of Paradise in rank. —*Agreed*

نواجذه وكان يقال ذلك ادنى اهل الجنة منزلة (متفق عليه)

46. **Abu Zarr** reported that the Messenger of Allah said : Verily I know for certain the last of the inmates of Paradise to enter Paradise, and the last of the inmates of the fire to come out therefrom—a man who will be brought on the Resurrection Day and it will be said : Present his minor sins to him and throw off his great sins from him. Then the minor sins will be placed before him and he will be questioned : You have done such and such on such and such a day, and you have done such and such on such and such a day. He will reply : Yes. It will not be possible for him to deny while he would be fearful of his great sins to be presented before him. He will be said : There is one virtue for thee in place of each sin. He will say : O Lord ! I have done many things which I do not see here. I saw indeed the Apostle of Allah laughing till his front teeth were exposed. —*Muslim.*

عن ابى ذر قال قال رسول الله صلعم انى لاعلم اخر اهل الجنة دخولا الجنة واخر اهل النار خروجا منها رجل يؤتى به يوم القيمة فيقال اعرضوا عليه صغار ذنوبه وارفعوا عنه كبارها فتعرض عليه صغار ذنوبه فيقال عملت يوم كذا وكذا كذا وكذا وعملت يوم كذا وكذا كذا وكذا فيقول نعم لا يستطيع ان ينكر وهو مشفق من كبار ذنوبه ان تعرض عليه فيقال له فان لك مكان كل سيئة حسنة فيقول رب قد عملت اشياء لا اراها ههنا ولقد رأيت رسول الله صلى الله عليه وسلم ضحك حتى بدت نواجذه (مسلم)

47. **Anas** reported that the Messenger of Allah said : Four (persons) will be taken out from the fire (at last). They will be taken to Allah, and then they will be ordered to go to the fire.

عن انس ان رسول الله صلعم قال يخرج من النار اربعة فيعرضون على الله ثم يؤمر بهم الى النار فيلتفت

One of them will be much perturbed and say: O Lord! I was hoping that, when Thou hast taken me therefrom, Thou wouldst not return me therein. He said: Then Allah will save him therefrom. —*Muslim.*

احدهم فيقول اى رب لقد كنت ارجو
إذ اخرجتني منها ان لا تعيدني فيها قال
فينجيه الله منها (مسلم)

48. **Abu Sayeed** reported that the Apostle of Allah said: The believers will be relieved from the fire but they will be detained over a bridge between Paradise and fire. Oppressions of some upon others which prevailed in the world between them will be narrated, till when they will be washed and purified, they will be directed to enter Paradise. By One in whose hand there is the life of Muhammad, one of them will certainly be entitled to his abode in Paradise better than his abode which existed for him in the world. —*Bukhari.*

عن ابي سعيد قال قال رسول الله
صلعم يخلص المؤمنون من النار فيحبسون
على قنطرة بين الجنة والنار فيقتص
لبعضهم من بعض مظالم كانت بينهم
في الدنيا حتى اذا هذبوا ونقوا اذن لهم
في دخول الجنة فوالذي نفس محمد بيده
لاحدهم اهدى بمنزله في الجنة منه بمنزله
كان له في الدنيا (البخاري)

49. **Abu Hurairah** reported that the Messenger of Allah said: Nobody will enter Paradise but will be shown his place in the fire that he may increase thanks in case he committed sins, and none will enter the fire but will be shown his place in Paradise that he may be grieved in case he committed virtues. —*Bukhari.*

عن ابي هريرة قال قال رسول الله
صلعم لا يدخل احد الجنة الا اري
مقعده من النار لو اساء ليزداد شكرا
ولا يدخل النار احد الا اري مقعده من
الجنة لو احسن ليكون عليه حسرة
(البخاري)

50. **Ibn Omar** reported that the Messenger of Allah said: When the inmates of Paradise will go to Paradise and the inmates of the fire to the fire,

عن ابن عمر قال قال رسول الله
صلعم اذا صار اهل الجنة الى الجنة واهل

death will be brought till it will be placed between Paradise and the fire and will be slaughtered. Afterwards a proclaimer will proclaim : O inmates of Paradise! there's no death. O inmates of fire! there's no death. The inmates of Paradise will add joy to their joy and the inmates of the fire will add grief to their grief.
—*Agreed.*

النار الى النار جيء بالموت حتى يجعل بين الجنة والنار ثم يذبح ثم ينادي مناديا يا اهل الجنة لا موت ويا اهل النار لا موت فيزداد اهل الجنة فرحا الى فرحهم ويزداد اهل النار حزنا الى حزنهم
( متفق عليه )

51. **Saoban** reported from the Prophet who said : My Fountain will extend from Aden to Omman Balqa'a. Its water will be intensely whiter than milk and sweeter than honey, and its pillars more numerous than the numerous stars in the firmament. Whoso will take a sip of drink therefrom will never get thirsty after it. The first of men who will come to it for drink will be the poor Refugees, dishevelled in hairs, unclean in dress, those that were not sought in marriage by the women of affluence and for whom walls were not opened.
*Ahmad, Ibn Majah, Tirmizi(Rare).*

عن ثوبان عن النبي صلعم قال حوضي من عدن الى عمان البلقاء ماءه اشد بياضا من اللبن واحلى من العسل واكوابه عدد نجوم السماء من شرب منه شربة لم يظمأ بعدها ابدا اول الناس ورودا فقراء المهاجرين الشعث رؤسا الدنس ثيابا الذين لا ينكحون المتنعمات ولا يفتح لهم السدد (احمد وابن ماجة والترمذي غريب)

52. **Zaid-b-Arqam** reported : We were with the Apostle of Allah and alighted at a place. He said : You are not a portion out of 1000,00 portions of those who will come to me to the Fountain for drink. It was questioned : How many will you be at that time? He replied : Seven hundreds or eight hundreds. —*Abu Daud.*

عن زيد بن ارقم قال كنا مع رسول الله صلعم فنزلنا منزلا فقال ما انتم جزء من مائة الف جزء ممن يرد على الحوض قيل كم كنتم يومئذ قال سبع مائة او ثمان مائة ( ابوداود )

53. **Samorah** reported that the Apostle of Allah said : Verily there will a Fountain for every prophet ; they would certainly boast of one another as to who would be approached most for drink. And I hope for certain that I shall be the foremost of them in being approached for drink. —*Tirmizi* (*Rare*)

عن سمرة قال قال رسول الله صلعم ان لكل نبي حوضا وانهم ليتباهون ايهم اكثر واردة واني لارجو ان اكون اكثرهم واردة (الترمذي غريب)

54. **Anas** reported : I asked the Holy Prophet to intercede for me on the Resurrection Day. He said : I shall do. I asked : O Prophet of Allah ! where shall I search you ? He said : Search me what you will search first for me on the Path. I asked : If I do not meet you on the Path ? He said : Then search me near the Balance. I asked : If I do not meet you near the Balance ? He said : Then search me near the Fountain, and certainly I shall not miss these three places. —*Tirmizi* (*Rare.*)

عن انس قال سألت النبي صلعم ان يشفع لي يوم القيمة فقال انا فاعل قلت يا رسول الله فاين اطلبك قال اطلبني اول ما تطلبني على الصراط قلت فان لم القك على الصراط قال فاطلبني عند الميزان قلت فان لم القك عند الميزان قال فاطلبني عند الحوض فاني لا اخطئ هذه الثلث المواطن (الترمذي غريب)

55. **Mugirah-b-Shu'bah** reported that the Messenger of Allah said : The slogan of the believers upon the Path on the Resurrection Day will be : O Lord ! give security, give security. —*Tirmizi* (*Rare.*)

عن المغيرة بن شعبة قال قال رسول الله صلعم شعار المؤمنين يوم القيمة على الصراط رب سلم سلم (الترمذي غريب)

56. **Anas** reported that the Holy Prophet said : My intercession will be for those who committed great sins out of my followers.[2392]

—*Tirmizi, Abu Dawud, Ibn Majah from Jaber.*

عن انس ان النبي صلعم قال شفاعتي لاهل الكبائر من امتي (الترمذي وابوداود وابن ماجة عن جابر)

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2392. Intercession will take place only for exemption of punishment from great sins. Those who committed no great sins will require no intercession as their faults will certainly be forgiven on account of their good deeds.

57. **Auf-b-Malek** reported that the Apostle of Allah said: Somebody [2393] from my Lord came to me and gave me option to choose whether He will admit half of my followers in Paradise or the (right of) intercession. I chose intercession, and that will be for one who died without setting up anything with Allah.

—*Tirmizi, Ibn Majah*

عن عوف بن مالك قال قال رسول الله صلعم اتانى ات من عند ربى فخيرنى بين ان يدخل نصف امتى الجنة وبين الشفاعة فاخترت الشفاعة وهى لمن مات لا يشرك بالله شيئا

( الترمذى ابن ماجة )

58. **Abdullah-b Abil Zad'a** reported: I heard the Apostle of Allah say: Many men of Bannu Tamim will enter Paradise through the intercession of a man among my followers. [2394]

—*Tirmizi, Darimi, Ibn Majah.*

عن عبد الله بن ابى الجدعاء قال سمعت رسول الله صلعم يقول يدخل الجنة بشفاعة رجل من امتى اكثر من بنى تميم

( الترمذى والدارمى وابن ماجة )

59. **Abu Sayeed** reported that the Messenger of Allah said: There will be those among my followers who will intercede for numerous groups. Among them, there will be some who will intercede for a tribe, and among them there will be some who will intercede for a party, and among them there will be some who will intercede for a man, till they will enter Paradise. —*Tirmizi.*

عن ابى سعيد ان رسول الله صلعم قال ان من امتى من يشفع للفئام ومنهم من يشفع للقبيلة ومنهم من يشفع للعصبة ومنهم من يشفع للرجل حتى يدخلوا الجنة ( الترمذى )

60. **Anas** reported that the Apostle of Allah said: The inmates of the Fire will be

عن انس قال قال رسول الله صلعم

2393. He was the Archangel Gabraiel who used to carry news to the Prophet in human form from Allah.

2394. Bannu Tamim was a great tribe of Arabia. The man who will intercede for them is said to be Hazrat Omar, or Wais Qarani (Mazhare Haque). It appears from this tradition that the pious Muslims will be able to intercede for others.

drawn up in ranks, and then one of the inmates of Paradise will pass by them. A man from among them will say: O so and so! do you not recognise me? I am one who gave you drink. And someone of them will say: I am one who gave you ablution water. Then he will intercede for him and admit him in Paradise.[3395]
—*Ibn Majah*.

يصف أهل النار فيمر بهم الرجل من أهل
الجنة فيقول الرجل منهم يا فلان أما
تعرفني أنا الذي سقيتك شربة وقال
بعضهم أنا الذي وهبت لك وضوء فيشفع له
فيدخله الجنة (ابن ماجة)

61. **Abu Hurairah** reported that the Ms. of Allah said: As for two men out of those who will enter the fire, their cry will be loudest? The Almighty Lord will say: Take them out. He will ask them: For what thing is your cry loudest? They will say: We did that that Thou mayest show mercy on us. He will say: Verily My mercy for you is that you should walk on and meet yourselves where you were in the fire. One of the two will throw himself and Allah will make it cool and peace for him, and another will get up and will not throw himself, and the Almighty Lord will say to him: What has prevented you from throwing yourself just as your companion threw himself? He will say: O Lord! verily I hope for certain that Thou wouldst not take me back therein after Thou hast taken me

عن أبي هريرة أن رسول الله صلعم
قال إن رجلين ممن دخل النار اشتد
صياحهما فقال الرب تعالى أخرجوهما فقال
لهما لأي شيء اشتد صياحكما قالا فعلنا
ذلك لترحمنا قال فإن رحمتي لكما أن
تنطلقا فتلقيا أنفسكما حيث كنتما
من النار فيلقي أحدهما نفسه فيجعلها
الله عليه بردا وسلاما ويقوم الآخر فلا
يلقي نفسه فيقول له الرب تعالى
ما منعك أن تلقي نفسك كما ألقى
صاحبك فيقول رب إني لأرجوان
لا يعيدني فيها بعد ما أخرجتني منها

3395. It thus appears that there will be a great reward in helping the pious divines in their needs and wants. They will intercede for their benefactors.

out therefrom. The Lord will say to him: For thee is thy hope. They will both enter Paradise together through the mercy of Allah. —*Tirmizi.*

فيقول له الرب لك رجاؤك فيدخلان
جميعا الجنة برحمة الله ( الترمذي )

62. **Ibn Mas'ud** reported that the Messenger of Allah said: People will come to the fire, and then they will come out therefrom according to their deeds, the first of them like the sparkling of lightning, and the next like wind, and the next like the galloping of horse, and the next like a rider upon his saddle, and the next like the running of man and the next like his walking.
—*Tirmizi, Darimi.*

عن ابن مسعود قال قال رسول الله
صلعم يرد الناس النار ثم يصدرون منها
باعمالهم فاولهم كلمح البرق ثم كالريح
ثم كحضر الفرس ثم كالراكب في رحله
ثم كشد الرجل ثم كمشيه
( الترمذي والدارمي )

63. **Ibn Omar** reported that the Apostle of Allah said: Verily there is my Fountain in your front. The distance between its two sides is as the distance between Jarba'a and Azruj.[2395] And in a narration: There will be pitchers therein like the stars of the firmament. Whoso will drink from it will never get thirsty after it. —*Agreed*

عن ابن عمر ان رسول الله صلعم
قال ان امامكم حوضي ما بين جنبيه
كما بين جرباء واذرح وفي رواية فيه
اباريق كنجوم السماء من ورده فشرب
منه لم يظمأ بعدها ابدا ( متفق عليه )

64. **Huzaifah and Abu Hurairah** reported that the Messenger of Allah said: The Blessed and Almighty Allah will assemble men. The believers will stand till Paradise is brought near them. They will come to Adam and say: O our

عن حذيفة وابي هريرة قال قال
رسول الله صلعم يجمع الله تبارك
وتعالى الناس فيقوم المؤمنون حتى
تزلف لهم الجنة فياتون آدم فيقولون

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2395. Jarba'a and Azruj are two villages in Syria and the distance between those two places is said to be three night's journey. There is my Fountain in your front means there will be my Fountain on the Day of Resurrection.

father! Open Paradise for us. He will say: And have you been ejected from Paradise but by the sin of your father? I am not fit for that. O my children! go to Abraham, the friend of Allah. Abraham will say: I am not fit for that. I was a friend of past days. Go to Moses with whom Allah had many talks. So they will come to Moses. He will say: I am not fit for that. Go to Jesus, Word of Allah and His spirit. Jesus will say: I am not fit for that. So they will come to Muhammad. He will stand up and permission will be granted to him, and trust and blood-tie will be sent and they will both stand up between two sides of the Path, right and left. The first of you will pass like lightning; (he narrated: I asked: By my father and mother! what is the thing like the passing of lightning? He said: Do you not see the lightning, how it passes and returns in the twinkling of an eye?); the next like the passing of wind, the next like the passing of birds and the running of camels, their actions will run with them, while their prophets will remain standing upon the Path saying: O Lord! give safety, give safety; till the actions of men will finish, till a man will come but will not be able to run except by creeping. He said: On two

يَا أَبَانَا اسْتَفْتِحْ لَنَا الْجَنَّةَ فَيَقُولُ وَهَلْ
أَخْرَجَكُمْ مِنَ الْجَنَّةِ إِلَّا خَطِيئَةُ أَبِيكُمْ لَسْتُ
بِصَاحِبِ ذٰلِكَ اذْهَبُوا إِلَى ابْنِي إِبْرَاهِيمَ
خَلِيلِ اللّٰهِ فَيَقُولُ إِبْرَاهِيمُ لَسْتُ بِصَاحِبِ
ذٰلِكَ إِنَّمَا كُنْتُ خَلِيلًا مِنْ وَرَاءَ وَرَاءَ
اعْمِدُوا إِلَى مُوسَى الَّذِي كَلَّمَهُ اللّٰهُ تَكْلِيمًا
فَيَأْتُونَ مُوسَى فَيَقُولُ لَسْتُ بِصَاحِبِ ذٰلِكَ
اذْهَبُوا إِلَى عِيسَى كَلِمَةِ اللّٰهِ وَرُوحِهِ
فَيَقُولُ عِيسَى لَسْتُ بِصَاحِبِ ذٰلِكَ
فَيَأْتُونَ مُحَمَّدًا فَيَقُومُ فَيُؤْذَنُ لَهُ وَتُرْسَلُ
الْأَمَانَةُ وَالرَّحِمُ فَتَقُومَانِ جَنَبَتَيِ الصِّرَاطِ
يَمِينًا وَشِمَالًا فَيَمُرُّ أَوَّلُكُمْ كَالْبَرْقِ قَالَ قُلْتُ
بِأَبِي أَنْتَ وَأُمِّي أَيُّ شَيْءٍ كَمَرِّ الْبَرْقِ قَالَ
أَلَمْ تَرَوْا إِلَى الْبَرْقِ كَيْفَ يَمُرُّ وَيَرْجِعُ
فِي طَرْفَةِ عَيْنٍ ثُمَّ كَمَرِّ الرِّيحِ ثُمَّ كَمَرِّ الطَّيْرِ
وَشَدِّ الرِّجَالِ تَجْرِي بِهِمْ أَعْمَالُهُمْ وَنَبِيُّكُمْ
قَائِمٌ عَلَى الصِّرَاطِ يَقُولُ رَبِّ سَلِّمْ سَلِّمْ
حَتَّى تَعْجِزَ أَعْمَالُ الْعِبَادِ حَتَّى يَجِيءَ
الرَّجُلُ فَلَا يَسْتَطِيعُ السَّيْرَ إِلَّا زَحْفًا قَالَ وَفِي

sides of the Path, there will be hanging thorns which will be ordered. They will prick those who will be ordered therein. Some will get salvation being scratched, and some (will be thrown) being scratched into the fire. By One in whose hand the life of Abu Hurairah is : Verily the bottom of Hell is certainly (a journey of) seventy years. —*Muslim.*

حافتي الصراط كلاليب معلقة مأمورة تأخذ من أمرت به فمخدوش ناج ومكدوش في النار والذي نفس ابي هريرة بيده ان قعر جهنم لسبعين خريفا (مسلم)

65. **Jaber** reported that the Messenger of Allah said : A people will come out of the fire through intercession as if they will be 'sagarir'. We asked : What is sagarir ? He replied : They are creeping plants.[2397] —*Agreed.*

عن جابر قال قال رسول الله صلعم يخرج من النار قوم بالشفاعة كانهم الثعارير قلنا ما الثعارير قال انه الضغابيس (متفق عليه)

66. **Osman-b Affan** reported that the Apostle of Allah said : Three will intercede on the Resurrection Day : the prophets, next the learned, next the martyrs.[2398] —*Ibn Majah.*

عن عثمان بن عفان قال قال رسول الله صلعم يشفع يوم القيمة ثلثة الانبياء ثم العلماء ثم الشهداء (ابن ماجة)

650w. **Ibn Mas'ud** reported from the Prophet who said that he was questioned : What is the Praised Rank ? He replied : That will be on a day on which Allah will come down upon his Throne which will make sound as new saddle makes sound owing to its tightness. It will be as wide as the distance between heaven and earth. You will be

عن ابن مسعود عن النبي صلعم قال قيل له ما المقام المحمود قال ذلك يوم ينزل الله تعالى على كرسيه فيأط كما يأط الرحل الجديد من تضايقه وهو كسعة ما بين السماء والارض ويجاء بكم حفاة

2397. In other words, the three who will be taken out of the fire with their effects of burning will be washed by the water of life. They will grow and shine within a short time just as a creeper has got a speedy luxuriant growth.

2398. Besides these there classes, there will be the right of intercession in case of other pious men (41 : 59). These three classes will have the greatest right of intercession.

brought barefooted, naked, uncircumcised. The first of those who will be dressed will be Abraham. The Almighty Allah will say: Dress My friend. Then two white gowns out of the gowns of Paradise will be brought and then I will be dressed after him and I shall afterwards take my stand by the right side of Allah, a rank which the former and latter generations will envy for me.
—*Darimi.*

عراة غرلا فيكون اول من يكسى ابراهيم يقول الله تعالى اكسوا خليلي فيؤتى بريطتين بيضاوين من رياط الجنة ثم اكسى على اثره ثم اقوم عن يمين الله مقاما يغبطني الاولون والآخرون

( الدارمي )

6511w. **Anas** reported that the Messenger of Allah said: Verily the Almighty and Glorious Allah promised me to admit four hundred thousands out of my followers in Paradise without account. Abu Bakr said: Increase for us, O Apostle of Allah. He said: And thus (by increase). Then he spread his palms and joined them.[2399] Abu Bakr said: Increase for us, O Ms. of Allah! He said: And thus. Omar said: Leave us, O Abu Bakr. Abu Bakr said: And what is against thee that Allah will not admit us all in Paradise? Omar said: Verily if the Almighty and Glorious Allah wish to admit His creation in Paradise at the same time, He may do. The Apostle of Allah said: Omar has spoken the truth. —*Sharhi-Sunnat.*

عن انس قال قال رسول الله صلعم ان الله عز وجل وعدني ان يدخل الجنة من امتي اربع مائة الف بلا حساب فقال ابو بكر زدنا يا رسول الله قال وهكذا فحثا بكفيه وجمعهما فقال ابو بكر زدنا يا رسول الله قال وهكذا فقال عمر دعنا يا ابا بكر فقال ابو بكر وما عليك ان يدخلنا الله كلنا الجنة فقال عمر ان الله عز وجل ان شاء ان يدخل خلقه الجنة بكف واحد فعل فقال النبي صلى الله عليه وسلم صدق عمر

( شرح السنة )

2399. This means that Allah will admit Muslims without account in Paradise and without numbers. The difference between Abu Bakr and Omar was this. Omar thought that if the number was fixed, people would stand idle without work and thus a great mischief would be done. He left it therefore at the mercy of the Lord. The Prophet approved Omar in his statement.

CHAPTER XLII

## 2400. Paradise and Hell

**(a) Meaning of Jannat** (الجنة). Jann primarily means to cover. Hence Jannat means a place that is covered, i.e., covered by the shade of trees and plants. The place that is covered by trees and plants is called a garden, whence Jannat came to mean a garden. The Quran says: Its fruits are perpetual and its shade—13: 35Q. Paradise in Arabic is Ferdous which is the highest heaven. Paradise has been used here in the general sense. In Islam, a garden with a garden house with all its articles of pleasures and enjoyments has been taken to be the symbol for rewards of the virtuous.

**(b) Paradise and Hell are facts** which every religion in the world recognises in some form or other for rewards of the virtuous and punishments of the sinners. Who is there to deny that there are no rewards for the virtuous and no chastisements for the sinners? If these are facts, Paradise and Hell consequ ntly cannot but be truths. The Christian, Jewish and Islamic notions of Paradise and Hell are almost the same; while the Hindu notion stands wide apart, because it does not recognise a next world where actions of men in this world will be judged, and rewards and punishments will be meted out. Does not a good seed produce good fruits and a bad seed bad fruits? Similarly seeds of good works sown in this world will yield good fruits in the next, and and seeds of bad works bad. If the existence of Paradise and Hell in a future world is denied, rewards for good actions and punishments for sins cannot at all be explained. Majority of men engaged in the grossest vices and corruptions are seen to go unpunished in this world, and majority of pious men unrewarded. This leads to the truth of Paradise and Hell in the next world for full rewards and punishments.

**(c) True significance of Paradise and Hell.** Rewards and punishments will be meted out in a way that is not within the limited power of conception and wisdom of men. The Quran says: Nobody knows what is hidden for them of what will refresh the eyes, a reward for what they did—32: 17Q. The Holy Prophet said at the very beginning of this section: Allah said: I have prepared for My righteous servants what no eye hath seen, and no ear hath

heard, and no heart of man hath conceived—42 : 1. In other words, external sense organs of a man cannot give an idea of the blessings of Paradise and punishments of Hell. Words cannot reveal their real nature. As a child in the womb of a mother cannot conceive of the things of this open world, a man of this world also cannot conceive of the heavenly bliss and infernal chastisement. The child sees the hidden realities of this world when he is born. Similarly man will see everything when he will be ushered into another existence in another world where the hidden realities will be brought to perfect light. The Quran says to this effect : On the day when the hidden things shall be made manifest—86 : 9Q. Verily you were unmindful of this and then We removed your screen from you—50 : 22Q.

**(d) Symbolical descriptions of Paradise and Hell**. Paradise and Hell have been described in the Quran and Hadis with concrete and material things of this world. What is the reason of such kinds of descriptions if their real nature is inconceivable ? It is only to give an idea to human mind about intensity of pleasure in Paradise and severity of punishment in Hell. Human mind can best judge if things are explained in their own way of conceptions of enjoyments and punishments. Again there are the literate and the illiterate, the poor and the rich. Physical descriptions have been given only to bring home to all classes of people the conceptions of Paradise and Hell in a more tangible and vivid form. What does an average man want in this world for enjoyment ? He must have a garden with a garden house in it decorated with fountains, artificial canals, springs, flowers and perfumes. He must enjoy in the house the sweet company of singers and beautiful damsels decked with gold, pearls and jewels. Every pleasure-loving solvent man is preparing such a garden and a garden-house with all the paraphernelia of best enjoyments. Hence garden (جنة) has been taken as the symbol or example for expression of heavenly enjoyments. As against it, there is the fire (نار) as the symbol of punishments. Perhaps there is no greater thing to express horrors of punishment than the fire. But for such kinds of descriptions, Paradise and Hell would have ended only in ideas. That these physical desrciptions are only symbols is said by the Holy Quran itself. It says : A *likeness* of Paradise which the righteous have been promised, there flow beneath rivers, its fruits are perpetual and its shade—13 : 35Q.

A *parable* of Paradise which the righteous have been promised, therein are rivers of water that does not alter and rivers of milk the taste whereof does not change etc.—47 : 15Q. In these verses, these things have been spoken of as mere parables and examples. All the descriptions that have been given of Paradise and Hell in this and in the following sections should be taken metaphorically. But they must be taken very seriously in order to grasp a graphic idea of heavenly enjoyments and infernal punishments.

(e) **Enjoyments and punishments intensely greater in the Next World**. The heavenly enjoyment and infernal chastisement will be intensely greater in the next world just as a child in the world feels greater heat and cold than it did in its mother's womb. The Quran says : The punishment of the hereafter is greater, had they known it !—39 : 26Q. Those who believe and do good, they shall have a reward never to be cut off—95 : 6Q. And the ever-abiding good works is better with your Lord in reward and better in yielding fruits—19 . 76Q. How will the feelings of pangs and pleasure become greater ? Snakes are feared not because of their bodies but because of the dangerous effect of poison that is in them. This poison of this world is lowest in its effect and degree, while it will be highest in the hereafter. Take away the poison from the physical snake. Cannot a man be sufficiently punished with this extract of poison and not with the bodily snake ? If it is possible which we see daily in our midst, punishment and enjoyment may be given without physical forms and in a more intensive degree. Again soul is greater than body. Poison brings death of the body while evil actions bring eternal damnation of soul. Therefore effects of evil actions are more severe than the poison itself. The snake itself is not bad but its injurious effect is. It is feared because of its poison. Similarly bad action should be feared because of its punishment at the end in a greater degree. Is not heart-burning greater than the burning of a physical organ ? Are not the pangs of remorse greater than the pangs of a wound. Similar is the case with pleasures. In short, the Almighty Allah has got ample power to increase the degree of the agencies of punishment and pleasure in the next world.

(f) **Hell and Paradise geographical** ? Are they located in particular places ? This also baffles our conception. The verse runs thus : And hasten to forgiveness from your Lord and to

Paradise the extent of which is as the heavens and the earth—3 : 132Q The Holy Prophet was asked : Where does Hell exist if Paradise extends over the heavens and the earth ? He replied : Where is the night when the day comes ? This shows that Paradise and Hell are mere conditions of soul. That is also corroborated by the following verse : What will make you understand what the Hell is ? It is the kindled fire of Allah which rises above the hearts—104 : 6Q. Mental tortures and heart burnings on one hand and mental pleasures and enjoyments on the other are conditions of mind which come one after another just as the day comes over a man after night.

**(g) Duration of punishment in Hell.** There is a popular belief that there is eternal damnation in hell. This is entirely a wrong conception not supported by the Quran and Hadis except in the case of those who did not at all believe in existence of God, and only in one God. Even in that case also, God has got power to save him If a man is disloyal to the Crown, he meets with death. Similarly if a man does not owe allegiance to the Highest king, he meets with spiritual death. He will be thus punished eternally. That will be the case of one who had not the slightest of an atom of faith of Allah in him. As, however, the King has got prerogative of forgiveness even in case of a capital sentence, God also has got the prerogative of forgiving such persons, but that is above the ordinary law, and hence the Quran and Hadis dealing with laws eternally condemn the polytheists except,of course, with the reservation of God's power and mercy. Speaking of unbelievers, the Quran says : They shall not come forth from the fire—2 : 167Q. And they shall have a lasting punishment—5 : 37Q. So as to those who are unhappy, they shall be in the fire, for them there shall be sighing and groaning in it, abiding therein so long as the heavens and earth last except as thy Lord pleases—11 : 106Q. With regard to others who had the slightest faith in their heart in this world, Allah will save them after long long sufferings in Hell. Hell in the general case is a reformatory place of detention for the sinners To explain it more fully, it may be said that as soon as a sin is committed, a black spot falls on soul. Thus with the commission of many sins, black spots continue to fall till the whole region of soul is covered with deep layer of impurities. Only those that will have clean souls will enter Paradise (26 : 89Q.) Thus these impurities

must be removed in order to make oneself fit to enter Paradise. If the fire of disasters and calamities remove these impurities in this world, it is well and good. If not, they will be removed in the next world by the intensely hot fire of Hell. How long will this process of purification go on ? That will be in proportion to sins an individual committed in this world. The greater the sins, the longer will be the time required for purification. After this purification becomes complete and reaches the time when it is deemed fit for Paradise, the soul will be taken out gradually from the depth of fire till it will be taken near the door of Paradise. There it will be further washed and then it will be allowed to enter Paradise. Hell is therefore nothing but a means of purification to make the soul fit to enter Paradise, and punishment is only a remedial measure.

(h) **Continued spiritual progress.** When the soul will enter Paradise e. i. when it will have the state of its normal condition as it had before attainment of maturity of a man, it will continue to develop spiritually starting with purity. Those who entered Paradise without going to the ordeal of fire of the next world but through the ordeal of fire of this world will continue to develop spiritually higher and higher. No inclination of evil will be felt and there will be breath of only Tasbih, Tahmid and Tahil as natural as breath of a man in this world—42 : 9. The verse also runs : We will root out whatever of rancour is in their hearts, ( they shall be ) as brethern—15 : 47Q. They shall hear therein no vain discourse except peace—19 : 62Q. Mind will strive for further and further spiritual progress upto a limit known only to God just as there is a desire in us to rise higher and higher in the world. This is clear from the following verse : O our Lord ! make for us our light perfect and grant us protection—66 : 8Q. The life in Paradise is therefore a new life of advancement without falling back and the joys are the spiritual joys of advancement—42 : 12, 46. The souls will rise higher and higher to attain perfection in divine attributes in Paradise. For example, kindness is an attribute in Allah. In showing kindness Allah makes no distinction, so much so that it extends over the regions of heaven and earth. When the kindness of a man will reach that stage, it might be called to have attained perfection. When all the attributes will attain perfection in this way in a man, soul will enter into another phase. It will become fit to be

brought to Divine Company. Those who attained some amount of perfection in this world will have little difficulty in having blessings of the Blessed Companionship. It was only the Holy Prophet who attained perfection in all the attributes of a man in this world, and hence he went direct to "the Blessed Companionship on High" (رفيق الاعلى) This is the glorified rank (مقام محمود) which Allah promised for the Holy prophet in 17 : 79Q. The above fact indicates that Islam adopts the theory of constant evolution and progress unless progress is arrested for the time being by commission of sins.

(i) **Picture of Hell drawn in concrete things for easy human conception.** There is the intensely hot fire in Hell having rising flames. This fire was burnt for one thousand years and then it became red. Again it was burnt for another thousand years and it then became white, and again it was burnt for another thousand years and then it became black. In this state, it is now in a process of burning—42 : 61. There are 70,000 valleys in Hell, in each valley 70,000 hillocks, and in each hillock 70,000 snakes and 70,000 scorpoins - 42 : 659w. There is one valley called جب الحزن from which the Hell itself seeks refuge seventy times each day. Those who worked for show and fame will enter there. The Hell has been made so deep that if a stone is thrown from the top, it will take 70 years without reaching the bottom—42 : 17. The depth in Hell for each sinner will be in proportion to his sins. The fire of this world is the flame of the fire of Hell washed seventy times before it was brought into this world—42 : 53. There are pus, impure blood and other impurities in Hell to such an extent that if a drop therefrom would have come to this world, all its inmates would have died out of its stenchy smell—42 : 70. There are seven stages (popularly called doors) of Hell These are :—(جهنم) Hell, (ذات اللهب), flaming fire—70 : 15Q, (حطمة) crushing disaster—104 : 4Q, (سعير) burning fire—4 : 55Q, (سقر) scorching fire—74 : 26Q, (جحيم) fierce fire—26 : 91Q, and (هاوية) abyss of fire —10 : 6Q. These stages or depths are for different kinds of sinners and the greatest transgressor will rise up stage by stage from the lowest hell till he will be taken out of the fire.

The inmates of fire will have there food of fire, dress of fire, drink of fire, beddings of fire and coats of heated tar with heavy chains. They shall not taste therein cool, nor drink, but boiling & intensly cold water—78 : 22Q. Fire will boil in

bellies like the boiling of water in a cauldron. Their entrails will burst out, flesh will melt away, bones will be stripped of flesh and skins will be burnt. Whenever their skins will be thoroughly burnt, other skins will be given to them, so that they may taste the punishment 4 : 56Q. They will neither be in a state of life, nor of death—87 : 13Q, and they will be there for long long years -78 : 21Q. The man who will receive the slightest punishment in Hell will wear a pair of shoes of fire which will boil the brain like the boiling of water in a cauldron - 42 : 55. The inmates will remain being drowned within impure liquids and pus. Those who did not pay Zakat will be stung continually by snakes and scorpions, and their treasures will be heated and their backs shall be branded with them—9 : 35Q. When the tears of the inmates of Hell will come to an end, blood will continue to come out of their eyes.

(j) **Some pictures of Paradise as can be easily conceived by man.** The foundation of Paradise is of silver and gold, its earth of musk, its dust of camphor, its plants of saffron, its rain of perfume. It has a tree at its farthest limit called "the farthest Lot-tree" ( سدرۃالمنتہی ) beyond which there is no power of man to proceed. This tree is so big that a rider can ride under its shade for hundred years—42 : 4 There are rivers of honey, milk and water—47 : 15Q. There are also pleasure gardens in Paradise beneath which these rivers flow, and plants of fruits of various kinds in the gardens. These plants will bear fruits perpetually—9 : 72Q. There are reserved fountains from which the inmates of Paradise will have drink. There are eight stages of Paradise popularly called doors. They are Adn ( عدن ), Khuld ( خلد ), Nayeem ( النعيم ), Mawa ( ماوی ), Darus Salam ( دارالسلام ), Darul Qarar ( دارالقرار ), Muqamah ( المقامة ), and Ferdous ( الفردوس ). Ferdous is the highest heaven. The Holy Prophet said that any one who seeks to enter Paradise should seek Ferdous as it is the best of Paradises (23 : 1,8). Prayer, Fasting, Zakat and Zihad will each have separate doors (ranks) out of these doors. The inmates of Paradise will have their raised couches and thrones of jewels and rubies in tents of pearls facing the rivers surrounded on all sides by exquisitely beautiful boys and pure-eyed virgin girls. They are like hidden pearls which nobody has ever touched. Each inmate will have four gardens, two of silver and two of gold. He will

have his sustence therein morning and evening (19 : 62Q). Whenever they shall be given fruits, they shall say : This is what was given to us before—2) : 25Q. Eachone will have seventy pure-eyed virgins with whom he will continually enjoy. His righteous wives in the world and his children will be with him in Paradise—40 : 8Q. Inspite of prolonged intercourse, no child shall be born—52 : 21Q. The inmates will continue always to be young men of nearly 32 years and will never get old. They will not die, nor will they suffer any illness. They will be beardless and hairless and will have no sleep or calls of nature. They will not die or meet with disappointment. Toil shall not afflict them therein, nor shall they be ever ejected from it —15 : 48Q. They shall see therein neither sun, nor intense cold—76 : 13Q. They will not feel any inclination to do evil, but they will be desirous of pleasures more and more. They will have therein whatever they will desire, but there is more with God. Their cry in Paradise will be "Glory to Thee, O Allah" and their greetings in it shall be 'Peace,' and the last of their praise shall be "All praise is for Allah, the Lord of the worlds"—10 : 10Q .*

1. **Abu Hurairah** reported that the aposlte of Allah said : The Almighty Allah said : I have prepared for My righteous servants which no eye hath seen, and no ear hath heard, and no heart of man hath conceived. And read if you like : So no soul knows what is hidden for them which will refresh the eyes (32 : 17Q). —*Agreed.*

عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم قَالَ اللّٰهُ تَعَالٰى اَعْدَدْتُّ لِعِبَادِىَ الصَّالِحِيْنَ مَالَا عَيْنٌ رَاَتْ وَلَا اُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلٰى قَلْبِ بَشَرٍ وَاقْرَؤُا اِنْ شِئْتُمْ فَلَا تَعْلَمُ نَفْسٌ مَّا اُخْفِىَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ
( مُتَّفَقٌ عَلَيْهِ )

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* References. **Paradise-Quran** :—Fruits —2 : 25, 41 ; 69 : 23 ; peace—10 : 10 25 ; 36 : 56 ; 19 : 62 ; Allah's pleasure - 9 : 72 ; fathers with sons - 52 : 21 ; husband with wife —36 : 56 ;

**Hadis** :—1 : 18, 1w, 6w, 64, 114 ; 3 : 14, 33w, 95, 122, 148 ; 7 : 74 ; 4 : 347 ; 43 : 31 ; 35 : 2 ; language of talk—47 : 713w.

**Hell** —Quran : Hidden from eye —29 : 91 ; wicked—19 : 68 ; 79 : 36 ; 78 : 21 ; 21 : 101 ; 4 : 56 ; seven gates : —15 : 44 ; parable of 19—74 : 30 ; call to inmates of, Paradise —7 : 50 ; covering—77 : 30 ; chain—69 : 32.

**Hadis** :—1 : 25 ; one unlawful for fire—1 : 55 ; disobedience to parents : 2 : 16 ; bad treatment with slaves —2 : 93 ; majority rich—3 : 11 ; 4 : 21 ; seven doors—25 : 70 ; 29 : 39.

2. **Same** reported that the Messenger of Allah said: The place of a staff in Paradise will be better than the world and what is therein. —*Agreed.*

عنه قال قال رسول الله صلعم موضع سوط في الجنة خير من الدنيا وما فيها
( متفق عليه )

3. **Anas** reported that the Apostle of Allah said: March at morn in the way of Allah or at dusk is better than the world and what is therein; and had a woman out of the women of Paradise peeped into the world, she would certainly have illumined what is between them, and certainly have filled up what is between them with fragrance, and her tuft of hair upon her head is certainly better than the world and what is therein. —*Bukhari.*

عن انس قال قال رسول الله صلعم
غدوة في سبيل الله او روحة خير من الدنيا
وما فيها ولو ان امرأة من نساء اهل
الجنة اطلعت الى الارض لاضاءت ما بينهما
ولملأت ما بينهما ريحا ولنصيفها على
رأسها خير من الدنيا وما فيها ( البخاري )

4. **Abu Hurairah** reported that the Messenger of Allah said: Verily there is a tree in Paradise under whose shade a rider can have journey for one hundred years without breaking it, and the place of a bow of someone of you in Paradise is certainly better than what the sun shone upon or set in. —*Agreed*

عن ابي هريرة قال قال رسول الله
صلعم ان في الجنة شجرة يسير الراكب
في ظلها مائة عام لا يقطعها ولقاب قوس
احدكم في الجنة خير مما طلعت عليه
الشمس او تغرب ( متفق عليه )

5. **Abu Musa** reported that the Messenger of Allah said: Verily there will be for a believer one tent of one single set-up pearl in Paradise. Its width (and in a narration: its length) will be sixty miles. In every corner of it, there will be inmates who will not see the others. The believer will go

عن ابي موسى قال قال رسول الله
صلعم ان للمؤمن في الجنة لخيمة من
لؤلؤة واحدة مجوفة عرضها وفي رواية
طولها ستون ميلا في كل زاوية منها
اهل ما يرون الآخرين يطوف عليهم

round them while there will be two gardens of which the utensils and what will be therein will be of silver, and two gardens of which the utensils and what will be therein will be of gold, and there will be between the people and their look towards their Lord but a screen of greatness upon His face in the high garden.[2401] —*Agreed.*

المؤمن وجنتان من فضة آنيتهما وما فيها وجنتان من ذهب آنيتهما وما فيها وما بين القوم وبين ان ينظروا الى ربهم الا رداء الكبرياء على وجهه في جنة عدن (متفق عليه)

6. **Obadah-b-Swamet** reported that the Messenger of Allah said : There are one hundred doors of Paradise. The distance between every two doors is as the distance between heaven and earth, and the Ferdous has got the highest door among them. The four rivers of Paradise flow therefrom, and above it is the Throne. So when you seek from Allah, seek from Him the Ferdous.[2402] —*Tirmizi.*

عن عبادة بن الصامت قال قال رسول الله صلعم في الجنة مائة درجة ما بين كل درجتين كما بين السماء والارض والفردوس اعلاها درجة منها تفجر انهار الجنة الاربعة ومن فوقها يكون العرش فاذا سألتم الله فاسألوه الفردوس (الترمذي)

7. **Anas** reported that the Apostle of Allah said : Verily there is a market in Paradise. They will come to it every week. The northern wind will blow and spread over their faces and

عن انس قال قال رسول الله صلعم ان في الجنة لسوقا يأتونها كل جمعة فتهب ريح الشمال فتحثو في وجوههم

2401. There will be four gardens for an inmate of Paradise. This finds corroboration from the Quran. It says : And for him who fears to meet his Lord are two gardens—55 : 46Q. And besides these two are two (other) gardens—55 : 62Q.

2402. Ferdous is the highest garden in rank and position as it is nearest the Throne. The Quran says : These are they who are the heirs, who shall inherit Ferdous ; they shall abide therein—23 : 11Q. The Prophet said in 23 : 1,8 that Ferdous is the best of the gardens. With regard to the nature of rivers in Paradise, the Quran says : The parable of the garden which the righteous have been promised, therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change etc—47 : 15Q.

clothes, and so they will become more beautiful and handsome and will return to their inmates who have become also more beautiful and handsome. Their inmates will tell them: By Allah, you have become more beautifull and handsome after (you left) us. They will say: By Allah, you too have become more beautiful and handsome after us. —*Muslim.*

وثيابهم فيزدادون حسنا وجمالا فيرجعون
الى اهليهم وقد ازدادوا حسنا وجمالا
فيقول لهم اهلوهم والله لقد ازددتم بعدنا
حسنا وجمالا فيقولون وانتم والله
لقد ازددتم بعدنا حسنا وجمالا (مسلم)

8. **Abu Hurairah** reported that the Messenger of Allah said: Verily the first group will enter Paradise with the face of moon in the full moon-lit night. Then those who will follow them will be like the intensely brighest star in the firmament in shedding lustre. Their hearts will be upon one heart of one man without any difference among them and any mutual hatred. For every man among them, there will be two wives of the pure-eyed virgins, the marrow of their hind legs will be seen from behind the bones and flesh because of beauty. They will glorify Allah at morn and at night. They will have no disease and no urine and no stool and no spitting and no nose-dirt, their utensils will be of silver and gold, and their combs of gold, and the flame of their fire-pots of aloes, and their perspiration of musk, upon the conduct of one man, and according to the form of their

عن ابى هريرة قال قال رسول الله
صلعم ان اول زمرة يدخلون الجنة على
صورة القمر ليلة البدر ثم الذين يلونهم
كاشد كوكب دري في السماء اضاءة
قلوبهم على قلب رجل واحد لا اختلاف
بينهم ولا تباغض لكل امرء منهم زوجتان
من الحور العين يرى مخ سوقهن من
وراء العظم واللحم من الحسن يسبحون
الله بكرة وعشيا لا يسقمون ولا يبولون
ولا يتغوطون ولا يتفلون ولا يمتخطون
آنيتهم الذهب والفضة وامشاطهم الذهب
ووقود مجامرهم الالوة ورشحهم المسك
على خلق رجل واحد على صورة ابيهم

father Adam in heaven, sixty cubits. —*Agreed.*

آدم ستون ذراعا في السماء (متفق عليه)

9. **Jaber** reported that the Messenger of Allah said : Verily the inmates of Paradise will take food and drink but they will neither spit, nor pass urine, nor pass stool, nor draw dirts from nose. They asked : What will be the matter with food ? He replied : Belch and sweets like the sweets of musk. They will be inspired with Tashbih and Tahmid as you are inspired with breath. [2402a] —*Muslim.*

عن جابر قال قال رسول الله صلعم ان اهل الجنة ياكلون فيها ويشربون ولا يتفلون ولا يبولون ولا يتغوطون ولا يمتخطون قالوا فما بال الطعام قال جشاء ورشح كرشح المسك يلهمون التسبيح والتحميد كما تلهمون النفس (مسلم)

10. **Abu Hurairah** reported that the Messenger of Allah said : Whoso enters Paradise shall be in joy and not in want, and neither his cloth will get old, nor his youth will end. —*Muslim.*

عن ابي هريرة قال قال رسول الله من يدخل الجنة ينعم ولا يباس ولا يبلى ثيابه ولا يفنى شبابه (مسلم)

11. **Abu Sayeed and Abu Hurairah** reported that the Apostle of Allah said : A proclaimer will proclaim : For thee there is everlasting health, and thou wilt never be sick ; and for thee there is everlasting life, and thou wilt never die ; and for thee there is perpetual youth, and thou wilt never get old ; and for thee there is everlasting bliss and thou wilt never be in want. —*Muslim.*

عن ابي سعيد وابي هريرة قال ان رسول الله صلعم قال ينادي مناد ان لكم ان تصحوا فلا تسقموا ابدا وان لكم ان تحيوا فلا تموتوا ابدا وان لكم ان تشبوا فلا تهرموا ابدا وان لكم ان تنعموا فلا تباسوا ابدا (مسلم)

12. **Abu Sayeed al-khodri** reported that the Messenger of

عن ابي سعيد ن الخدري ان رسول

2402a. In Paradise, there will be no food as we require in this world. The souls will have, however, spiritual food like Tasbih, Tahlil and Takbir. Just as we take and give out breath in every moment spontaneously and at ease, the inmates will recite constantly the praises and glorifications of Allah.

Allah said : Verily the inmates of Paradise will look at the inmates of the raised places [2403] above them as you see the bright stars remaining in the firmament from the east or west to find out the brighest one among them. They asked : O Ms. of Allah ! those are the abodes of the prophets. None but they will reach them. He said : Yes, by One in whose hand there is my life, the people who believed in Allah and testified to the truth of the prophets (will also reach that.) —*Agreed.*

رسول الله صلعم قال ان اهل الجنة يتراءون
اهل الغرف من فوقهم كما تتراءون
الكوكب الدري الغابر في الافق من
المشرق او المغرب لتفاضل ما بينهم قالوا
يا رسول الله تلك منازل الانبياء
لا يبلغها غيرهم قال بلى والذي نفسي
بيده رجال آمنوا بالله وصدقوا المرسلين
(متفق عليه)

13. **Abu Hurairah** reported that the Messenger of Allah said : Some peoples whose hearts will be like the hearts of birds will enter Pradise. [2403a] —*Muslim.*

عن ابي هريرة قال قال رسول الله
صلعم يدخل الجنة اقوام افئدتهم مثل
افئدة الطير (مسلم)

14. **Abu Sayeed** reported that the Apostle of Allah said : Verily the Almighty Allah will say to the inmates of Paradise : O inmates of Paradise ! They will reply : Present to Thee, O our Lord, and fortune to Thee, and all good is in Thy hands. He will ask : Are you satisfied ? They will say : O Lord ! and what is the matter with us that we will not be satisfied. Thou

عن ابي سعيد قال قال رسول الله
صلعم ان الله تعالى يقول لاهل الجنة
يا اهل الجنة فيقولون لبيك ربنا
وسعديك والخير في يديك فيقول هل
رضيتم فيقولون وما لنا لا نرضى يا رب

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2403. The Quran says about this raised place : These shall be rewarded with high places because they were patient, and they shall be met therein with greetings and salutations—25 : 75Q.

2403a. This tradition is said to have got either of the three meanings. The first is that the hearts of those inmates of Paradise will be soft and free from hatred and jealousy as the birds have. The second is that they will have fear as the birds have. The third is that they will depend upon Allah for their food as birds depend. The Quran says : And there is no animal in the earth but on Allah is the sustepance of it --11 : 6Q.

hast given us which Thou hast not given to anybody of Thy creation. He will ask: Shall I not give you better than that? They will say: O Lord! and what thing is better than that? He will say: My pleasure has been made lawful for you.[2404] I shall never be displeased with you after it. —*Agreed.*

رَبِّ اعطيتنا ما لم تعط احدا من خلقك فيقول الا اعطيكم افضل من ذالك فيقولون يا رب اى شيء افضل من ذالك فيقول احل عليكم رضوانى فلا اسخط عليكم بعده ابدا (متفق عليه)

15. **Abu Hurairah** reported that the Messenger of Allah said: Verily the lowest rank of one of you in Paradise is His saying to him "Hope." He will be hoping after hope. He will say to him: Have you hoped? 'Yes' he will say. He will say to him: Verily there is for thee what thou hast hoped and the like of it therewith. —*Muslim.*

عن ابى هريرة ان رسول الله صلعم قال ان ادنى مقعد احدكم من الجنة ان يقول له تمن فيتمنى ويتمنى فيقول له هل تمنيت فيقول نعم فيقول له فان لك ما تمنيت ومثله معه (مسلم)

16. **Same** reported that the Messenger of Allah said: The Sihon, the Jaihon, the Euphrates and the Nile are all of the rivers of Paradise.[2404a] —*Muslim.*

عنه قال قال رسول الله صلعم سيحان وجيحان والفرات والنيل كل من انهار الجنة (مسلم)

17. **Otbah-b-Gazwan** reported: It was narrated to us (by Prophet) that a stone will be thrown from a side of Hell. It will continue to fall down therein for seventy years without reaching its bottom. By Allah, it will certainly be filled up. And it was mentioned to us that the distance between

عن عتبة بن غزوان قال ذكرلنا ان الحجر يلقى من شفة جهنم فيهوى فيها خريفا لا يدرك لها قعرا والله لتملان ولقد ذكرلنا ان ما بين مصراعين من مصاريع

2404. The Quran says about it. And pleasure of Allah is greatest if you had known (9 : 72Q).

2404a. The Euphrates and the Nile are situated in Iraq and Egypt respectively. The Sihon is a river situated in Syria and the Jaihon is a river in Balkh. The verses 55 : 50, 60 speak of those rivers. It is also said that the two rivers Sihon and Jaihon are in Persia.

two doors of Paradise is the distance of forty years, and there must come a day over it when it will be vast concourse of people. —*Muslim*.

الجنة مسيرة اربعين سنة وليأتين عليها يوم وهو كظيظ من الزحام (مسلم)

18. **Abu Hurairah** reported: I asked: O Ms. of Allah! what was the creation made of? He replied: Of water.[2404b] We asked: (As for) Paradise, what is its foundation? He said: One brick of gold and one brick of silver, and its mortars are of musk of piercing smell, and its stones are pearls and emeralds, and its earth is of saffron. Whoso enters it will be in bliss and not in want, live for ever and not die, and their clothes will not get old and their youth will not end. —*Ahmad, Tirmizi, Darimi*.

عن ابي هريرة قال قلت يا رسول الله مم خلق الخلق قال من الماء قلنا الجنة ما بناؤها قال لبنة من ذهب ولبنة من فضة وملاطها المسك الاذفر وحصباؤها اللؤلؤ والياقوت وتربتها الزعفران من يدخلها ينعم ولا يبأس ويخلد ولا يموت ولا يبلى ثيابهم ولا يفنى شبابهم (احمد والترمذي والدارمي)

19. **Same** reported that the Messenger of Allah said: There is no tree in Paradise the trunk whereof is not of gold. —*Tirmizi*.

عنه قال قال رسول الله صلعم ما في الجنة شجرة الا وساقها من ذهب (الترمذي)

20. **Same** repoted that the Messenger of Allah said: Verily there are one hundred doors in Paradise. The distance of every two doors is one hundred years. —*Tirmize* (*Rare*).

عنه قال قال رسول الله صلعم ان في الجنة مائة درجة ما بين كل درجتين مائة عام (الترمذي غريب)

21. **Abu Sayeed** reported that the Messenger of Allah said: There are one hundred doors in Paradise. Had all the worlds

عن ابي سعيد قال قال رسول الله صلعم ان في الجنة مائة درجة لو ان

2404b. 25 : 54Q. The Quran recites: And He it is who has created man from water—

gathered together within one of them, it would have sufficed them. —*Tirmizi* (*Rare*).

الْعَالَمِيْنَ اجْتَمَعُوْا فِيْ اِحْدٰهُنَّ لَوَسِعَتْهُمْ (اَلتِّرْمِذِيُّ غَرِيْبٌ)

22. **Same** reported from the Holy prophet about the verse of the Almighty Allah—"Raised up couches". He said: Its height for you is what is between heaven and earth, the distance of five hundred years.[2405] —*Tirmizi* (*Rare*).

عَنْهُ عَنِ النَّبِيِّ صلعم فِيْ قَوْلِهٖ تَعَالٰى فُرُشٍ مَّرْفُوْعَةٍ قَالَ ارْتِفَاعُهَا لَكُمَا بَيْنَ السَّمَاءِ وَالْاَرْضِ مَسِيْرَةُ خَمْسِمِائَةِ سَنَةٍ (اَلتِّرْمِذِيُّ غَرِيْبٌ)

23. **Same** reported that the Messenger of Allah said: Verily the first group will enter Paradise on the Resurrection Day with shining faces like the brightness of the moon in the full moonlit night, and the second group like the most shining and resplendent star in the firmament. For every man among them, there will be two wives, and over every wife, there will be seventy ornaments. The marrow of her hind leg will be seen from behind them.[2405a] —*Tirmizi*.

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّ اَوَّلَ زُمْرَةٍ يَّدْخُلُوْنَ الْجَنَّةَ يَوْمَ الْقِيٰمَةِ ضَوْءُ وُجُوْهِهِمْ عَلٰى مِثْلِ ضَوْءِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَالزُّمْرَةُ الثَّانِيَةُ عَلٰى مِثْلِ اَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ لِكُلِّ رَجُلٍ مِّنْهُمْ زَوْجَتَانِ عَلٰى كُلِّ زَوْجَةٍ سَبْعُوْنَ حُلَّةً يُرٰى مُخُّ سَاقِهَا مِنْ وَّرَائِهَا (اَلتِّرْمِذِيُّ)

24. **Anas** reported that the Holy prophet said: The believer will be given such and such strength in Paradise for cohabitation. It was questioned: O Prophet of Allah! can he do that? He said: He will be

عَنْ اَنَسٍ عَنِ النَّبِيِّ صلعم قَالَ يُعْطَى الْمُؤْمِنُ فِي الْجَنَّةِ قُوَّةَ كَذَا وَكَذَا مِنَ الْجِمَاعِ قِيْلَ يَا رَسُوْلَ اللّٰهِ وَيُطِيْقُ ذٰلِكَ قَالَ

2405. This was said by way of explanation of the Quranic word which occurs in verse 56 : 34Q. The distance between heaven and earth is said to be 500 years' journey.

2405a. There is another tradition which states that an inmate of Paradise will have 72 wives, but here there is mention only of two wives. This has been explained by saying that the two wives here will be the women from this world, and the remaining seventy from the pure-eyed virgins.

given strength of one hundred persons. —*Tirmizi.*

يعطى قوة مائة (الترمذى)

25. **Sa'ad-b-Abi Waqqas** reported from the Holy Prophet who said : If a small thing like nail out of what is in Paradise had appeared, everything between the nook and corner of heavens and earth would have been adorned, and if a man of the inmates of Paradise would have peeped and his fingers disclosed, his brightness would have over hadowed the brightness of the sun just as the sun overshadows the brightness of the stars. —*Tirmizi (Rare)*

عن سعد بن ابى وقاص عن النبى صلعم انه قال لو ان ما يقل ظفر مما فى الجنة بدا لتزخرفت له ما بين خوافق السموات والارض ولو ان رجلا من اهل الجنة اطلع فبدا اساوره لطمس ضوءه ضوء الشمس كما تطمس الشمس ضوء النجوم (الترمذى غريب)

26. **Abu Hurairah** reported that the Messenger of Allah said : The inmates of Paradise will be without hair, beard, anointed of eyes, their youth will not end, nor their clothes will get old. —*Trimizi, Darimi.*

عن ابى هريرة قال قال رسول الله صلعم اهل الجنة جرد مرد كحلى لا يفنى شبابهم ولا يبلى ثيابهم (الترمذى والدارمى)

27. **Muaz-b-Jabal** reported that the Ms. of Allah said : The inmates of Paradise will enter Paradise, ha rless, beardless anointed of eyes, youngmen of thirty or thirty-three years. —*Tirmizi.*

عن معاذ بن جبل ان النبى صلعم قال يدخل اهل الجنة الجنة جردا مردا مكحلين ابناء ثلثين او ثلث وثلثين سنة (الترمذى)

28. **Asma'a-bn-Abi Bakr** reported : I heard the Apostle of Allah being reminded of the "farthest l t-tree." He said : The rid r will travel in the shade of its branches for one hundred years, (and one hundred riders will enjoy its shade of which the narrator had doubt).

عن اسماء بنت ابى بكر قالت سمعت رسول الله صلعم وذكر له سدرة المنتهى قال يسير الراكب فى ظل الفنن منها مائة سنة او يستظل بظلها مائة راكب شك الراوى فيها فراش الذهب

There are birds of gold therein, its friuts are as it were bees.[2406] —*Tirmizi (Rare)*

كان ثمرها القلال (الترمذي-غريب)

29. **Anas** reported that the Messenger of Allah was asked : What is 'Kaosar' ? He said : That is a river which Allah has bestowed on me (meaning) in Paradise, intensely whiter than milk and sweeter than honey, there are birds therein whose necks are like the necks of camels for slaughter. Omar said : These are birds in bliss. The Messenger of Allah said : The eaters thereof will be more in bliss than them. —*Tirmizi.*

عن انس قال سئل رسول الله صلعم ما الكوثر قال ذالك نهر اعطانيه الله يعني في الجنة اشد بياضا من اللبن واحلى من العسل فيه طير اعناقها كاعناق الجزر قال عمر ان هذه لناعمة قال رسول الله صلعم اكلتها انعم منها (الترمذي)

30. **Boraidah** reported that a man asked : O Apostle of Allah ! is there any horse in Paradise ? He said : Verily Allah will admit you in Paradise and you will not wish that you will be carried therein upon horses of red pearls flying with you in Paradise whenever you will like but it will be done. And a man asked him and said : O Ms. of Allah ! is there any camel in Paradise ? He said that he did not say to him what he had said to his companion. He said : If Allah admit you in Paradise, you will have therein what your soul

عن بريدة ان رجلا قال يا رسول الله صلعم هل في الجنة من خيل قال ان الله ادخلك الجنة فلا تشاء ان تحمل فيها على فرس من ياقوتة حمراء يطير بك في الجنة حيث شئت الا فعلت وسأله رجل فقال يا رسول الله هل في الجنة من ابل قال فلم يقل له ما قال لصاحبه فقال ان يدخلك الله الجنة يكن لك فيها ما اشتهت نفسك ولذت

2406. The mention of this lot-tree is in verse - 33 : 14Q, and it is a tree in Paradise beyond which the knowledge of even angels do not extend. That the birds haunt this tree is signified by the following word of the Quran : When that which covers covered the lot-tree (53 : 16Q). Baizawi says in his commentary that these birds are nothing but angels who always glorify the names of Allah.

will desire and your eye feel delight. —*Tirmizi.*

عيناك (الترمذى)

31. **Abu Ayyub** reported that a desert Arab came to the Prophet and said: O Apostle of Allah! verily I love horses. Is there any horse in Paradise? The Apostle of Allah said: If you are admitted in Paradise, you will be given a horse of pearls having two wings. You will be carried thereon and then it will fly with you wherever you will wish.[2406a] —*Tirmizi.*

عن أبي أيوب قال أتى النبي صلعم اعرابي فقال يا رسول الله اني احب الخيل أفي الجنة خيل قال رسول الله صلعم ان ادخلت الجنة اتيت بفرس من ياقوتة له جناحان فحملت عليه ثم طار بك حيث شئت (الترمذى)

32. **Boraidah** reportd that the Messenger of Allah said: The inmates of Paradise will form one hundred and twenty lines, of which eighty will be of this people and forty of the remaining peoples.

—*Tirmizi, Darimi, Baihaqi.*

عن بريدة قال قال رسول الله صلعم اهل الجنة عشرون ومائة صف ثمانون منها من هذه الامة واربعون من سائر الامم (الترمذى والدارمى والبيهقى)

33. **Salem** reported from his father who said that the Messenger of Allah had said: (As for) the door through which my people will enter Paradise, its breadth is the distance of a rider of a good horse for three (days or years). Then they will make it narrow till their shoulders will be nearly inclined.

—*Tirmizi (Weak)*

عن سالم عن ابيه قال قال رسول الله صلعم باب امتى الذين يدخلون منه الجنة عرضه مسيرة الراكب المجود ثلاثا ثم انهم ليضغطون عليه حتى تكاد مناكبهم تزول (الترمذى ضعيف)

34. **Ali** reported that the Apostle of Allah said: Verily there is in Paradise a market wherein there will be no buy and sale but figures of men

عن علي قال قال رسول الله صلعم ان في الجنة لسوقا ما فيها شرى ولا بيع

2406a. Tirmizi said that the isnad of this Hadis is not so strong, because the narrator Abu Surarah is weak in authority.

and women. When a man will desire a figure, he will have intercourse with her.

—*Tirmizi (Hare).*

إلا الصور من الرجال والنساء فإذا اشتهى الرجل صورة دخل فيها (الترمذي - غريب)

35. **Sayeed-b-al-Musayyeb** reported that he met Abu Hurairah. Abu Hurairah said: I pray to Allah that He may unite you and me in the market of Paradise. Sayeed said: Is there any market therein? 'Yes' said he, 'the Apostle of Allah informed me that when the inmates of Paradise will enter it, they will get down at it by virtue of their actions. Then permission will be given to them to the extent of Zumma day out of the days of the world. Then they will meet their Lord and His Throne will be disclosed to them. He will reveal Himself in a garden out of the gardens of Paradise, and pulpits of light, pulpits of pearls, pulpits of gems, pulpits of emeralds, pulpits of gold, and pulpits of silver will be placed for them, and the lowest of them will sit (and there will be no sinner among them) upon hillocks of musk and camphor. They will think that the owners of the thrones will not be better than them in point of sitting. Abu Hurairah said: I asked: O Ma, of Allah! and shall we see our Lord? He said: Yes, do you doubt in seeing the sun, and moon in the full moon-lit night?

عن سعيد بن المسيب أنه لقي أبا هريرة فقال أبو هريرة أسأل الله أن يجمع بيني وبينك في سوق الجنة فقال سعيد أفيها سوق قال نعم أخبرني رسول الله صلعم إن أهل الجنة إذا دخلوها نزلوا فيها بفضل أعمالهم ثم يؤذن لهم في مقدار يوم الجمعة من أيام الدنيا فيزورون ربهم ويبرز لهم عرشه ويتبدى لهم في روضة من رياض الجنة فيوضع لهم منابر من نور ومنابر من لؤلؤ ومنابر من ياقوت ومنابر من زبرجد ومنابر من ذهب ومنابر من فضة ويجلس أدناهم وما فيهم دني على كثبان المسك والكافور ما يرون أن أصحاب الكراسي بأفضل منهم مجلسا قال أبو هريرة قلت يا رسول الله وهل نرى ربنا قال نعم هل تتمارون في رؤية الشمس والقمر ليلة البدر قلنا

'No' we replied. He said: Thus you will not doubt in seeing your Lord. There will remain not a man in that assembly but Allah will grant presence to him, till He will say to a man from them: O so and so, son of so and so! do you remember the day of which you said such and such? He will remind him of some of his treacheries in the world. He will say: O Lord! Hast Thou not forgiven me? 'Yes', He will say, 'through the infinite nature of My forgiveness, you have reached this position of yours. While they will remain upon that: a cloud will cover them from above them and will pour a shower of perfume the like of whose fragrance was never found. Our Lord will say: Stand up (to come) towards what I prepared for you of honour, and take what you desire. Then we shall come to a market which will be surrounded by angels. There is therein the like of which no eyes hath seen, and no ears hath heard, and no hearts hath conceived. What we will desire will be brought to us. There will be no buy and no sale therein. The inmates of Paradise will meet in that Paradise, some of them with others. He said: A man of high position will come forward and meet one who will be lower than him, and there will be no sinner among

لا قال كذلك لا تتمارون في رؤية
ربكم ولا يبقى في ذلك المجلس
رجل الا حاضره الله محاضرة حتى يقول
للرجل منهم يا فلان بن فلان اتذكر يوم
قلت كذا وكذا فيذكره ببعض غدراته
في الدنيا فيقول يا رب افلم تغفرلي
فيقول بلى فبسعة مغفرتي بلغت
منزلتك هذه فبينما هم على ذلك
غشيتهم سحابة من فوقهم فامطرت
عليهم طيبا لم يجدوا مثل ريحه شيئا
قط ويقول ربنا قوموا الى ما اعددت لكم
من الكرامة فخذوا ما اشتهيتم فنأتي سوقا
قد حفت به الملائكة فيها ما لم تنظر
العيون الى مثله ولم تسمع الآذان ولم
يخطر على القلوب فيحمل لنا ما اشتهينا
ليس يباع فيها ولا يشترى وفي ذلك
السوق يلقى اهل الجنة بعضهم بعضا قال
فيقبل الرجل ذو المنزلة المرتفعة فيلقى
من هو دونه وما فيهم دني فيروعه

them. He will be pleased with what he will see of dress upon himself. His last word will not come to an end till what will be finer than it will be disclosed to him, and that is because it will not be proper for any body to be sorry therein. Then we shall depart towards our houses, and our wives will meet us and address: Welcome and greeting! you have come, and you have got beauty more than what we found on separation. They will say: We sat to-day in the assembly of our powerful Lord, and it is our right to have change like what He changed us.
—*Tirmizi, Ibn Majah* (*Rare*)

مَا يَرَى عَلَيْهِ مِنَ اللِّبَاسِ فَمَا يَنْقَضِي
آخِرُ حَدِيثِهِ حَتَّى يَتَخَيَّلَ عَلَيْهِ مَا هُوَ
أَحْسَنُ مِنْهُ وَذَلِكَ أَنَّهُ لَا يَنْبَغِي لِأَحَدٍ
أَنْ يَحْزَنَ فِيهَا ثُمَّ نَنْصَرِفُ إِلَى مَنَازِلِنَا
فَيَتَلَقَّانَا أَزْوَاجُنَا فَيَقُلْنَ مَرْحَبًا وَأَهْلًا لَقَدْ
جِئْتَ وَإِنَّ بِكَ مِنَ الْجَمَالِ أَفْضَلَ مِمَّا
فَارَقْتَنَا عَلَيْهِ فَنَقُولُ إِنَّا جَالَسْنَا الْيَوْمَ
رَبَّنَا الْجَبَّارَ وَيَحِقُّنَا أَنْ نَنْقَلِبَ بِمِثْلِ
مَا انْقَلَبْنَا (التِّرْمِذِيُّ وَابْنُ مَاجَةَ غَرِيبٌ)

36. **Abu Syeed** reported that the Messenger of Allah said: The lowest of the inmates of Paradise (in rank) will have eighty thousand servants and seventy-two wives, and a tent of pearls, emeralds and jewels will be pitched up for him as is the distance between Jabiyah and San'a'a. And with this isnad, he (Prophet) said: Whoso of the inmates of Paradise young or old die, will be turned into youngmen of thirty years (of age) in Paradise. They will not add to it (age) at any time. And thus will be the inmates of the fire. And with this narration, he said: Verily there will be upon them caps, of which

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللهِ
صلعم أَدْنَى أَهْلِ الْجَنَّةِ الَّذِي لَهُ ثَمَانُونَ
أَلْفَ خَادِمٍ وَاثْنَتَانِ وَسَبْعُونَ زَوْجَةً
وَتُنْصَبُ لَهُ قُبَّةٌ مِنْ لُؤْلُؤٍ وَزَبَرْجَدٍ
وَيَاقُوتٍ كَمَا بَيْنَ الْجَابِيَةِ إِلَى صَنْعَاءَ
وَبِهَذَا الْإِسْنَادِ قَالَ مَنْ مَاتَ مِنْ أَهْلِ الْجَنَّةِ
مِنْ صَغِيرٍ أَوْ كَبِيرٍ يُرَدُّونَ بَنِي ثَلَاثِينَ
فِي الْجَنَّةِ لَا يَزِيدُونَ عَلَيْهَا أَبَدًا وَكَذَلِكَ
أَهْلُ النَّارِ وَبِهَذَا الْإِسْنَادِ قَالَ إِنَّ عَلَيْهِمُ
التِّيجَانَ أَدْنَى لُؤْلُؤَةٍ مِنْهَا لَتُضِيءُ مَا

the meanest pearl will certainly brighten what is between heaven and earth. And with this narration he said : When a believer will hope for a child in Paradise, his gestation and his birth and his growth will be within one hour as he will wish. [2407]

—*Ibn Majah, Tirmizi (Rare).*

بين المشرق والمغرب وبهذا الاسناد قال المؤمن اذا اشتهى الولد في الجنة كان حمله ووضعه وسنه في ساعة كما يشتهي ( ابن ماجه والترمذي غريب )

37. **Ali** reported that the Messenger of Allah said : There will be certainly for the pure-eyed virgins a congregation which will raise up voices the like of which the creatrues have not heard. They will say : We shall live for ever and not die, and we shall be in bliss and not in want, and we shall be satisfied and not dissatisfied. Happy are those who are for us and for whom we are. —*Tirmizi.*

عن علي قال قال رسول الله صلعم ان في الجنة لمجتمعا للحور العين يرفعن باصوات لم تسمع الخلائق مثلها يقلن نحن الخالدات فلا نبيد ونحن الناعمات فلا نبأس ونحن الراضيات فلا نسخط طوبى لمن كان لنا وكنا له

( الترمذي )

38. **Hakim-b-Muwayiah** reported that the Messenger of Allah said : Vairly there is the sea of water in Paradise, and sea of honey, and sea of milk, and sea of drink. Then the rivers will come out afterwards. [2408]
*Tirmizi, Darimi from Muwayiah.*

عن حكيم بن معاوية قال قال رسول الله صلعم ان في الجنة بحر الماء وبحر العسل وبحر اللبن وبحر الخمر ثم تشقق الانهار بعد (الترمذي والدارمي عن معاوية )

2407. Abu Ishaq-b-Ibrahim said about this Hadis : When the believer will desire for a child in Paradise, it will be born within one hour but he will not wish for it. Ibn Majah narrated the fourth portion and Darimi the last. In 42 : 23, two wives for an inmate of Paradise have been spoken of, while there is mention of 72 wives for him. The apparent contradition is due to the fact that the two spoken of in the former tradition out of 72 will be so beautiful that their marrow of bones will be seen even though they wear dresses after dresses. The remaning 70 will not be like these two.

2408. The Quran mentions these rivers : Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of wine delicious to those who drink and rivers of pure honey—47 : 15Q.

39. **Abu Hurairah** reported that the Holy prophet was narrating a tradition while there was a man of the inmates of the desert near him: Verily a man of the inmates of Paradise will seek permission of his Lord about cultivation. He will ask him "Have you not got what you desired"? He will reply: Yes, but I like to cultivate. Then he will spread (seed) and soon its growth and its erection and its reaping will take place. It will be like mountains. The Almighty Allah will say: Off, O son of Adam! because nothing will satisfy you. The desert Arab said: By Allah, you will not find him but a Quraish or a Helper because they are the owners of cultivation. As for us, we are not the owners of cultivation. Then the Apostle of Allah laughed. —*Bukhari*.

عن ابي هريرة ان النبي صلعم كان يتحدث وعنده رجل من اهل البادية ان رجلا من اهل الجنة استاذن ربه في الزرع فقال له الست فيما شئت قال بلى ولكني احب ان ازرع فبذر فبادر الطرف نباته واستواءه واستحصاده فكان امثال الجبال فيقول الله تعالى دونك يا ابن آدم فانه لا يشبعك شيء فقال الاعرابي والله لا تجده الا قرشيا او انصاريا فانهم اصحاب زرع واما نحن فلسنا باصحاب زرع فضحك رسول الله صلعم (البخاري)

40. **Abu Hurairah** reported that the Apostle of Allah said: Paradise and the Fire quarrelled with each other. The Fire said: I have been given the boastful and the powerful tyrants. Paradise said: What is the matter with me that none but the weak of men and the innocent and the careless (of wordly affairs) will enter in me? The Almighty Allah said to Paradise: Verily thou art My mercy, I shall show mercy with thee upon those whom I like of My servants.

عن ابي هريرة قال قال رسول الله صلعم تحاجت الجنة والنار فقالت النار اوثرت بالمتكبرين والمتجبرين وقالت الجنة فمالي لا يدخلني الا ضعفاء الناس وسقطهم وغرتهم قال الله تعالى للجنة انما انت رحمتي ارحم بك من اشاء

And He said to the Fire: Verily thou art My punishment. I shall punish with thee those whom I like of My servants, but each one of you both shall be filled up with them. As for the Fire, it will not be filled up [2408a] till Allah will place His leg. It will say: Sufficient, sufficient, sufficient. At that time it will be filled up, and some parts of it will be brought close to others. Allah will not oppress anybody out of His creation. As for Paradise, Allah will certainly give it a creation.
—*Agreed.*

من عبادي وقال للنار انما انت عذابي اعذب بك من اشاء من عبادي ولكل واحدة منكما ملؤها فاما النار فلا تمتلئ حتى يضع الله رجله تقول قط قط قط فهنالك تمتلئ ويزوى بعضها الى بعض فلا يظلم الله من خلقه احدا واما الجنة فان الله ينشئ لها خلقا (متفق عليه)

41. **Anas** reported from the Holy Prophet who said: Throwing into Hell will continue and it will say "Is there any more?" till the Lord of Honour will place His leg therein, some parts of it will then come close to others and it will say: "Sufficient, sufficient" by Thy Honour and Thy generosity. Excellence will continue in Paradise till Allah will have new creation for it, and He will accomodate them in the extended Paradise.
—*Agreed.*

عن انس عن النبي صلعم قال لا تزال جهنم يلقى فيها وتقول هل من مزيد حتى يضع رب العزة فيها قدمه فينزوى بعضها الى بعض فتقول قط قط بعزتك وكرمك ولا يزال في الجنة فضل حتى ينشئ الله لها خلقا فيسكنهم فضل الجنة (متفق عليه)

42. **Abu Hurairah** reported from the Prophet who said: When Allah created Paradise, He said to Gabriel: Go and look to it. Then he went and looked into it and to what Allah has prepared for its inmates

عن ابي هريرة عن النبي صلعم قال لما خلق الله الجنة قال لجبرئيل اذهب فانظر اليها فذهب فنظر اليها والى ما اعد الله لاهلها فيها ثم جاء

2408a. The Quran says about it: On the day when We shall say to hell "Are you full?" and it will say "Is there more?"

therein. Then he came and said: O Lord! by Thy grace, nobody will hear of it but enter it. Then He surrounded it with calamities. He said afterwards: O Gabriel! go and look to it. He went and looked to it and then returned and said: O Lord! by Thy grace, I indeed feared that nobody will enter it. He said: When Allah created the fire, He said: O Gabriel! go and look to it. He went and looked to it. Then he came and said: O Lord! by Thy grace, nobody will hear of it but enter it. Then He surrounded it with temptations and said afterwards to Gabriel: O Gabriel! go and look to it. He went and looked to it and said: O Lord! by Thy grace, I feared that nobody will remain but enter it.

—*Tirmizi, Abu Daud, Nisai.*

فقال اى رب وعزتك لا يسمع بها احد الا دخلها ثم حفها بالمكاره ثم قال يا جبرئيل اذهب فانظر اليها قال فذهب فنظر اليها ثم جاء فقال اى رب وعزتك لقد خشيت ان لا يدخلها احد قال فلما خلق الله النار قال يا جبرئيل اذهب فانظر اليها فذهب فنظر اليها ثم جاء فقال اى رب وعزتك لا يسمع بها احد فيدخلها فحفها بالشهوات ثم قال يا جبرئيل اذهب فانظر اليها فذهب فنظر اليها فقال اى رب وعزتك لقد خشيت ان لا يبقى احد الا دخلها (الترمذي و ابو داؤد والنسائي)

43. **Anas** reported that the Apostle of Allah one day prayed a prayer with us and then he got upon the pulpit and hinted with his hand towards the direction of the mosque and said: I have just now been shown the Paradise and the Fire while I have prayed with you the prayer like the front of this wall. I have never seen as I have seen to-day about virtue and vice.—*Bukhari.*

عن انس ان رسول الله صلعم صلى لنا يوما الصلوة ثم رقى المنبر فاشار بيده قبل قبلة المسجد فقال قد اريت الآن منذ صليت لكم الصلوة الجنة والنار ممثلتين في قبل هذا الجدار فلم ار كاليوم في الخير والشر (البخاري)

652w. **Abu Sayeed** reported from the Apostle of Allah who

عن ابي سعيد عن رسول الله صلعم

said : Verily an inmate of Paradise will certainly lean in Paradise against seventy cushions before he turns aside. Then a woman will come to him and strike at his shoulders. He will turn his face towards her cheek which will be more transparent than a mirror and of which the meanest jewel will shine what will be between heaven and earth. She will greet him and he will return the greeting and ask her : Who art thou ? She will reply : I am of the additions.[2408b] There will be seventy dresses over her but his sight will penetrate through them till the marrow of her leg will be seen through them, and there will be over her caps of which the meanest pearl will certianly shine what will be between the east and the west. —*Ahmad.*

قال إن الرجل في الجنة ليتكئ في الجنة سبعين مسندا قبل أن يتحول ثم تأتيه امرأة فتضرب على منكبيه فينظر وجهه في خدها أصفى من المرآة وإن أدنى لؤلؤة عليها تضيء ما بين المشرق والمغرب فتسلم عليه فيرد السلام ويسألها من أنت فتقول أنا من المزيد وإنه ليكون عليها سبعون ثوبا فينفذها بصره حتى يرى مخ ساقها من وراء ذلك وإن عليها من التيجان إن أدنى لؤلؤة منها لتضيء ما بين المشرق والمغرب (احمد)

658w. **Jaber** reported that a man asked the Apostle of Allah : Will the inmates of Paradise sleep ? He replied : Sleep is the brother of death, and the inmates of Paradise will not die. —*Baihaqi.*

عن جابر قال سأل رجل رسول الله صلعم أينام أهل الجنة قال النوم أخو الموت ولا يموت أهل الجنة (البيهقي)

## SECTION 2

### 2409. Vision of Allah

(a **Vision of Allah**. Vision of Allah in the next world is a sure thing. The learned jurists of Islam are all unanimous on this point. The believers will surely see Him often in Paradise according

2408b. This refers to the Quranic verse : For them there will be what they will desire therein, but there is more with Us (50 : 35Q). For those who do good, there is good and more (10 : 29Q). This addition has been interpreted as the Light of Allah.

to their respective advancement in the spiritual world. The unbelievers will see Him once at the time of trial and soon there will fall down screen making them a thousand times repentant. The more a soul is bright and shining, the more it will have the Blessed Company, but there will be none who can have a greater rank than the Prophet Muhammad for the Blessed Companionship as he reached the highest summit of moral and spiritual greatness. For this reason, the Quran reserved for him the highest rank ( مقام محمود ). The question is whether a man can have a vision of Allah in this world There is a great controversy on this point among the jurists and even among the companions. Ibn Mas'ud, Ayesha and others held that a divine vision in this world is an impossible thing, while Ibn Abbas held that it did occur in the case of the Holy Prophet at the time of the Blessed Night when he went to heaven at Divine Call. Ibn Mas'ud and Ayesha maintained that he saw Gabriel in his true colour at that time with his 600 wings and huge figure and not the Almighty Allah. The following verses go to support their view : "It is not for any mortal that Allah should speak to him except by revelation, or from behind a veil, or by sending a messenger and revealing by His permission what He pleases—42 : 51Q. And the Quran says : Nay, they will be surely screened away from their Lord (83 : 15Q). Visions cannot overtake Him, but He overtakes visions—(6 : 104Q) The last verse shows that external eye-organ is not sufficient to have sight of the Divine face. It is only the inner spiritual eye that can have His vision. But the inner eye does not become perfect in this world so as to catch His glimse. In support, it may be cited that when Moses wanted to have Divine glimpse, Allah said : You can not see Me (7 : 143Q). He revealed Himself at that time before Moses behind a veil. The Holy Prophet himself did not claim to have vision of Allah in naked form. When it was questioned to him, he replied : He is light, how can I see Him? This amounts to virtual denial. Who can be a greater authority in this respect than the Prophet himself?

(b) **Spiritual significance of Divine Vision.** As the Quran says that vision cannot comprehend Him, it appears that external eye-sight cannot see Him Eye sight is limited but Allah is unlimited. Eye depends on light for its sight, but Allah is not dependant on anything The object of sight is something in space

and form but Allah is above space and form. Hence it has been rightly said by the Quran that external vision cannot see Him. What is then the thing which will see Him in the next world? It is the bright and shining soul that will see Him. He who has given sight to ear is competent also to give sight to soul. The Quran therefore says: He will indeed be successful who purifies it, and he will indeed fail who pollutes it—91 : 9Q. Soul is unseen, so also Allah is unseen. Soul is without form and space, so also Allah. Soul is a thing from Allah (17 : 85Q), and it will return to Him. So though there is nothing to compare with Allah, soul resembles His attributes. Soul has got therefore the potentiality of seeing Him if placed under proper guidance, just as a tiny seed contains potentialities of growing to a big tree. When will it become fit to see Him? The soul remains normal in infant stage. It becomes brighter and brighter as each good deed is done. Brightness becomes rapid if it is daily washed by the constant remembrance of Allah. Then when the soul shakes off this material frame along with material temptations, it becomes fit to have vision of Allah. Few have got that lot. Generally men are prone to pollute soul by commission of sins. These impurities as said in the previous section if not removed by the fire of calamities and disasters in this world will be removed by the fire of Hell in the next world. Then it will be taken to Paradise where it will be fit to have Divine vision. In this world, there are screens to have that vision in addition to the screen of impurities on soul. They are screens of physical frame, physical needs and evil propensities, and hence Divine vision in this world is not possible, however highly developed the soul is.

(c) **Divine vision is the greatest gift.** Of all the gifts in Paradise, divine vision is the greatest and the most delightful. The Quran says: They have therein what they desire but with Us is more yet (50 : 35Q). This addition is nothing but vision of Allah according to the commentators. Again the Quran says: Pleasure of Allah is the greatest; that is the mighty achievement (9 : 72Q). What is the reason for it? An eye feels delight to see a beautiful thing in this world. Allah is the most beautiful. Therefore the eye will feel the greatest delight in the Divine Vision. Again, the ear has been created to hear, eye to see and wisdom to understand. Wisdom is certainly greater than eye or ear, as it differentiates a man from a beast. Therefore

the pleasure that is gained by wisdom is certainly greater than that gained by eye or ear. There are also different pleasures in different kinds of wisdom. As God is greatest, to have knowledge of Him brings also the greatest amount of pleasure. Here knowledge is however inferior to actual vision. Hence Divine vision will bring in Paradise the greatest pleasure. It is seen that any pleasure enjoyed for long loses its freshness and buoyancy, but Allah will reveal Himself before the inmates of Paradise in new form of intensified beauty at every time. This then will be the greatest gift in Paradise. It would appear ridiculous to a spiritually-degraded man, but one spiritully-advanced cannot deny this fact. A child cannot, for example, conceive of any pleasure in sexual intercourse but a grown-up man can. Similar is the case with the pleasure of Divine Vision.

(d) **How to achieve the Divine Sight.** Obedience to the rules of Shariat laid down by the Quran and Hadis will lead to a thirst for knowledge of the Divine Being. To seek that knowledge is called Ma'arfat. That will lead to divine love One who does not know a thing is not expected to love that thing. Similarly one who does not know of God and His wonderful works in nature and His unbounded mercy and gifts, is not expected to love God. This divine knowledge (معرفة) leads to Divine Love, and Divine Love in its turn leads to Divine Vision, and Divine Vision leads to Divine Companionship the highest spiritual goal. He who is not in search of divine knowledge will not get the blessing of divine vision. There is difference in the intensity of obedience to shariat rules of divine knowledge and divine love in different individuals It is why there will be difference in intensity of pleasure in divine vision. The greater the love, the clearer the vision and the greater the pleasure. The greater the falling back, the remoter the vision and the greater the remorse.

(e) **Ultimate object of human life is meeting with Allah.** The Quran supports the view. It says: O man! you must strive to attain to your Lord a hard striving until you meet Him – 84 : 6. We leave those who hope not for meeting with Us in their inordinacy, blindly wandering on 10 : 11Q. Therefore whoever hopes to meet his Lord, he should do good deeds and not join any one in the service of his Lord—18 : 110Q. This meeting will take place only in Paradise when the soul will be highly developed. It is for this reason that the saint Rabiya prayed: O Lord, if I

worship Thee to avoid the fire, make it lawful for me; if I worship Thee for Paradise, make it unlawful for me. If I worship Thee to meet Thee, grant it to me.

44. **Jarir b Abdullah** reported that the Apostle of Allah said: Certainly you will soon see your Lord face to face. And in a narration, he said: We were seated near the Apostle of Allah. He looked towards the moon in the full moon-lit night and said: Verily you will soon see your Lord as you see this moon. You will not be given trouble to see Him. If you have strength that you will not be overcome over prayer before the rising of the sun and its setting, do. Then he read: And glorify with the praise of your Lord before the rising of the sun and before its setting.

— *Agreed.*

عن جرير بن عبد الله قال قال رسول
الله صلعم انكم سترون ربكم عيانا وفي
رواية قال كنا جلوسا عند رسول الله
صلى الله عليه وسلم فنظر الى القمر
ليلة البدر فقال انكم سترون ربكم
كما ترون هذا القمر لا تضامون في رؤيته
فان استطعتم ان لا تغلبوا على صلوة
قبل طلوع الشمس وقبل غروبها
فافعلوا ثم قرأ وسبح بحمد ربك قبل
طلوع الشمس وقبل غروبها
( متفق عليه )

45. **Sohaib** reported from the holy Prophet who said: When the inmates of Paradise will enter Paradise, the Almighty Allah will say: You are wishing for a thing which I may increase for you. They will say: Hast Thou not made our faces shining? Hast Thou not admitted us in Paradise and saved us from the Fire? He said: Then the screen will be lifted up and they will see the face of the Almighty Allah. Nothing will be more pleasing to them than the look towards their Lord. Then he recited:

عن صهيب عن النبي صلعم قال اذا
دخل اهل الجنة الجنة يقول الله تعالى
تريدون شيئا ازيدكم فيقولون الم
تبيض وجوهنا الم تدخلنا الجنة وتنجنا
من النار قال فيرفع الحجاب فينظرون
الى وجه الله تعالى فما اعطوا شيئا احب
اليهم من النظر الى ربهم ثم تلا

For those who do good, there is good (reward), and more—10 : 26Q. —*Muslim.*

للذين احسنوا الحسنى وزيادة (مسلم)

46. **Ibn Omar** reported that the Messenger of Allah said: Verily the lowest of the inmates of Paradise in rank will be one who will look towards his gardens, and his wives, and his gifts, and his servants, and his cushions to the distance of one thousand years; and the most honourable of them near Allah will be one who will look towards His face at morn and at night. Then he read: Faces shall at that time be bright, looking towards their Lord—75 : 22Q. —*Ahmad, Tirmizi.*

عن ابن عمر قال قال رسول الله صلعم ان ادنى اهل الجنة منزلة لمن ينظر الى جنانه وازواجه ونعيمه وخدمه وسرره مسيرة الف سنة واكرمهم على الله من ينظر الى وجهه غدوة وعشية ثم قرأ وجوه يومئذ ناضرة الى ربها ناظرة (احمد والترمذى)

47. **Abu Razin al-Uqaili** reported: I asked: O Me. of Allah! will everybody of us see on the Resurrection Day his Lord in His open form? 'Yes', he replied. I asked: And what is the sign of that in His creation? He said: O Abu Razin! is it not that everyone of you sees the moon in the full moon-lit night in its naked form? He said: Yes. He said: Verily it is a creation of the creations of Allah, and Allah is the Most Exalted and the Mightiest. —*Abu Daud.*

عن ابى رزين العقيلى قال قلت يا رسول الله اكلنا يرى ربه مخليا به يوم القيمة قال بلى قلت وما اية ذالك فى خلقه قال يا ابا رزين اليس كلكم يرى القمر ليلة البدر مخليا به قال بلى قال فانما هو خلق من خلق الله والله اجل واعظم (ابوداود)

48. **Abu Zarr** reported: I asked the Apostle of Allah: Have you seen your Lord? He replied: (He is) Light.[2410] How could I have seen Him? —*Muslim.*

عن ابى ذر قال سالت رسول الله صلعم هل رايت ربك قال نور انى اراه (مسلم)

2410. The Quran says: Allah is the light of the heavens and the earth—24 : 35Q. In other words, Allah manifests hidden things as light does, and guides men by His light in utter spiritual darkness.

49. **Ibn Abbas** reported about "The heart could not be untrue of what he saw. And certainly he saw Him in another descent." He said: He saw Him twice with his heart. *Muslim narrated it. And in a narration of Tirmizi*, he said: Muhammad saw his Lord. Ekramah said: I asked: Has not Allah said: Visions comprehend Him not, but He comprehends visions? He said: Woe to thee! that is when He shines with His light which is His own light. And he saw his Lord twice.[2410a]

عن ابن عباس ما كذب الفؤاد ما رأى
ولقد راه نزلة اخرى قال راه بفؤاده مرتين
(رواه مسلم) وفي رواية الترمذي قال رأى
محمد ربه قال عكرمة قلت أليس الله
يقول لا تدركه الابصار وهو يدرك
الابصار قال ويحك ذاك اذا تجلى
بنوره الذي هو نوره وقد رأى ربه
مرتين

50. **Sha'bi** reported that Ibn Abbas met Ka'ab at Arafat and asked him about a thing. He recited takbir till the mountains were resounded with it. Ibn Abbas said: We are the descendants of Hashim. Ka'ab said: Verily the Almighty Allah divided His sight and His talk between Muhammad and Moses. He talked with Moses twice and Muhammad saw Him twice. Masruq reported: I went to Ayesha and asked: Did Muhammad see his Lord? She said: You have talked about a thing for which my hairs stand on end. I said: Talk slowly. Then I read: He has indeed seen of the greatest signs of his Lord—53 : 18Q. She said: May the eye be lost to you! he was

عن الشعبي قال لقي ابن عباس كعبا
بعرفة فسأله عن شيء فكبر حتى
جاوبته الجبال فقال ابن عباس انا بنو
هاشم فقال كعب ان الله تعالى قسم رؤيته
وكلامه بين محمد وموسى فكلم موسى
مرتين وراه محمد مرتين قال مسروق
فدخلت على عائشة فقلت هل رأى
محمد ربه فقالت لقد تكلمت بشيء
قف له شعري قلت رويدا ثم قرأت
لقد رأى من آيت ربه الكبرى فقالت

2410a. The first two verses occur in 53 : 11, 13Q, and the third in 6 : 104Q.

Gabriel. Who has informed you that Muhammad saw his Lord or concealed something of which he was ordered or knew the five things of which the Almighty Allah said: Verily Allah has got knowledge of the Hour and He sends down rain—31 : 34Q? He has made the confusion great. But he saw Gabriel. He did not see him in his form but twice, once near the farthest lot-tree and once in his best form with six hundred wings covering the horizon. Tirmizi narrated it. And the two sheikhs narrated with addition and difference. And in their narration, he said: I asked Ayesha: Where is His saying—Then he drew near, then he drew nearer. So he was of the measure of two bows or closer still—(53 : 89Q)? She said: He was Gabriel (peace be on him) who used to come to him in the form of a man, and he came to him this time in his form which is his (real) form and closed up the horizon.

عيسى تذهب بك انما هو جبرئيل من
اخبرك ان محمدا رأى ربه او كتم
شيئا مما امر به او يعلم الخمس التي
قال الله تعالى ان الله عنده علم الساعة
وينزل الغيث فقد اعظم الفرية ولكنه
رأى جبرئيل لم يره في صورته
الا مرتين مرة عند سدرة المنتهى ومرة
في اجياد له ستمائة جناح قد سد الافق
(رواه الترمذي) وروى الشيخان مع زيادة
واختلاف وفي روايتهما قال قلت لعائشة
فاين قوله ثم دنى فتدلى فكان قاب
قوسين او ادنى قالت ذاك جبرئيل
عليه السلام كان يأتيه في صورة الرجل
وانه اتاه هذه المرة في صورته التي
صورته فسد الافق

51. **Ibn Mas'ud** reported about His verse "And so he was of the measure of two bows or closer still", and about His verse "The heart did not prove untrue what he saw," and about His verse "Verily he saw greater signs of his Lord." He said: In them all, he saw Gabriel who has got six hundred wings.

عن ابن مسعود في قوله فكان قاب
قوسين او ادنى وفي قوله ما كذب
الفؤاد ما رأى وفي قوله لقد رأى
من آيات ربه الكبرى قال فيها كلها رأى
جبرئيل له ست مائة جناح متفق عليه

*Agreed upon it. And in a narration of Tirmizi*, he said. The heart did not prove untrue of what he saw. He said: The Apostle of Allah saw Gabriel in velvet dress filling up what was between heaven and earth. And it was narrated by him and Bukhari about His verse "And he saw of the greater signs of his Lord." He said: He saw green velvet which closed up the horizon of heaven.

وَفِيْ رِوَايَةِ التِّرْمِذِيِّ قَالَ مَا كَذَبَ الْفُؤَادُ مَا رَأَى قَالَ رَأَى رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جِبْرَئِيْلَ فِيْ حُلَّةٍ مِنْ رَفْرَفٍ قَدْ مَلَأَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ وَلَهُ وَلِلْبُخَارِيِّ فِيْ قَوْلِهِ وَلَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى قَالَ رَأَى رَفْرَفًا أَخْضَرَ سَدَّ أُفُقَ السَّمَاءِ

52. **Jaber** reported from the Holy Prophet: The inmates of Paradise will remain in their enjoyment when lo! a light will flash upon them. They will raise up their heads when lo! the Lord will be nearing them from above them. He will say: Peace be on you, O inmates of Paradise. He said: And that is the verse of the Almighty: Peace, a greeting from the Merciful Lord (36 : 58Q). He said: He will look towards them and they will look towards Him. They will not turn their look towards anything of their gifts so long as they will be looking towards Him, till He will be screened away from them and His light will remain.

—*Ibn Majah.*

عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْنَا أَهْلُ الْجَنَّةِ فِيْ نَعِيْمِهِمْ إِذْ سَطَعَ لَهُمْ نُوْرٌ فَرَفَعُوْا رُؤُسَهُمْ فَإِذَا الرَّبُّ قَدْ أَشْرَفَ عَلَيْهِمْ مِنْ فَوْقِهِمْ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْجَنَّةِ قَالَ وَذَلِكَ قَوْلُهُ تَعَالَى سَلَامٌ قَوْلًا مِنْ رَبٍّ رَحِيْمٍ قَالَ فَيَنْظُرُ إِلَيْهِمْ وَيَنْظُرُوْنَ إِلَيْهِ فَلَا يَلْتَفِتُوْنَ إِلَى شَيْءٍ مِنَ النَّعِيْمِ مَا دَامُوْا يَنْظُرُوْنَ إِلَيْهِ حَتَّى يَحْتَجِبَ عَنْهُمْ وَيَبْقَى نُوْرُهُ

( اِبْنُ مَاجَةَ )

654w. **Malek-b-Anas** was asked about the verse of the Almighty. "Looking towards their Lord"—(75 : 22Q). It was said that a people say: Towards

وَسُئِلَ مَالِكُ بْنُ أَنَسٍ عَنْ قَوْلِهِ تَعَالَى إِلَى رَبِّهَا نَاظِرَةٌ فَقِيْلَ قَوْمٌ يَقُوْلُوْنَ

His rewards." Malek said : They have spoken falsehood. Where are they about the verse of the Almighty "Never, they will be screened on that day from their Lord (83 . 15Q ? Malek said : The people will be looking towards Allah on the Resurrection Day with their eyes. And he said : If the believers would not see their Lord on the Resurrection Day, Allah would not have covered the unbelievers with screen. He said : Never, they will certainly be screened away at that time from their Lord.
—*Sharhi-Sunnat.*

الى ثوابه فقال مالك كذبوا فاين هم عن قوله تعالى كلا انهم عن ربهم يومئذ لمحجوبون قال مالك الناس ينظرون الى الله يوم القيمة باعينهم وقال لو لم ير المؤمنون ربهم يوم القيمة لم يعير الله الكفار بالحجاب فقال كلا انهم عن ربهم يومئذ لمحجوبون
( شرح السنة )

SECTION 3

## 2411. Hell

The description and significance of Hell have been given in note 2400. Hence it is omitted here for fear of repetition.

53 **Abu Hurairah** reported that the Messenger of Allah said : Your fire is a portion out of seventy portions of the fire of Hell. It was questioned : O Ms. of Allah ! they are certainly sufficient. He said : They were given excellence by sixty nine portions, each of them being like their heat. —*Agreed.*

عن ابى هريرة ان رسول الله صلعم قال ناركم جزء من سبعين جزء من نار جهنم قيل يا رسول الله ان كانت لكافية قال فضلت عليهن بتسعة وستين جزء كلهن مثل حرها ( متفق عليه )

54. **Ibn Mas'ud** reported that the Apostle of Allah said : Hell will be brought on that day It will have seventy thousand reins with seventy thousand angles with each rein to draw it. —*Muslim.*

عن ابن مسعود قال قال رسول الله صلعم يؤتى بجهنم يومئذ لها سبعون الف زمام مع كل زمام سبعون الف ملك يجرونها ( مسلم )

55. **Nu'man-b-Bashir** reported that the Messenger of Allah said : Verily the easiest of the inmates of fire in punishment will be one who will have a pair of shoes and laces of fire. His brain will boil up on their account as the kettle boils up. Nobody will b3 seen to suffer the heavier punishment than him, but he will be the easiest of them in punishment. —*Agreed.*

عن النعمان بن بشير قال قال رسول الله صلعم ان اهون اهل النار عذابا من له نعلان وشراكان من نار يغلي منهما دماغه كما يغلي المرجل ما يرى ان احدا اشد منه عذابا وانه لاهونهم عذابا (متفق عليه)

56. **Ibn Abbas** reported that the Messenger of Allah said : The easiest of the inmates of fire in punishment will be Abu Taleb and he will be dressed with a pair of shoes on account of which his brain will boil up. —*Bukhari.*

عن ابن عباس قال قال رسول الله صلعم اهون اهل النار عذابا ابو طالب وهو منتعل بنعلين يغلي منهما دماغه (البخاری)

57. **Anas** reported that the Messenger of Allah said : The most luxurious man among the dwellers of the earth will be brought on the Resurrection Day from the inmates of the Fire. He will be dyed a dyeing in the fire and then he will be said : O son of Adam ! have you ever seen good ? Has any plesure-loving man ever passed by you ? He will say : No, by Allah, O Lord. Then the greatest of the people in distress in the world will be brought out of the inmates of Paradise and will be dy. d a dyeing in Paradise. It will be said to him : O son of Adam ! have you ever seen any disaster, and have any calamity

عن انس قال قال رسول الله صلعم يؤتى بانعم اهل الدنيا من اهل النار يوم القيمة فيصبغ في النار صبغة ثم يقال يا ابن ادم هل رايت خيرا قط هل مر بك نعيم قط فيقول لا والله يا رب ويؤتى باشد الناس بؤسا في الدنيا من اهل الجنة فيصبغ صبغة في الجنة فيقال له يا ابن ادم هل رايت بؤسا قط وهل مر بك شدة قط فيقول لا والله

ever passed by you? 'No' he will say, 'O my Lord! no disaster ever passed by me, nor did I ever see any calamity.
—*Muslim.*

يَا رَبِّ مَا مَرَّ بِي بُؤْسٌ قَطُّ وَلَا رَأَيْتُ
شِدَّةً قَطُّ (مُسْلِمٌ)

58. **Same** reported from the Prophet who said: Allah will say to the easiest of the inmates of the fire in punishment on the Resurrection Day: If there be anything of what is in the world for you, will you ransom yourself for it? 'Yes' he will reply, 'I wished from you the easier thing than this while you were in the loin of Adam—that you should not set up anything with Me,—but you denied except to set up a partner with Me.—*Agreed*

عَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
قَالَ يَقُولُ اللّٰهُ لِأَهْوَنِ أَهْلِ النَّارِ عَذَابًا يَوْمَ
الْقِيٰمَةِ لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ
أَكُنْتَ تَفْتَدِي بِهِ فَيَقُولُ نَعَمْ فَيَقُولُ
أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ هٰذَا وَأَنْتَ فِي
صُلْبِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا فَأَبَيْتَ
إِلَّا أَنْ تُشْرِكَ بِي (مُتَّفَقٌ عَلَيْهِ)

59. **Samorah-b-Jundub** reported that the Messenger of Allah said: Of them, there will be some whom the fire will overtake up to his ankles, and of them some whom the fire will overtake up to his knees, and of them some whom the fire will overtake up to his waist, and of them some whom the fire will overtake up to his throat.
—*Muslim.*

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ النَّبِيَّ صلعم
قَالَ مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَيْهِ
مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ
مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْزَتِهِ وَمِنْهُمْ
مَنْ تَأْخُذُهُ النَّارُ إِلَى تَرْقُوَتِهِ (مُسْلِمٌ)

60. **Abu Hurairah** reported that the Messenger of Allah said: What will be between two shoulders of an unbeliever in the fire will be the distance of three days for a swift rider. And in a narration: The front teeth of an unbeliever will be like 'Uhud', and the thickness

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ
صلعم مَا بَيْنَ مَنْكِبَيِ الْكَافِرِ فِي النَّارِ
مَسِيرَةُ ثَلٰثَةِ أَيَّامٍ لِلرَّاكِبِ الْمُسْرِعِ
وَفِي رِوَايَةٍ ضِرْسُ الْكَافِرِ مِثْلُ أُحُدٍ

of his skin the distance of three (days). —*Muslim.*

وغلظ جلده مسيرة ثلث (مسلم)

61. **Abu Hurairah** reported from the Holy Prophet who said : The fire was burnt for one thousand years till it became red. Again it was burnt for one thousand years till it became white. Again it was burnt for one thousand years till it became black. It is intensely black. —*Tirmizi.*

عن ابى هريرة عن النبى صلعم قال اوقد على النار الف سنة حتى احمرت ثم اوقد عليها الف سنة حتى ابيضت ثم اوقد عليها الف سنة حتى اسودت فهى سوداء مظلمة (الترمذى)

62. **Same** reported that the Messenger of Allah said : The front teeth of a polytheist on the Resurrection Day will become like Uhud, his buttock like Baiza, and his seat in the fire the distance of three days like Rabazah. —*Tirmizi.*

عنه قال قال رسول الله صلعم ضرس الكافر يوم القيمة مثل احد وفخذه مثل البيضاء ومقعده من النار مسيرة ثلث مثل الربذة (الترمذى)

63. **Same** reported that the Messenger of Allah said : Verily the thickness of the skin of a polytheist will be forty two cubits, and his front of teeth like Uhud, and his seat in hell will be the distance between Mecca and Medina. —*Tirmizi.*

عنه قال قال رسول الله صلعم ان غلظ جلد الكافر اثنان واربعون ذراعا وان ضرسه مثل احد وان مجلسه من جهنم ما بين مكة والمدينة (الترمذى)

64 **Ibn Omar** reported that the Messenger of Allah said : Verily as for a polytheist, his tongue will be prolonged to one furlong or two furlongs, and the people will tread upon it. —*Ahmad, Tirmizi (Rare).*

عن ابن عمر قال قال رسول الله صلعم ان الكافر ليسحب لسانه الفرسخ والفرسخين يتوطاه الناس (احمد والترمذى غريب)

65. **Abu Syeed** reported from the Apostle of Allah who said : 'Saud' [2412] is a mountain in the fire. The polytheist will

عن ابى سعيد عن رسول الله صلعم قال الصعود جبل من نار يتصعد فيه

2412. This refers to the explanation of the Quranic word in the following verse : Nay, he rebels against our verses. I shall soon get him up to a mountain (of fire) - 74 : 17Q. This is said to refer to the fate of Walid who offered opposition to Islam but died ultimately in great disgrace.

ascend upon it for seventy years and descend from it. Thus he will remain therein for ever. —*Tirmizi.*

سبعين خريفا ويهوي به كذلك فيه ابدا (الترمذي)

66. **Same** reported from the Holy Prophet who said about His verse 'like mohl', [2413] that is, like the dregs of oil. When it will be brought near his face, the flesh of his face will fall down therein. —*Tirmizi.*

عنه عن النبي صلعم قال في قوله كالمهل اي كعكر الزيت فاذا قرب الى وجهه سقطت فروة وجهه فيه (الترمذي)

67. **Abu Hurairah** reported from the Prophet who said: Verily hot drink will certainly be poured over their heads. The hot drink will penetrate till it will reach his belly. It will cut to pieces what will be in his belly till it will pierce through his feet, and it is 'Sahr.' [2413a] Then he will be reproduced as he was before. —*Tirmizi.*

عن ابي هريرة عن النبي صلعم قال ان الحميم ليصب على رؤسهم فينفذ الحميم حتى يخلص الى جوفه فيسلت ما في جوفه حتى يمرق من قدميه وهو الصهر ثم يعاد كما كان (الترمذي)

68. **Abu Omamah** reported from the Holy Prophet about His verse "He will be given drink from hot water which he will drink by draughts." He said: He will draw it near his mouth but he will dislike it. When it will be taken nearer to him, it will scald his face and the flesh of his head

عن ابي امامة عن النبي في قوله يسقى من ماء صديد يتجرعه قال يقرب الى فيه فيكرهه فاذا ادني منه شوى وجهه ووقعت فروة راسه

2413. This occurs in verse 44:45Q which runs thus: Surely the tree of Zaqqum is the food of the sinful; like dregs of oil, it shall boil in their bellies like the boiling of hot water.

2413a. The word 'Sahr' takes place in verse 22:20 Q. The full verse runs thus: As for those who are polytheists, for them are cut-out garments of the fire, boiling water shall be poured over their heads. With it there shall be melted what will be in their bellies, and also skins.

will fall down. When he will drink it, it will cut his entrails to pieces till it will come out from his back. The Almighty Allah says : And they will drink hot water, and it will cut their entrails (47 : 15Q). He says : If they seek water they will be given water like boiling oil which will scald the faces. Evil is the drink—(18 : 29Q). —*Tirmizi.*

فاذا شربه قطع امعاءه حتى يخرج من دبره يقول الله تعالى وسقوا ماء حميما فقطع امعاءهم ويقول وان يستغيثوا يغاثوا بماء كالمهل يشوي الوجوه بئس الشراب ( الترمذي )

69. **Abu Sayeed al-khodri** reported from the Holy Prophet who said : The enclosure of the fire will be certainly four walls. The breadth of every wall will be the distance of forty years. —*Tirmizi.*

عن ابي سعيد ن الخدري عن النبي صلعم قال لسرادق النار اربعة جدر كثف كل جدار مسيرة اربعين سنة (الترمذي)

70. **Same** reported that the Messenger of Allah said : Had a bucket of squeezings been flowed down in the world, the dwellers of the earth would certainly have been rotten [2413b]

عنه قال قال رسول الله صلعم لو ان دلوا من غساق يهراق في الدنيا لانتن اهل الدنيا ( الترمذي )

71. **Ibn Abbas** reported that the Apostle of Allah read this verse : Fear Allah with fear due to Him, and you must not die unless you are Muslims. The Messenger of Allah said : Had a drop of Zaqqum [2414c] would have fallen in a house of the world, it would have spoiled over the inmates of the world their provisions. Then how will it be with one whose food it will become ?

—*Tirmizi* (*Approved, Correct*).

عن ابن عباس ان رسول الله صلعم قرأ هذه الآية اتقوا الله حق تقاته ولا تموتن الا وانتم مسلمون قال رسول الله صلى الله عليه وسلم لو ان قطرة من الزقوم قطرت في دار الدنيا لافسدت على اهل الارض معايشهم فكيف بمن يكون طعامه - الترمذي ( حسن صحيح )

2413b. Intensity of punishment has been shown by this description.

2414c. Zaqqum occurs in verse 37:62Q. It is a tree that grows in the bottom of the Hell 37:64Q. It will supply infernal food.

72. **Abu Sayeed** reported from the Holy Prophet who said: And they will have therein dreadful look. He said: The fire will fry him, and his upper lip will go up till it will reach the middle of his head, and his lower lip will be let loose till it will strike his navel.

عن ابى سعيد عن النبى صلعم قال وهم فيها كالحون قال تشويه النار فتقلص شفته العليا حتى تبلغ وسط راسه وتسترخى شفته السفلى حتى تضرب سرته (الترمذى)

73. **Abu Darda'a** reported that the Messenger of Allah said: Hunger will be thrown over the inmates of the fire and it will become equal to whatever punishment they will be in. They will seek food and they will be given food of thorns[2414d] that neither fattens, nor avails of hunger. They will then seek food and they will be helped with a food that chokes. They will remember that they used to mix the choking foods in the world with drink. So they will seek drink. Then hot drink will be lifted up before them with iron brands. When they will be taken near their faces, they will fry their faces; when they will enter their bellies, they will cut what will be in their bellies, and they will say: Call the guards of Hell. They will say: Did not your apostles come to you with clear proofs? 'Yes' they will reply. They will say: Call. And the call of the polytheists will be but towards misguidance. He said: They

عن ابى الدرداء قال قال رسول الله صلعم يلقى على اهل النار الجوع فيعدل ما هم فيه من العذاب فيستغيثون فيغاثون بطعام من ضريع لا يسمن ولا يغنى من جوع فيستغيثون بالطعام فيغاثون بطعام ذى غصة فيذكرون انهم كانوا يجيزون الغصص فى الدنيا بالشراب فيستغيثون بالشراب فيرفع اليهم الحميم بكلاليب الحديد فاذا دنت من وجوههم شوت وجوههم فاذا دخلت بطونهم قطعت ما فى بطونهم فيقولون ادعوا خزنة جهنم فيقولون الم تك تاتيكم رسلكم بالبينت قالوا بلى قالوا فادعوا وما دعؤ الكافرين الا فى ضلل قال

2414d. This refers to the verse 73 : 13Q—And a food that chokes and a painful punishment.

will say : Call a king. They will say : O king ! let your Lord judge over us. He will reply to them : Verily you are to detain (here). A'mash said : I have been informed that between their call and the reply of a king to them there will be one thousand years. They will say : Call your Lord. There is none better than your Lord. They will say : O our Lord ! our miseries prevailed over us and we were a misguided people. O our Lord ! take us out therefrom. If we return (to d sbelief) we shall be the oppressors. He will reply to them. Stay therein dabased and talk not. He said: They will at that time become despaired of every good, and they will at that time take to shrieks, griefs and wailings. —*Tirmizi.*

فيقولون ادعوا مالكا فيقولون يا مالك ليقض علينا ربك فيجيبهم انكم ماكثون قال الاعمش نبئت ان بين دعائهم واجابة مالك اياهم الف عام فيقولون ادعوا ربكم فلا احد خير من ربكم فيقولون ربنا غلبت علينا شقوتنا وكنا قوما ضالين ربنا اخرجنا منها فان عدنا فانا ظالمون فيجيبهم اخسئوا فيها ولا تكلمون قال فعند ذلك يئسوا من كل خير وعند ذلك ياخذون في الزفير والحسرة والويل - الترمذي

74. **Abdullah-b-Amr-b-al As** reported that the Apostle of Allah said . Had a piece of lead like this (he poin'ed out like wooden cup) been sent from heaven to earth (and that is the distance of five hundred years), it would have reached the earth before the night, and had it been sent from the head of a chain, [2414a] it would have travelled forty years throughout the night and the day before it would have reached its root or its bottom. —*Tirmizi.*

عن عبد الله بن عمرو بن العاص قال قال رسول الله صلعم لو ان رصاصة مثل هذه واشار مثل الجمجمة ارسلت من السماء الى الارض وهي مسيرة خمسمائة سنة لبلغت الارض قبل الليل ولو انها ارسلت من راس السلسلة لسارت اربعين خريفا الليل والنهار قبل ان تبلغ اصلها او قعرها (الترمذي)

2414a. This chain is found in the verse 69 : 32 Q. Then thrust him into a chain of which the length is seventy cubits.

75. **Abu Hurairah** reported that the Messenger of Allah said: None but the unfortunate will enter the fire. It was questioned O Ms. of Allah! and who is unfortunate? He said: He who does not act for Allah with obedience and who does not leave it with disobedience. —*Ibn Majah.*

عن ابى هريرة قال قال رسول الله صلعم لا يدخل النار الا شقى قيل يا رسول الله ومن الشقى قال من لم يعمل لله بطاعة ولم يترك له بمعصية (ابن ماجه)

655w. **Anas** reported from the Holy Prophet who said: O men! weep; if you cannot, feign to weep because the inmates of the fire will weep in the fire till their tears will flow down their faces like torrents, till the tears will come to an end and then blood will flow and so the eyes will be wounded. If boats be floated therein, they will certainly roll. —*Sharhi-sunnat.*

عن انس عن النبى صلعم قال يايها الناس ابكوا فان لم تستطيعوا فتباكوا فان اهل النار يبكون فى النار حتى تسيل دموعهم فى وجوههم كانها جداول حتى ينقطع الدموع فتسيل الدماء فتقرح العيون فلو ان سفنا ازجيت فيها لجرت (شرح السنة)

656w. **Nu'man-b-Bashir** reported: I heard the Messenger of Allah say: I have warned you of the fire. I h ve warned you of the fire. He did not cease to utter it, so much so that if he had been in this place of mine, the people of the market would have heard it, and so much so that a shirt which was upon him would have fallen down near his feet. —*Durimi.*

عن النعمان بن بشير قال سمعت رسول الله صلعم يقول انذرتكم النار انذرتكم النار فما زال يقولها حتى لو كان فى مقامى هذا سمعه اهل السوق وحتى سقطت خميصة كانت عليه عند رجليه (الدارمى)

657w. **Abu Bordah** reported from his father that the Holy Prophet said: There is surely a valley in Hell called Habhab. Every tyrant will live in it. —*Durimi.*

عن ابى بردة عن ابيه ان النبى صلعم قال ان فى جهنم لواديا يقال له هبهب يسكنه كل جبار (الدارمى)

658w. **Ibn Omar** reported from the Prophet who

عن ابن عمر رض عن النبى صلعم قال

said : The inmates of the fire will be big till the distance between the ear-tip of any of them and his shoulder will be of seven hundred years' journey, and the thickness of his skin will be seventy cubits, and his front teeth will be like Uhud. —*Ahmad.*

يعظم اهل النار حتى ان بين شحمة اذن احدهم الى عاتقه مسيرة سبعمائة عام وان غلظ جلده سبعون ذراعا وان ضرسه مثل احد (احمد)

659w. **Abdullah-b-Hares-b-Jaz'in** reported that the Messenger of Allah said : Verily there are serpents in the fire like the camels of Bacteriana. One of them will give one sting, and he will find its pain for 40years. There are scorpions in this fire like saddled mules. One of them will give a sting and he will find its pain for 40 years. —*Ahmad.*

عن عبد الله بن الحارث بن جزء قال قال رسول الله صلعم ان في النار حيات كامثال البخت تلسع احدهن اللسعة فيجد حموتها اربعين خريفا وان في النار عقارب كامثال البغال الموكفة تلسع احدهن اللسعة فيجد حموتها اربعين خريفا (احمد)

660w. **Hasan** reported : Abu Hurairah narrated to us from the Apostle of Allah who said : The sun and the moon will be two pieces that will be tossed in the fire on the Resurrection Day. Hasan asked : And what will be their sin ? He said : I narrate to you from the Apostle of Allah. Then Hasan remained silent. —*Baihaqi.*

عن الحسن قال حدثنا ابو هريرة عن رسول الله صلعم قال الشمس والقمر ثوران مكوران في النار يوم القيمة فقال الحسن وما ذنبهما فقال احدثك عن رسول الله صلعم فسكت الحسن (البيهقي)

CHAPTER XLIII

## 2414. Beginning of Creation.

Very little is known about the beginning of creation and its details except what has been narrated by the religious scriptures, specially the Quran. As it is a matter for antiquarian interest and critical research, we are averse to put such matters in a plain book like this. It is a well-known fact that there was the Almighty Allah when there was nothing and there will be Allah when there will remain nothing. He is the first and the last, the open and the secret(57 : 3Q . Then there was vast expanse of water and water, and God's throne was upon water (11 : 7Q). Water indeed is the basis of every creation having life The Quran says : And We have made of water everything living—21 : 30Q. He created the heavens and the earth in six days (7 : 54Q). The heavens and the earth were at first closed up, but then Allah opened them, placed great mountains in the earth lest the earth might be convulged (21 : 30Q). The Quran says : What ! do you indeed disbelieve in Him who created the earth in two days ? And He made in it mountains above its surface, and He put blessings therein, and made therein its food in four days. Then He directed himself to the heaven and is was a vapour. So He said to it and the earth : Come both, willingly or unwillingly. They both said : We come willingly. So He ordained them seven heavens in two days and revealed in every heaven its affair. We adorned the lower heaven with brilliant stars—41 : 9-12Q. The law of gravitation and the law of sex are understood from the above verse; because earth and heaven were joined together, and they will attract one another up to a fixed term. Allah is He who created seven heavens, and the earth the like of them—65 : 12Q. Then He created angels who are made of light and wings—35 : 1Q and then Jinn made of fire (15 : 27Q). The devil is of the kind of Jinn—18 : 50Q. Then He created man from clay (6 : 20Q), and breathed into him Divine Spirit from the Lord—32 : 9Q.

## 2415. Prophets

(a) **Prophets and their number.** There is no fixed number of prophets in the Quran who came with divine messages to preach to mankind, but it appears from its verses that their number was legion. It says : And certainly We raised in every nation an

Apostle saying—Serve Allah and shun the devil – 16 : 53Q. And for every people, there was a guide – 13 : 7Q. It is why the Prophet said that the number of prophets approximately amounts to 124000 to 200000. India then had at least one prophet, Persia one, China one, Egypt one, etc. Did the Quran mention the names of all the prophets ? The Quran itself says : We sent apostles before you, there are some of them that We have mentioned to you, and there are others whom We have not mentioned to you—40 : 78Q. The Quran mentioned only some of the great prophets. They are only 25 in number and are the following :—Adam, Noah, Hud, Saleh, Luqman, Abraham, Isaac, Ishmael, Lot, Jacob (Is'rail), Joseph, Moses, Aron, David, Solomon. Elisha, Elias, Job, John (Yahya), Jonah, Joshua, Zul-Qarnain, Idris, Jesus and Muhammad (Peace upon all of them). It appears therefore that besides these 25, the Muslims cannot say that Krishna, Buddha, Zoroaster, Confucious and other religious luminaries of the world were not prophets. Not only that, it is an article of faith with the Muslims to believe in all the religious personalities of the world.

(2). **Revealed Books and their number.** As is the case with the prophets, so is also with revaled books. Their number is legion or too numerous, because whenever a prophet appeared in the world, he got revelations from the Most High to guide mankind without borrowing his teachings from his predecessors or contemporaries. Those revelations were known as "al-Kitab" or simply book whether those were written or not. The Quran says : And certainly We sent apostles before you, and gave them wives and children, and it was not in the power of an apostle to bring a sign except by Allah's permission ; for every term, there was a book. Allah makes to pass away and establishes what He pleases, and with Him is the mother of the Book – 13 : 31Q. Certainly We sent Our apostles with clear arguments and sent down with them a book – 57 : 25Q. It appears therefore from the above verses that for a certain fixed time, there was a revealed book which taught the then people ; and when the term ended, the book also went away from existence. But the mother or source of all the revealed books is from the Almighty Allah. Hence there is similarity in teachings of all revaled books and religions prophets so far as the fundamental principles are concerned. Those books are also called *Suhuf* as in the cases of Moses and Abraham—(80 : 13Q ; 98 : 2Q). They are also known as *Zubur* as in 26 : 196Q ;

55 : 43Q ; 4 : 163Q. In this way, each prophet had one revealed book and thus the number of revealed books were as many as 124000 to 200000. Were they all in written form ? The art of writing was not then known. People remembered the revelations as was done by their prophet. And when the prophet died and the people were no more, the revelations also ended except some which were handed down to posterity with additions and interpolations. This was done by Divine Wisdom for good of the people as is seen in the verse 15 : 38Q recited above. The Quran again says : Whatever revelation We abrogate or cause to be forgotton, We bring one better than it or like it—2 : 106Q. Thus the loss of previous revelations was for the good of the people, as the Divine Rule is that the latter revelations were better than the previous revelations owing to their being brought near perfection. The Quran mentioned only four books that have been preserved more or less in writing i. e. the Zabur (Psalms) revealed to David, the Torah revealed to Moses, the Injil (Gospel) revealed to Jesus, and the Quran revealed to Muhammad. The followers of the above three books besides the Quran is popularly called 'Ahli Kitab' or literally the people of the book. Many revealed books have not been mentioned in the Quran. Nevertheless, we cannot say that they were not revealed. We cannot therefore say that the Gita, the Zendavesta and other religious scriptures were not revelations. Indeed Islam allows a prophet for every nation and consequently a religious scripture for every prophet.

(c). **Faith in previous prophets and revealed books.** That there was a prophet for every nation wi h a revealed book is an article of faith with the Muslims. If they do not believe in them, they are outside the category of Islam. The Quran teaches : Say, we believe in Allah, and in that which has been revealed to us, and in that which was revealed to Abraham and Ismail, and Isaac and Jacob and the tribes, and in that which was given to Moses and Jesus, and in that which was given to the prophets from their Lord ; we do not make any distinction between any of them, and to Him do we submit—2 : 136Q. They all believe in Allah and His angels, and His books and His apostles—2 : 285Q. Thus respect for all the religious personalities of the world and for all the religious books mentioned by the Quran or not is not only an argument but also an article of faith with the Muslims. What a great inter-religious good-will and co-operation has been brought about by that great harbinger of peace – the Prophet Muhammad.

Thus an universal brotherhood of prophets, an universal brotherhood of religions and an universal brotherhood of religious books thereby ensuring permanent peace between contending rival religions have been established 14 hundred years ago by the illiterate Prophet, a thing which is a marvel to the modern civilized world.

(d) **Prophet Muhammad and the Quran.** What is the distinction between the previous prophets and prophet Muhammad and between the previous revealed books and the Quran? The distinction lies in the fact that the previous prophets were all national or sectional prophets, and the previous revealed books were consequently all national or sectional suited for one nation or for one class of people. Prophet Muhammad was a **World Prophet,** and the Quran is consequently an **Universal Book** unto all mankind teaching a **World Religion** for all the people of the globe. The Gita may be called a revealed book for the people of India, Zindavesta for the people of Persia, the Torah for the Jews, and the Gospel "for the lost sheep of Israil,"[1] and so is the case with all other religious books. Noah was sent to his people (7 : 59Q), so Hud (7 : 65Q), Saleh (7 : 73Q), Shuaib (7 : 85Q), Moses (14 : 5Q), and Jesus (3 : 48Q).[2] These prophets did not also claim the universal character of their teachings. It was only the Prophet Muhammad who claimed so and who was sent for all the people of the globe. The Quran says : O people! I am the Prophet of Allah to all of you—7 : 158Q. God says : We have not sent thee but as a mercy to the whole universe—21 : 107Q. Surely We have sent thee forthe whole of mankind—34 : 29Q. Thus Muhammad is a **World Prophet** and the Quran is an **Universal Book.** Prophet preached therefore a **World Religion** of common fatherhood of God and universal brotherhood of men comprising in itself all the teachings of the previous revealed books and the previous prophets. This was done by **Divine Wisdom** to weld humanity into one compact whole, to remove prejudices created by geographical, social and other artficial barriers, to correct the arrogance of national and racial distinction and above all to guide the entire mankind to the true path of salvation by removing the mischievous idea of Divine Favouritism. Secondly, Muhammad is the last in the link of

1. Mathew—15 : 26.

2. Jesus Christ said : I have yet many things to say unto you, but you cannot hear them now. How beit when he, the spirit of truth, is come, he will guide you into all truth-John—16 : 12, 13. St. Paul said : Our learning is not complete, but the time of the complete learning is coming (Vide Corinthian XIII-9-11).

prophets and the Quran is the latest of the revelations. All the prophets from Adam down to Muhammad came to preach the same religion—the religion of self-immolation or self-surrender to the Almighty (called in Arabic Islam). Thus the same religion continued to grow and grow till it reached perfection at the hand of the World-Prophet Muhammad. The Quran says therefore : To day I have perfected your religion for you, and made My blessings perfect for you and chosen for you Islam as a religion—5 : 3Q. Thus the prophets formed one common brotherhood to develop the only religion of Islam under guidance of one God. Muhammad is therefore the last of the prophets and the Quran is the perfect manifestation of Divine laws and will. This is strictly in consonance with the theory of evolution. [1] Thirdly, the Quran though revealed 14 hundred years ago remains pure up to this day with its texts as revealed. Not a word has been changed. It is the version of the friends and foes alike. The other religious scriptures have either been lost or gone considerable changes due to human interpolations, incorporations, subtractions, interpretations, and alterations. This has been established in the present age [2] and will firmly be established as ages go by with deep researches of intellectual mines.

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1. See note 61 for full discussion that the same religion continued from Adam to Muhammad. The following are the references showing that Muhammad is the last of the prophets—25 : 26 ; 30 : 18 ; 44, 7, 10, 666w, 41 : 46 : 67.

2. The Quran challenged the genuineness of the Bible in the following verses : Do you then hope that they would believe in you, and a party from among them used to hear the word of Allah, then altered it after they have understood it. ...... Woe, then, to those who write the book with their hands and then say : This is from Allah—2 : 75Q. This challenge remains unanswered up to this day. Nay recent researches proved the alterations of the Bible. Alexandrian and Vatican Mss. of the Bible were different. The Bible of the Jews and the Christians are not similar. There is the following in the Bible of the Jews—"Masih will come and make them firm," but it is not found in the Bible of the Christians. The Bibles of the Roman Catholics and Protestants are not similar. When the Jews lived at Babel, it was destroyed by some enemy, and the original Torah was lost. Many years after this event, the religious personalities depending upon their memory somehow rewrote the Torah. But by the attack of King Antiokos, even that was lost. After this, the Jewish preachers wrote something called "The Torah" according to their own views. This is now the modern Torah. Before meeting at Nikio, the Christians did not accept Christ as God (vide Church History). Rev. Arms did not believe Christ's divinity. The Quran repudiated the doctrine of sonship of Jesus in many verses—2 : 116 ; 6 : 102 ; 10 : 68 ; 18 : 4 ; 19 : 35 ; 21 : 17 ; 23 : 91 ; 37 : 151 ; 112 : 3 ; 39 : 4. About the Gita, in the book named "Hindu Sangathan" by Binoy Krishna Sen, it occurs : Swami Dayananda said that the Vedas do not support idol worship—(Page 35).

The older a revealed book, the lesser is its genuineness, and the nearer a book, the more genuine it is. Hence the Bible being nearest to the Quran has got the greatest similarity with it. Fourthly, each revelation was independent of the other as it came to purge off from its immediate previous scripture its interpolations and alterations.[1] No prophet borrowed from another prophet. Moses did not borrow from his previous prophet, Jesus did not borrow from Moses, and Muhammad did not borrow from Jesus and Moses. Therefore the Quran remains in its original as it was revealed. It is therefore the only revelation now extant that is pure and hence should be followed by mankind. It is a guardian and judge over previous revelations. In other words, it guards the original teachings of the prophets of God and purified them of their corruptions and alterations. The Quran says that there was salvation in Judaism upto the advent of Jesus. When Jesus appeared, the Jews should have followed him as he came with a better and more perfect teaching consistent with the then age. This principle of salvation came from Adam down to Jesus. When the Prophet Muhammad has appeared, the salvation now lies in accepting him as a prophet and in following his teachings. Because of alterations, interpolations and imperfect nature of previous scriptures like the Gospel and the Torah, they have not the rank of being followed in face of a perfect and original book like the Quran and of a perfect guidance like that of Muhammad. It is the latest, universal and contains the foremost developed laws suitable for all mankind.

(e) **Mission of prophets.** As has been said before, the mission of the prophets was the same i. e. to preach the religion of Islam that originated with the origin of man.[2] The cult of all of them was pure monotheism or the worship of one God and not polytheism, idol-worship or hero-worship. The Quran says: And certainly We raised in every nation an apostle saying—Serve Allah and shun

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1. In 'the Religion of Islam' by Maulana Md. Ali, some quotations of interpolation of false stories were cited. "Abraham was a liar. Lot committed incest with his own daughters, Aron made the image of a calf and led the Israilites to it worship, David committed adultery with Uria's wife, and Solomon worshipped idols to please his wives." These unjust and untrue statements have been banned by the Quran as concocted and wrought by human hands.

2. The Quran says: He has made plain to you of the religion which He enjoined upon Noah, and that which We have revealed to you, and that which We enjoined upon Abraham, Moses and Jesus, and that to establish the religion and be not divided therein—42 : 13Q.

the evil –16 : 35Q. The worship of idols and natural pheomena, or the worship of monks, saints, heroes and pirs was not introduced by any prophet, but it was introduced by the devils from ginn and man. The Quran therefore advises us to seek refuge from them saying : I seek refuge to the Lord of men, . ........ . from the evil suggestions of the devil who whispers evils in the hearts of men out of ginn and men—114Q. The prophets are therefore one distinct class chosen by God to teach mankind and to warn them of evils. They form one brotherhood (43 : 24). The Quran says : Surely this—your community—is one community and I am your Lord—21 : 92Q. Fear Me. But they cut off their affair among themselves into portions, each party rejoicing in that which is with them—23 : 51Q. This speaks of exultation of one people over another and of one creed over another. The original plan for prophethood was spoken by God himself when He drove out Adam from Paradise. He said : Surely there will come to you a guidance from Me ; then whoso follows My guidance, no fear shall come upon them, nor shall they grieve —16 : 35Q. This guidance is necessary because man does not know the future and the ultimate goal of his creation and the effects of his deeds on attainment of the goal. His Creator surely knows it and therefore He commissioned from time to time prophets with special powers and secret knowledge of things The Quran says : The knower of secrets ! He does not reveal His secrets to any except to him whom He chooses as a prophet—72 : 26Q. Allah chooses messengers from among angels and men—22 : 75Q. Allah said : These are they to whom We gave the book, wisdom and prophecy. They are those whom Allah guided. Therefore follow their guidance—6 : 87 to 91Q.

(f). **Sinlessness of Prophets.** The Holy Quran and Hadis declared with one voice that all the prophets were sinless by virtue of their ranks and deeds. Their nature was made in such a way that they were prone to good and not to evils. The devil had not the least influence over them. The Holy Prophet himself said that he conquered the devil, and that the devil could not touch Jesus Christ at the time of his birth. The Jews were saying that Jesus had no father and therefore he was an illegitimate child and that his mother Mary was unchaste. The Quran declared her innocent of the charge by saying : His mother was truthful—5 : 75Q. It says about prophets : They are honoured servants. They do not precede Him in speech and only according to his commandment

do they act—21 : 25Q. It is not attributable to a prophet that he should act unfaithfully—3 : 160Q. What has been said in some traditions about sins of prophets is not really sins according to Divine Law but an earnest desire to rise up to the higher level of morality with recognition of one's own helplessness before God. Thus on the Resurrection Day, every prophet will be fearful of his own sins and therefore he will be unfit for intercession. These sins mean nothing but what has been stated above. The very admission of one's own defect is itself a form of prayer and surrender. The Quran therefore taught the prophets to express humility in this way. Noah was commanded to pray, "My Lord ! I seek refuge to Thee from asking Thee that of which I have no knowledge. If Thou shouldst not forgive me and have mercy on me, I should be of the losers—11 : 47Q. Moses struck a man with his fist in order to save a man from being illtreated and as a result the man died. At once he prayed : My Lord ! I have surely done harm to myself. So do Thou protect me—28 : 16Q. There is certainly no sin to go to help an oppressed person, but the death occurred accidentally. Adam is said to have disobeyed his Lord, but he really forgot. The Quran says : We certainly gave a covenant to Adam before, but he forgot and We did not find in him any determination (to disobey)—20 : 115Q. If Krishna, Buddha, Zoroaster, Confucious and others were prophets, they were also sinless on the same principle. Jesus is not a sinner because his followers say that he is the son of God. Similarly Krishna and others are not sinners because their followers adopted idol-worship and fire worship and attributed many impious things to them. In the case of Prophet Muhammad, there was not any slip or mistake. Her rose bigher and higher in the plane of morality till he reached the Divine companinoship.

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The Quran praised the prophets in the way. Abraham was "a truthful man—19 : 41Q ; Moses was "one purified"—19 : 57Q and "was brought up before My eye"—20 : 39Q ; Ismail was "truthful in promise" or "one in whom his Lord was well—pleased"—19 : 54Q ; Noah, Hud, Saleh and Lot were "faithful"—26 : 107, 125, 143, 162Q ; Jesus was "worthy of regard in this world and the hereafter, and one of those who are near to God"—2 : 44 ; John the Baptist was—"We granted him wisdom............... and tenderness from Us and purity and he was one who guarded against evil, and was dutiful to his parents, and he was not insolent, disobedient"—19 : 12Q ; he was "honourable and chaste"—3 : 38Q. Thus the Quran praised the prophets with virtues, but it must not be supposed that the high qualities attributed to one prophet was wanting in others. Indeed all of them were endowed more or less with all the

qualities and in short they were sinless. This has been corroborated even by the Bible. It says about Noah "He was a just man and prophet in his generations—gen. 6 : 9. God said to Abraham : Walk before Me and be perfect - gen. 17 : 1. He said to Moses : Thou shalt be perfect with the Lord thy God -Deut. 18 : 13. About Zacharia, it said : And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless — Lk. 1 : 6. It says about John (Yahya) : He was filled with the Holy Ghost even from his mother's womb—Lk. 1 : 15. The sinlessness of prophets is therefore a fact according to the Quran and the Bible,

**References**. Quran —belief is essential—4 : 150; raised among all nations—10 : 47; 13 : 7 ; 16 : 36 ; 35 : 24 ; all prophets not mentioned —4 : 164 ; 40 : 78 ; divine secrets disclosed —72 : 27 ; prophets chosen servants—22 : 75 ; 28 : 68 ; granted book—6 : 90 ; 16 : 43 ; had wives —13 : 38 ; were mortal—25 : 20 ; rank of some superior to others —2 : 253 ; names of 17 prophets —6 : 85 ; a witness of every nation —16 : 84.

**Hadis**—1 : 20w ; 4 : 51 ; 19 : 7 ; 39 : 42 ; 43 : 24.

**Quran—Aron** : made a prophet—4 . 161 ; 6 : 85 ; 10 : 75, 19 : 53 ; 21 : 48 ; 23 : 45 ; 25 : 35 ; 20 : 30 ; 7 : 142. **Abraham** a leader —2 : 124 : 3 : 32 ; prophethood granted to descendants —29 : 27 ; breaks the idols —21 : 57 ; is delivered from fire—21 : 69 ; asks forgiveness for his father 9 : 114, vision of sacrifice—37 . 102 ; settles Ishmail near the Ka'ba—14 : 37 ; prayer for Mecca—14 : 37 ; rebuilds Ka'ba—2 : 127 ; his religion is Islam -3 : 66 ; an examplar—60 : 4. **Adam**—created from dust—3 : 58 ; created to rule on earth —2 : 30 ; taught knowledge and given inspiration—2 : 31; 15 : 28; angels ordered to prostrate—2 : 34; Iblis refuses—2 : 34 ; first Paradise—2 : 35; misled by devil—2 : 36; 2 : 34; granted man is lord of creation—2 : 34; two sons—5 : 27 . **David**—2 : 252 ; 4 : 163 ; 5 : 78 ; 6 : 85 ; 21 : 78 ; 27 : 15 ;34 : 10 ; 38 : 17 ; kills Goliath and is made a king—2 : 251 ; granted a book—4 : 163 ; 6 : 85. Elias and Elisha—6 : 85. **Hud**—7 : 65 ; 11 : 50 ; 26 : 123 ; 46 : 21. **Idris** : 19 : 56. **Isaac** - 2 : 133 ; 6 : 85 ; 4 : 163 ; 11 : 71 ; 12 : 6 ; 14 : 39 ; 19 : 49 ; 21 : 72 ; 38 : 45. **Ishmail**—2 : 125 ; 4 : 163 ; 6 : 87 ; 14 : 39 ; 19 : 54. **Jacob**—2 : 136 ; 3 : 92 ; 6 : 85 ; 11 : 71 ; 19 : 49 ; 12 : 99. **Jesus Christ** —revelation —2 : 87 ; 4 : 171 ; given Gospel—3 : 47 ; 5 : 110 ; for Israilites —3 : 48 ; cleared of false charges—3 : 54 ; speaks in cradle —3 : 45 ; makes birds, heals the sick, raises the dead—3 : 48 ; verifies Torah—3 : 49 ; death not on Cross —4 : 157 ; 5 : 117 ; a sign—23 : 50 ; a mortal—5 : 75 ; 3 : 58 ; 19 : 30 ; 19 : 23 ; divinity denounced—5 : 72 ; 19 : 89 ; an apostle—4 : 171 ; prophecies about advent of Muhammad —36 : 14, 61 : 6 ; descent of Jesus - note 2862. **Job**—4 : 163, 6:85, 21 : 83, 38 : 41. **John (Yahya)** —3 : 35, 6 : 85, 19 : 7, 21 : 90.**Jonah** 4 : 163, 6 : 85, 10 : 98, 37 : 140. **Joseph**—6 : 85, 40 : 34, 12 : 4. **Joshua** - 5 : 23. **Lot**—6 : 85, 11 : 89, 54 : 33, 7 : 80, 15 : 67, his people destroyed—7 : 83 ; wife of Lot—66 : 10. **Luqman**—31 : 12. **Moses**—cast into river— 20 : 39, commanded to depart by night—20 : 77, crosses the sea—7 : 138, 10 : 90, appoinment of 40 nights—2 : 51, 7 : 142, a book revealed—2 : 53, 6 : 92, law given—7 : 150, orders slaughter of a cow -2 : 67, march on holy land - 5 : 21, worship of calf by his people - 7 : 150, burns the calf—20 : 97, prophecies about advent of Muhammad—36 : 14, 28 : 44, 11 : 17. **Muhammad** (see next section). **Noah**—3 : 32, 6 : 85, 10 : 71, 11 : 42 age—29 : 14, wife—66 : 10.

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1. **Imran-b-Hussain** reported: I was near the Messenger of Allah when a people of Banu Tamim came to him. He said : O Banu Tamim ! accept the good message. They said : You have delivered us good message, but give us (now). Then some people out of the inhabitants of Yemen came. He said : O people of Yemen, accept the good message when Banu Tamim did not accept it. They replied : We have accepted. We have come to you to acquire knowledge in religion and to ask you about the first of this affair which existed. He said : There was Allah, and there was nothing before Him, and His Throne was upon water and then He created the heavens and earth. He recorded everything in the Reminder. Afterwards a man came to me and said : O Imran ! search for your she-camel as it has gone away. Then I went out in search of it. By oath of Allah, certainly I did like that it should have gone and that I should not have got up [2415] *Bukhari.*

عن عمران بن حصين قال اني كنت عند رسول الله صلعم اذ جاءه قوم من بني تميم فقال اقبلوا البشرى يا بني تميم قالوا بشرتنا فاعطنا فدخل ناس من اهل اليمن فقال اقبلوا البشرى يا اهل اليمن ان لم يقبلها بنو تميم قالوا قبلنا جئناك لنتفقه في الدين ولنسألك عن اول هذا الامر ما كان قال كان الله ولم يكن شيء قبله وكان عرشه على الماء ثم خلق السموات والارض وكتب في الذكر كل شيء ثم اتاني رجل فقال يا عمران ادرك ناقتك فقد ذهبت فانطلقت اطلبها وايم الله لوددت انها قد ذهبت ولم اقم (البخاري)

2. **Omar** reported that the Apostle of Allah took a stand among us and informed us of the beginning of creation, till the inmates of Paradise entered

عن عمر قال قام فينا رسول الله صلعم مقاما فاخبرنا عن بدء الخلق حتى دخل

2415. Imran was all attention to the interesting sermon of the Holy Prophet, so much so that he wished that his she-camel which carried him there and waited outside should have been lost and consequently he should not have stopped hearing the sermon for a search of his she-camel.

their abodes and the inmates of the fire their abods. Whoso committed to memory remembered it and whoso did not commit forgot it. —*Bukhari.*

اهل الجنة منازلهم واهل النار منازلهم حفظ ذلك من حفظه ونسيه من نسيه ( البخاري )

3. **Abu Hurairah** reported : I heard the Apostle of Allah say : Verily the Almighty Allah recorded a decree before He created the creation : Verily My mercy surpassed My wrath. It was therefore written before Him above the Throne [2416] —*Agreed*

عن ابي هريرة قال سمعت رسول الله صلعم يقول ان الله تعالى كتب كتابا قبل ان يخلق الخلق ان رحمتي سبقت غضبي فهو مكتوب عنده فوق العرش ( متفق عليه )

4. **Ayesha** reported from the Messenger of Allah who said : The angels were created of light, and the ginn were created of the flame of fire, and Adam was created of what has been described to you. [2417] —*Muslim.*

عن عائشة عن رسول الله صلعم قال خلقت الملئكة من نور وخلق الجان من مارج من نار وخلق ادم مما وصف لكم ( مسلم )

5. **Anas** reported that the Messenger of Allah said : When Allah gave a shape to Adam in Paradise, He left him so long as He wished to leave him. Then the devil was going round him looking who he was. When he saw him hollow, he recognised that He created a creation without (sufficient) power of self-control. —*Muslim*

عن انس ان رسول الله صلعم قال لما صور الله ادم في الجنة تركه ما شاء الله ان يتركه فجعل ابليس يطيف به ينظر ما هو فلما راه اجوف عرف انه خلق خلقا لا يتمالك ( مسلم )

6. **Abu Hurairah** reported that the Apostle of Allah said : Prophet Abraham was circumcised at Qadum [2418] when he

عن ابي هريرة قال قال رسول الله صلعم اختتن ابراهيم النبي وهو ابن

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2416. The Quran says to this effect : Verily as for My punishment, I punish therewith whom I please, and as for My mercy, it encompasses everything (7 : 156Q).

2417. The Quran states that Adam was created of dust—3 : 58Q.

2418. Qadum is a village in Syria.

was a man of eighty years. —*Agreed.*

7. **Same** reported that the Apostle of Allah said : Abraham did not speak but three falsehoods. Two of them relate to the existence of Allah : his saying 'I am ill', and his saying 'Rather their big one did it'. He said : Once when he was with Sarah, he passed by a tyrant of the tyrants. It was said to him : Here there is a man with a woman with him who is the most beautiful among men. He was sent for and he asked him about her : Who is she ? He said : My sister. Then he came to Sarah and said to her : Verily if this tyrant come to know that you are my wife, he would attack me for you; and if he ask you, inform him that you are my sister, as you are my sister in Islam. There is no believer on the surface of the earth besides me and you. Then he sent for her and so she was brought while Abraham was standing in prayer. When she went to him, he was about to catch hold of her by his hand. He was then overtaken (by God), and it is narrated that his breath was choked till he stroke with his feet. He said : Pray to Allah for me, and I will do you no harm. So she prayed to Allah and then he was set free. Again he caught hold of her for

ثمانين سنة بالقدوم (متفق عليه)

عنه قال قال رسول الله صلعم لم
يكذب ابراهيم الا ثلث كذبات ثنتين
منهن في ذات الله قوله اني سقيم
وقوله بل فعله كبيرهم هذا وقال
بينا هو ذات يوم وسارة اذ اتى على
جبار من الجبابرة فقيل له ان ههنا رجلا
معه امرأة من احسن الناس فارسل اليه
فسأله عنها من هذه قال اختي فاتى
سارة فقال لها ان هذا الجبار ان يعلم انك
امرأتي يغلبني عليك فان سألك
فاخبريه انك اختي فانك اختي في
الاسلام ليس على وجه الارض مؤمن غيري
وغيرك فارسل اليها فاتي بها قام ابراهيم
يصلي فلما دخلت عليه ذهب يتناولها
بيده فاخذ ويروى فغط حتى ركض
برجله فقال ادعي الله لي ولا اضرك
فدعت الله فاطلق ثم تناولها الثانية

the second time but was overpowered like it or more. He said: Pray to Allah, and I won't injure you. So she prayed to Allah and he was set free. Then he called some of his guards and said: You have not taken a man to me, but you have taken a devil to me. Then Hagar was gifted for her service and she came to him while he was praying. He hinted with his hand: Wherefrom? She replied: Allah returned the device of the unbeliever to his chest and gave Hagar for service. Abu Hurairah said: She was your mother, O children of the water of heaven.[2419] —*Agreed.*

فاخذ مثلها او اشد فقال ادعي الله لي ولا اضرك فدعت الله فاطلق فدعا بعض حجبته فقال انك لم تأتني بانسان انما اتيتني بشيطان فاخدمها هاجر فاتته وهو قائم يصلي فاومأ بيده مهيم قالت رد الله كيد الكافر في نحره واخدم هاجر قال ابو هريرة تلك امكم يا بني ماء السماء (متفق عليه)

8. **Same** reported that the Messenger of Allah said: We are to be doubted more than Abraham when he said: O my Lord! show me how Thou bringest the dead to life. And may Allah have mercy on Lot. He was about to take shelter to a strong party. And had I been

عنه قال قال رسول الله صلعم نحن احق بالشك من ابراهيم اذ قال رب ارني كيف تحيي الموتى ويرحم الله لوطا لقد كان يأوي الى ركن شديد ولو

2419. (a). When Abraham was young, he was requested by the people to accompany them to a fair and to worship idols. Abraham said to them: I am ill (37 : 89Q). So they went away from him, turning back. This is said to be the first lie Abraham spoke though in the eye of Shariat it is not a lie. Then Abraham broke the idols leaving only the big idol with an axe on its shoulder. When the people returned from the fair, they saw their idols dashed to pieces. They called Abraham and asked: Have you done this to our gods, O Abraham? He said: Surely the chief of them has done it, ask them if they can speak—21 : 63Q. This is the second lie which was adopted by way of giving admonition to the idol-worshipers that the idols can do no benefit or harm and hence their worship is void. (b). Hagar was presented to Sarah by that tyrant, but Sarah presented her to Abraham who married her and as a result Ismail, the progeny of the Arabs, was born. Children of heaven-water means children of purity i. e. the decendants of Ismail.

detained in the prison for as long a period as Joseph was detained, I would have certainly responded to the messenger.[2420] —*Agreed*.

9. **Same** reported that the Messenger of Allah said : Verily Moses was a man of too much shame and (physical) cover. Nothing could be seen from his body out of shame. Then those from-among the Israilites who inflicted on him trouble did inflict on him trouble. They said : Why is this covering expect for some defect in his body, either for leprosy or hydrocele ? And verily the Almighty Allah wished to prove him innocent. One day he was let alone to take bath. He put his clothes upon a stone, but it fled away with his cloth. Moses

لبثت في السجن طول ما لبث يوسف
لاجبت الداعي ( متفق عليه )

عنه قال قال رسول الله صلعم ان
موسى كان رجلا حييا ستيرا لا يرى من
جلده شيء استحياء فآذاه من آذاه من
بني اسرائيل فقالوا ما تستر هذا التستر
الا من عيب بجلده اما برص او ادرة
وان الله اراد ان يبرئه فخلا يوما
وحده ليغتسل فوضع ثوبه على حجر
ففر الحجر بثوبه فجمع موسى في اثره

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2420. (a). This refers to the Quranic verse : When Abraham said : O my Lord ! show me how Thou bringest the dead to life. He asked : What ! do you not believe ? He replied : Yes, but to set my heart at rest (2 : 200Q). The Holy Prophet said that he was no better than Abraham in this kind of doubt, because this took him from knowledge of truth علم اليقين to the veritable sight of truth عين اليقين and is therefore a search towards spiritual advancement. The Prophet liked such doubt and verification. (b) Regarding Prophet Lot, he also sought shelter to a strong party. It is said to be a defect in him as he should have sought shelter to Allah. This refers to the people of Lot who wanted to inflict trouble to his guests who were angels. Lot said at that time : Would that I had strength for you, rather I shall have recourse to a strong party (11 : 80Q). (c) Joseph was detained in a prison in Egypt for as long a period as nine years on a charge the of intention of committing fornication with the wife of the king of the land named Jolekha. When the messenger of the king carried news of release to the prison gate, Joseph did not want to be released till he could be declared innocent after trial as he was really innocent. The Holy Prophet eulogised Joseph for his patience and said that he would have responded to the order of release if he would have been detained so long in prison. This is an excellent example of modesty on the part of the Holy Prophet.

was running in its footstep saying : O stone ! my cloth ! O stone ! my cloth, till it came to a party of the Israilites. They saw him naked, most beautiful of what Allah created. They said : By Allah, there's no defect in Moses. He took his cloth and began to beat the stone. By Allah, verily there are three or four or five marks in stone owing to the effect of his beating —*Agreed*

يقول ثوبي يا حجر ثوبي يا حجر حتى انتهى الى ملاء من بني اسرائيل فراوه عريانا احسن ما خلق الله وقالوا والله ما بموسى من باس واخذ ثوبه وطفق بالحجر ضربا فوالله ان بالحجر لندبا من اثر ضربه ثلثا او اربعا او خمسا

(متفق عليه)

10. **Same** reported that the Apostle of Allah said : When Jacob was taking bath naked, a locust of gold fell down upon him, and Jacob began to wrap it up in his cloth. His Lord called him : O Jacob ! have I not made you free from want of what you see ? He said : Yes, by Thy honour, but I am not free from Thy blessing.

—*Bukhari.*

عنه قال قال رسول الله صلعم بينا ايوب يغتسل عريانا فخر عليه جراد من ذهب فجعل ايوب يحتثي في ثوبه فناداه ربه يا ايوب الم اكن اغنيتك عما ترى قال بلى وعزتك ولكن لا غنى بي عن بركتك (البخاري)

11. **Same** reported that a man from the Muslims and a man from the Jews disputed. The Muslim said : By One who selected Muhammad over the worlds. The Jew said : By One Who seclected Moses over the worlds. The Muslim raised up his hand at that time and slapped the face of the Jew. Then the Jew went to the Holy Prophet and informed him of what had occurred from his affair and from the affair of the Muslim. The Prophet summoned the Muslim

عنه قال استب رجل من المسلمين ورجل من اليهود فقال المسلم والذي اصطفى محمدا على العلمين فقال اليهودي والذي اصطفى موسى على العلمين فرفع المسلم يده عند ذلك فلطم وجه اليهودي فذهب اليهودي الى النبي صلى الله عليه وسلم فاخبره بما كان من امره وامر المسلم فدعا النبي صلى الله عليه وسلم

and asked him of that. So he informed him. The Prophet said : Don't choose me over Moses. Verily the people will fall senseless on the Resurrection Day [2421] and I shall also fall senseless with them, but I shall be the first of those who will recover when lo ! Moses will be catching a side of the Throne. I shall not know whether he was of those who fell senseless and recovered before me, or of those whom Allah excepted. *And in a narration* : I shall not know whether he will be taken account along with his swoon on the day of Tur or he will be raised up before me. I don't say that anybody is better than Jonah-b-Matta. *And in a narration of Abu Sayeed* : Don't make distinction among the prophets. *Agreed upon it. And in a narration* of Abu Hurairah : Don't set up superiority among the prophets of Allah.

المسلم فسألـه عن ذلك فاخبره فقال النبي صلى الله عليه وسلم لا تخيروني على موسى فان الناس يصعقون يوم القيمة فاصعق معهم فاكون اول من يفيق فاذا موسى باطش بجانب العرش فلا ادري كان فيمن صعق فافاق قبلي او كان فيمن استثنى الله وفي روايـة فلا ادري احوسب بصعقه يوم الطور او بعث قبلي ولا اقول ان احدا افضل من يونس بن متى وفي روايـة ابي سعيد لا تخيروني بين الانبياء متفق عليه وفي روايـة ابي هريرة لا تفضلوا بين انبياء الله

12. **Abu Hurairah** reported that the Messenger of Allah said : It is not proper for anybody to say : I am better than Jonah-b-Matta. *Agreed upon it. And in a narration of Bukhari* : He said : Whoso says,—I am better than Jonah-b-Matta—speaks falsehood. [2421a]

عن ابي هريرة قال قال رسول الله صلعم ما ينبغي لاحد ان يقول اني خير من يونس بن متى متفق عليه وفي رواية للبخاري قال من قال انا خير من يونس بن متى فقد كذب

2421. The Quran recites about this senseless state after the Trumpet will be blown : Then those who will be in heaven and those in earth will fall down senseless except such as Allah pleases (39 : 68Q).

2421a. This means either of the two things—Whoso says that I (Muhammad) am better than Jonah, or whoso says that he is better than Jonah. In the latter case, it is admitted that prophets are better than ordinary men. In the former case, Prophet said out of modesty. This in no way contradicts the Hadis : I am superior of the children of Adam.

13. **Obai-b-Ka'ab** reported that the Messenger of Allah said: Verily the boy whom Khazer killed was sealed as an unbeliever.[2422] Had he lived, he would have plunged his parents in inordinacy and infidelity. —*Agreed.*

عن ابي بن كعب قال قال رسول الله صلعم ان الغلام الذى قتله الخضر طبع كافرا ولو عاش لارهق ابويه طغيانا وكفرا (متفق عليه)

14. **Abu Hurairah** reported from the Prophet who said: Verily he was named Khazer as he sat upon a white dry land when lo! it brought forth from behind him greens —*Bukhari.*

عن ابى هريرة عن النبى صلعم قال انما سمى الخضر لانه جلس على فروة بيضاء فاذا هي تهتز من خلفه خضرا (البخارى)

15. **Same** reported that the Messenger of Allah said: The angel of death came to Moses, son of Imran, and said to him: Respond to your Lord. He said: Then Moses slapped the eye of the angel of death and put it out. Then the angel returned to the Almighty Allah, and said: Thou didst send me to a servant of Thine who does not wish death, and he has put out my eye. Then Allah restored his eye to him and said: Return to My servant and ask: Do you wish to live? If you wish to live, put your hand upon the back of an ox. What your hand covers out of its hairs are the years for which you will

عنه قال قال رسول الله صلعم جاء ملك الموت الى موسى بن عمران فقال له اجب ربك قال فلطم موسى عين ملك الموت ففقأها فرجع الملك الى الله تعالى فقال انك ارسلتني الى عبد لك لا يريد الموت وقد فقأ عيني فرد الله اليه عينه وقال ارجع الى عبدي فقل الحيوة تريد فان كنت تريد الحيوة فضع يدك على متن ثور فما توارت يدك من

2422. This appears to contradict the verse 30 : 30Q but there is no real contradiction between the two, as God knows in the former case that his actions would lead him ultimately to infidelity though he was born on the natural religion of Islam as every child is born. There are differences of opinion who this Khazer was. His exact identity cannot be recognised, but he is found to have lived at the time of Moses. See 18 : 60Q where Mose's story with Khazer has been described.

live. He (Moses) asked : What is after that ? He replied : Afterwards you will die. He said : Then now, very soon, O my Lord ! draw me near the Holy Land within ( the time of ) a stone's throw. The Messenger of Allah said : By Allah, had I been near him, I would have shown you his grave by the side of a road near the red sand-hill. —*Agreed.*

شعره فانك تعيش بها سنة قال ثم مه
ثم تموت قال فالان من قريب رب
ادنني من الارض المقدسة رمية بحجر
قال رسول الله صلى الله عليه وسلم والله
لو انى عنده لاريتكم قبره الى جانب
الطريق عند الكثيب الاحمر ( متفق عليه )

16. **Jaber** reported that the Messenger of Allah said : Prophets have been presented to me. Lo ! Moses was a kind among men as if he was one of the inhabitants of Shanua'a. And I saw Jesus, son of Mary, when lo ! the man whom I have seen resembling him most is Urwah-b-Mas'ud. And I saw Abraham when lo ! the man whom I have seen resembling him most is your companion, that is himself. And I saw Gabriel, and the man whom I have seen resembling him most is Dihya-b-Khalifa.[2422] —*Muslim.*

عن جابر ان رسول الله صلعم قال عرض على
الانبياء فاذا موسى ضرب من الرجال
كانه من رجال شنوءة ورايت عيسى
بن مريم فاذا اقرب من رايت به
شبها عروة بن مسعود ورايت ابراهيم
فاذا اقرب من رايت به شبها صاحبكم
يعني نفسه ورايت جبرئيل فاذا اقرب
من رايت به شبها دحية بن خليفة
( مسلم )

17. **Ibn Abbas** reported from the Prophet who said : I saw in the night in which I was taken to heaven Moses, a man, brown, long curly haired, as if he is one of the inhabitants of

عن ابن عباس عن النبي صلعم قال
رايت ليلة اسري بي موسى رجلا ادم
طوالا جعدا كانه من رجال شنوءة ورايت

2422. Shanua is a tribe living in Yemen. They are mostly thin. Dihya-b-Khalifa was a famous companion of the Prophet who was most beautiful. See page 64 (Intropuction) for further light on him. It appears therefore that Moses was thin, Jesus was like the companion Urwah-b-Mas'ud and Gabriel like Dihya. This was seen by the Prophet when he went to heaven

Shanua. And I saw Jesus, a man of middle stature, inclined to redness and whiteness, plain-haired. And I saw Malek, the guard of the fire, and Dajjal with signs which Allah showed him. So don't be in doubt of meeting Him. —*Agreed.*

عيسى رجلا مربوع الخلق الى الحمرة
والبياض سبط الرأس ورأيت مالكا خازن
النار والدجال فى آيات اراهن الله إياه
فلا تكن فى مرية من لقائه (متفق عليه)

18. **Abu Hurairah** reported that the Apostle of Allah said: In the night in which I was taken to heaven, I met with Moses. (Then he described him). Lo! he was a man of thin stature, a man of hairs, as if he is one of the inhabitants of Shanua. And I met Jesus, round, red, as if he came out from Dimas (that is bath-room). And I saw Abraham, and I resemble him most among his children. He said: Then two cups were brought before me, one of milk and another of wine. I was then told: Take what you like of these two. I took milk and drank it. I was then told: You have been gu ded to natural state. Behold! had you taken wine, your followers would have strayed. —*Agreed.*

عن ابى هريرة قال قال رسول الله
صلعم ليلة اسرى بى لقيت موسى
فنعته فاذا رجل مضطرب رجل الشعر
كأنه من رجال شنوءة ولقيت عيسى
ربعة احمر كأنما خرج من ديماس يعنى
الحمام ورأيت ابراهيم وانا اشبه
ولده به قال فأتيت باناءين احدهما
لبن والآخر فيه خمر فقيل لى خذ ايهما
شئت فأخذت اللبن فشربته فقيل لى
هديت الفطرة اما انك لو اخذت الخمر
غوت امتك (متفق عليه)

19. **Ibn Abbas** reported: We travelled with the Apostle of Allah between Mecca and Medi na and passed by a valley. He asked: What valley is this? They replied: It is Azdaq valley. He said: As if I am looking at Moses. Then he described something of his colour and hairs, and he was putting his

عن ابن عباس قال سرنا مع رسول
الله صلعم بين مكة والمدينة فمررنا
بواد فقال اى واد هذا فقالوا وادى
الازرق قال كأنى انظر الى موسى فذكر
من لونه وشعره شيئا واضعا اصبعيه

fingers in his ears. He had a loud voice with Talbiyah [2424] towards Allah, passing by this valley. He said: Then we travelled till we came to a hill. He asked: What hill is this? They said: Harsh or Left. He said: As if I am looking at Jonah upon a red she-camel with a long gown of wool on him. The rein of his she-camel was of vine-string and he was passing by this valley reciting Labbaik.

فى اذنيه له جوار الى الله بالتلبية مارا بهذا الوادى قال ثم سرنا حتى اتينا على ثنية فقال اى ثنية هذه قالوا هرشا او لفت فقال كانى انظر الى يونس على ناقة حمراء عليه جبة صوف خطام ناقته خلبة مارا بهذا الوادى ملبيا (مسلم)

20. **Abu Hurairah** reported from the Prophet who said: Reading was made easy for David. He used to pass order with regard to his beasts and so they used to be taken for pasture, and he used to sing psalms before his beasts were taken for pasturage. He used not to take food except out of labour of his own hands. [2425] —*Bukhari*

عن ابى هريرة عن النبى صلعم قال خفف على داود القران فكان يامر بدوابه فتسرج فيقرء القران قبل ان تسرج دوابه ولا ياكل الا من عمل يديه (البخارى)

21. **Same** reported from the Holy Prophet who said: There were two women with their two sons. An wolf came and took away one of the two sons. Her companion said: It has gone away with your son. Another said: It has gone away with your son. So they sought

عنه عن النبى صلعم قال كانت امراتان معهما ابناهما جاء الذئب فذهب بابن احدهما فقالت صاحبتها انما ذهب بابنك وقالت الاخرى انما ذهب بابنك

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2424. **Talbiyah** is to cry aloud '**Labbaik**.' It means 'O Allah, I am present to Thy service." This is recited at the time of pilgrimage.

2425. David had a sweet melodious voice. He used to sing with his Paslms in the Zabur with such a pleasant voice that his animals used not to come out for pasturage as they heard his songs till David ordered them to be taken for pasturage. David used to take food out of the earning of his own hand. He used to prepare coats of mail though he was king and prophet.

decision before David. He gave it to the elder woman. Then they came to Solomon, son of David, and informed him. He said: Come to me with a knife. I shall divide it between you two. The younger woman said: Do it not. May Allah have mercy on thee! It is her son. Then he gave it to the younger woman. —*Agreed.*

فتحاكمتا الى داود فقضى به للكبرى فخرجتا على سليمان بن داود فاخبرتاه فقال ائتونى بالسكين اشقه بينكما فقالت الصغرى لا تفعل يرحمك الله هو ابنها فقضى به للصغرى (متفق عليه)

22. **Same** reported that the Messenger of Allah said that Solaiman had said: I shall have to-night turns among ninety wives (and in a narration one hundred wives), each of them will give birth to a horseman who will fight in the way of Allah. An angel said to him: Say—if Allah pleases. He did not say and forgot. Then he had turns among them, but none of them conceived except one woman. She gave birth to a half-male. By the oath of One in whose hand there stands the life of Muhammad, had he said "If Allah wishes," they would have all fought as horsemen in the way of Allah.[2426] —*Ahmad.*

عنه قال قال رسول الله صلعم قال سليمان لاطوفن الليلة على تسعين امرأة وفى رواية بمائة امرأة كلهن تأتى بفارس يجاهد فى سبيل الله فقال له الملك قل ان شاء الله فلم يقل ونسى فطاف عليهن فلم تحمل منهن الا امرأة واحدة جاءت بشق رجل وايم الذى نفس محمد بيده لو قال ان شاء الله لجاهدوا فى سبيل الله فرسانا اجمعون (متفق عليه)

2426. It appears from this hadis that previous prophets had the institution of polygamy. Even Solaiman had ninety-nine or one hundred wives as is seen in this tradition. The Holy Prophet Muhammad reformed this institution and restricted the number to four at a time and imposed a condition of equal treatment. It appears also that there was existance of holy war all throughout. With regard to the utterance of "If Allah wills," the Quran says: Don't say for anything "I shall do it to-morrow" except if Allah wills (18 : 23Q). It appears that Solomon did not utter it though reminded of his defect. This was possibly due to the idea that use of tongue is not so necessary as use of mind as the latter already had this idea in mind.

23. **Same** reported that the Messenger of Allah said: Zachariyas was a carpenter. —*Muslim.*

عنه ان رسول الله صلعم قال كان زكريا ء نجارا ( مسلم )

24. **Same** reported that the Messenger of Allah said: I am the most friendly of men with Jesus, son of Mary in this world and the hereafter. Prophets are brothers of the same father, but their mothers are different; and their religion is the same, and there was no prophet between us.[2427] —*Agreed.*

عنه قال قال رسول الله صلعم انا اولى الناس بعيسى ابن مريم في الاولى والاخرة الانبياء اخوة من علات وامهاتهم شتى ودينهم واحد وليس بيننا نبي ( متفق عليه )

25. **Same** reported that the Messenger of Allah said: As for every son of Adam, the devil attacks with his two fingers his two sides except Jesus, son of Mary. He went to attack him, but he attacked the screen.[2428] —*Agreed.*

عنه قال قال رسول الله صلعم كل بني ادم يطعن الشيطان في جنبيه باصبعيه حين يولد غير عيسى ابن مريم ذهب يطعن فطعن في الحجاب ( متفق عليه )

26. **Abu Musa** reported from the Prophet who said: Many have attained perfection from the males, but none attained perfection from the females except Mary daughter of Imran, and Asiyah wife of Pharaoh; and the excellence of Ayesha over woman is like the excellence

عن ابي موسى عن النبي صلعم قال كمل من الرجال كثير ولم يكمل من النساء الا مريم بنت عمران واسية امراة فرعون وفضل عائشة على النساء كفضل

2427. Prophets came with the same religion, the religion of Islam. By this pronouncement, all differences between religions and religions have been abolished. At the same time, all the prophets were given a position not given by any religion previous to this.

2428. This shows what a high position was given by the Prophet to Jesus. The Christians lowered his position at present by calling him son of God, while in fact there is no son or wife of God like a human being. That Jesus has been saved from the devil finds corroboration even from the Quran. It says: Verily I named her Mary, and I entrusted her and her descendant to Thee from the accursed devil—3 ; 35Q.

of 'Sarid' over the remaining foods.[2429] —*Agreed.*

الثريد على سائر الطعام (متفق عليه)

27. **Abu Razin** reported: I asked: O Apostle of Allah! Where was our Lord before He created His creation? He said: He was in Ama'a.[2430] What was under it was horizon, and what was above it was horizon. He created His Throne upon water. —*Tirmizi.*

عن ابى رزين قال قلت يا رسول الله اين كان ربنا قبل ان يخلق خلقه قال كان في عماء ما تحته هواء وما فوقه هواء وخلق عرشه على الماء (الترمذي)

28. **Abbas-b-Abdul Motaleb** reported that he was seated at Bat'ha among a party and the Apostle of Allah was also seated among them. There passed a cloud and they looked at it. The Apostle of Allah asked: What name do you give to it? They replied: *Sahab* (cloud). He said: And also *Mujn* (cloud)? They said: And *Mujn*. He asked: And also *anan* (cloud)? They replied: And *anan* also. He asked: Do you know the distance between heaven and earth?[2431] They replied: We know not. He said: Verily

عن العباس بن عبدالمطلب زعم انه كان جالسا في البطحاء في عصابة ورسول الله صلعم جالس فيهم فمرت سحابة فنظروا اليها فقال رسول الله صلى الله عليه وسلم ما تسمون هذه قالوا السحاب قال والمزن قالوا والمزن قال والعنان قالوا والعنان قال هل تدرون ما بعد ما بين السماء والارض قالوا

2429. See how the Prophet purified Mary from the evil accusation of the Jews, the accusation that she illegitimately gave bith to Jesus. He said that Jesus was born just as Adam was born without parents and that Mary was a perfect woman and pure. Asiyah and Mary were the two perfect women among the nations of yore.

2430. Yez'd-b-Harun explained the word 'Ama'a' as 'one with whom there was nothing'. It may mean also thin cloud.

2431. It is sa'd that this tradition was uttered before Abbas accepted Islam, but the party amongst whom he sat were Muslims. It is said in this tradition that the distance between heaven and earth is 71, 72 or 73 years' journey. In another tradition (43 : 32) the distance is said to be 500 years' journey. This contradiction is tried to be removed by the acceptance of different kinds of journeys in the two cases. Some say that the number in this tradition signifies many.

the distance between these two is either one, or two, or three and seventy years, and the heaven that is above it is like that; till he counted seven heavens. Then there is a sea above the seventh heaven the distance between its surface and depth is as the distance between one heaven to another heaven. And above that, there are eight angels. The distance between their claws and their hip-bone is as the distance between one heaven to another heaven. Then there is the Throne above their backs. The distance between its surface and depth is as the distance between one heaven to another heaven. Then above that, there is Allah. —*Tirmizi, Abu Daud.*

لَا نَدْرِيْ قَالَ اِنَّ بُعْدَ مَا بَيْنَهُمَا اِمَّا وَاحِدَةٌ وَاِمَّا اِثْنَتَانِ اَوْ ثَلٰثٌ وَسَبْعُوْنَ سَنَةً وَالسَّمَاءُ الَّتِيْ فَوْقَهَا كَذٰلِكَ حَتّٰى عَدَّ سَبْعَ سَمٰوٰتٍ ثُمَّ فَوْقَ السَّمَاءِ السَّابِعَةِ بَحْرٌ بَيْنَ اَعْلَاهُ وَاَسْفَلِهِ كَمَا بَيْنَ سَمَاءٍ اِلٰى سَمَاءٍ ثُمَّ فَوْقَ ذٰلِكَ ثَمَانِيَةُ اَوْعَالٍ بَيْنَ اَظْلَافِهِنَّ وَوَرِكِهِنَّ مِثْلُ مَا بَيْنَ سَمَاءٍ اِلٰى سَمَاءٍ ثُمَّ عَلٰى ظُهُوْرِهِنَّ الْعَرْشُ بَيْنَ اَسْفَلِهِ وَاَعْلَاهُ مَا بَيْنَ سَمَاءٍ اِلٰى سَمَاءٍ ثُمَّ اللّٰهُ فَوْقَ ذٰلِكَ (الترمذي و ابوداود)

29. **Jubair-b-Mut'em** reported that to the Apostle of Allah came a desert Arab and said: Hardships have fallen on souls, and the families are going hungry, and wealth have been destroyed and cattle have perished. So seek water from Allah for us, and verily we seek the intercession of Allah through you. The Holy Prophet said "Glory to Allah, glory to Allah". He continued to glorify till that (astonishment) was cognisable in the faces of his companions. Afterwards he said: Woe to you! verily Allah is not to be interceded for through any

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ اَتٰى رَسُوْلَ اللّٰهِ صلعم اَعْرَابِيٌّ فَقَالَ جُهِدَتِ الْاَنْفُسُ وَجَاعَ الْعِيَالُ وَنُهِكَتِ الْاَمْوَالُ وَهَلَكَتِ الْاَنْعَامُ فَاسْتَسْقِ اللّٰهَ لَنَا فَاِنَّا نَسْتَشْفِعُ بِاللّٰهِ عَلَيْكَ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُبْحَانَ اللّٰهِ سُبْحَانَ اللّٰهِ فَمَا زَالَ يُسَبِّحُ حَتّٰى عُرِفَ ذٰلِكَ فِيْ وُجُوْهِ اَصْحَابِهِ ثُمَّ قَالَ وَيْحَكَ اِنَّهُ لَا يُسْتَشْفَعُ بِاللّٰهِ عَلٰى اَحَدٍ شَانُ اللّٰهِ

body.[2432] The glory of Allah is greater than that. Woe to you! do you know what Allah is? Verily His Throne is upon His heavens like this. (And he pointed out with his fingers: Like a turret upon it). And it makes noise with Him like the noise of a new saddle with the rider.
—*Abu Daud.*

أعظم من ذلك ويحك أتدري ما الله إن عرشه على سمواته لهكذا وقال بأصابعه مثل القبة عليه وإنه ليئط به أطيط الرحل بالراكب (أبوداود)

30. **Jaber-b-Abdullah** reported from the Messenger of Allah who said: Permission has been given to me to narrate about an angel out of the angels of Allah out of those who carry the Throne: Verily the distance between the tips of his two ears and his two shoulders is of seven hundred years' journy.
—*Abu Daud.*

عن جابر بن عبدالله عن رسول الله صلعم قال أذن لي أن أحدث عن ملك من ملئكة الله من حملة العرش أن ما بين شحمة أذنيه إلى عاتقيه مسيرة سبعمائة عام (أبوداود)

31. **Ibn Abbas** reported that the Apostle of Allah said: Verily Allah created Israfil. Since the day He created him pure of feet, he dit not raise up his look. Between him and the Almighty and Blessed Lord, there are seventy lights. There's no light therefrom which will not burn (him) if he goes near it.
—*Tirmizi (Correct).*

عن ابن عباس قال قال رسول الله صلعم إن الله خلق إسرافيل منذ يوم خلقه صافا قدميه لا يرفع بصره بينه وبين الرب تبارك وتعالى سبعون نورا ما منها من نور يدنو منه إلا احترق الترمذي (صحيح)

42. **Same** reported: The Apostle of Allah caught my

عنه قال أخذ رسول الله صلعم بيدي

2432. The Holy Prophet was astonished to hear the word of the desert Arab that prayer should be offered for rain through an intermediary without himself being engaged in such prayer. In Islam, therefore, there is no intermediary to approach God or to pour our heart to Him. Every man has equal right to call God, to read the Quran and to enter the mosques and praying places. Allah is so great that he hears the prayer of the lowest of the low if it is offered with a sincere heart. This view also coincides with advanced views and thoughts.

hand and said: Allah created earth on Saturday, and He created therein mountains on Sunday, and He created trees on Monday, and He created the evils on Tuesday, and He created light on Wednesday, and He spread out therein beasts on Thursday, and He created Adam after Asar on Friday as the last creation in the last hour of the day which is between afternoon and night.[2433] — *Muslim*

33. **Same** reported that the Apostle of Allah and his companions were seated when lo! there came a cloud upon them. The Prophet asked: Do you know what it is? They replied: Allah and His Apostle know best. He said: These are clouds, these are the water-carrying agencies of the world which Allah drives towards a people who are not grateful to Him and who do not call Him. Afterwards he asked: Do you know what is above you? They replied: Allah and His Apostle know best. He said: Verily it is a firmament, raised-up protected roof and held-up wave. Then he asked: Do you know what is (the distance) between you and this? They replied: Allah and

فَقَالَ خَلَقَ اللّٰهُ التُّرْبَةَ يَوْمَ السَّبْتِ وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الْاَحَدِ وَخَلَقَ الشَّجَرَ يَوْمَ الْاِثْنَيْنِ وَخَلَقَ الْمَكْرُوهَ يَوْمَ الثُّلَاثَاءِ وَخَلَقَ النُّورَ يَوْمَ الْاَرْبِعَاءِ وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ وَخَلَقَ اٰدَمَ بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ فِي اٰخِرِ الْخَلْقِ وَاٰخِرِ سَاعَةٍ مِنَ النَّهَارِ فِيمَا بَيْنَ الْعَصْرِ اِلَى اللَّيْلِ (مُسْلِم)

عَنْهُ قَالَ بَيْنَمَا نَبِيُّ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ وَاَصْحَابُهُ اِذْ اَتَى عَلَيْهِمْ سَحَابٌ فَقَالَ نَبِيُّ اللّٰهِ هَلْ تَدْرُونَ مَا هٰذَا قَالُوا اللّٰهُ وَرَسُولُهُ اَعْلَمُ قَالَ هٰذِهِ الْعَنَانُ هٰذِهِ رَوَايَا الْاَرْضِ يَسُوقُهَا اللّٰهُ اِلَى قَوْمٍ لَا يَشْكُرُونَهُ وَلَا يَدْعُونَهُ ثُمَّ قَالَ هَلْ تَدْرُونَ مَا فَوْقَكُمْ قَالُوا اللّٰهُ وَرَسُولُهُ اَعْلَمُ قَالَ فَاِنَّهَا الرَّقِيعُ سَقْفٌ مَحْفُوظٌ وَمَوْجٌ مَكْفُوفٌ ثُمَّ قَالَ هَلْ تَدْرُونَ مَا بَيْنَكُمْ وَبَيْنَهَا قَالُوا اللّٰهُ وَرَسُولُهُ اَعْلَمُ قَالَ بَيْنَكُمْ وَبَيْنَهَا خَمْسُمِائَةِ عَامٍ

2433. That the creation took six days has got a reference in the Quran: Verily He created the heavens and earth in six days (7 : 54Q). Man has been created in the last hour of the day on Friday. Therefore this hour is the most opportune time for acceptance of invocation. See hadis (43 : 32).

His Apostle know best. He said: Between you and this, there is five hundred years' (journey). Then he asked: Do you know what is above that? They replied: Allah and His Apostle know best. He said: As for two heavens, the distance between them is five hundred years. Then he said likewise till he counted seven heavens, the distance between every two heavens being what is between heaven and earth. He asked next: Do you know what is above that? They replied: Allah and His Apostle know best. He said: Verily above that is the Throne, and between it and heaven is the distance between two heavens. He asked next: Do you know what is under you? They replied: Allah and His Apostle know best. He said: Verily it is earth. He asked next: Do you know what is below that? They replied: Allah and His Apostle know best. He said: Verily below it there is another earth, between them there is the distance of five hundred years' journey, till he enumerated seven earths, between every two earths the distance being five hundred years. Then he said: By One in whose hand there stands the life of Muhammad, had you sent a bucket with a rope down the lowest earth, it would have fallen

ثم قال هل تدرون ما فوق ذلك قالوا
الله ورسوله أعلم قال سماءان بعد
ما بينهما خمسمائة سنة ثم قال كذلك
حتى عد سبع سموات ما بين كل سماءين ما بين
السماء والأرض ثم قال هل تدرون
ما فوق ذلك قالوا الله ورسوله أعلم
قال إن فوق ذلك العرش وبينه وبين
السماء بعد ما بين السماءين ثم قال هل
تدرون ما الذي تحتكم قالوا الله
ورسوله أعلم قال إنها الأرض ثم قال
هل تدرون ما تحت ذلك قالوا الله
ورسوله أعلم قال إن تحتها أرضا أخرى
بينهما مسيرة خمسمائة سنة حتى
عد سبع أرضين بين كل أرضين مسيرة
خمسمائة سنة ثم قال والذي نفس
محمد بيده لو أنكم دليتم بحبل
إلى الأرض السفلى لهبط على الله ثم

upon Allah. Then he read : He is the First and the Last, and the Open and the Secret, and He has knowledge over everything [2433a] —*Ahmad, Tirmizi.*

قرأ هو الاول والآخر والظاهر والباطن وهو بكل شيء عليم (احمد والترمذي)

661w. **Zorarah-b-Abi Aufa** reported that the Messenger of Allah said to Gabriel : Have you seen your Lord ? Gabriel then broke down and said : O Muhammad ! verily there are seventy screens of light between me and Him. Had I drawn near one of them, I would have been burnt. [2433b]

—*Masabih, Abu Nayeem.*

عن زرارة بن ابي اوفى ان رسول الله صلعم قال لجبرئيل هل رأيت ربك فانتفض جبرئيل وقال يا محمد ان بيني وبينه سبعين حجاباً من نور لو دنوت من بعضها لاحترقت ـ

(المصابيح وابو نعيم)

662w. **Jaber** reported that the Holy Prophet said : When Allah created Adam and his descendants, angels said : O Lord ! Thou hast created them to eat, to drink, to marry and to ride. So make the world for them and the hereafter for us. The Almighty Allah said : I shall not make one whom I have created with My hands and in whom I instilled from My spirit like one for whom I said "Be" and it was. [2433c] —*Baihaqi.*

عن جابر ان النبي صلعم قال لما خلق الله آدم وذريته قالت الملئكة يا رب خلقتهم ياكلون ويشربون وينكحون ويركبون فاجعل لهم الدنيا ولنا الآخرة قال الله تعالى لا اجعل من خلقته بيدي ونفخت فيه من روحي كمن قلت له كن فكان (البيهقي)

2433a. روايا is the plural of راوية meaning camel which draws water for pasturage. Comparison has been drawn up between this and the cloud which also fertilises the soil by watering. It appears from this tradition that Allah is upon the Throne above the seven heavens, yet He is in the lowest earth. That is possible only when the earth is round. 14 hundred years ago, the Prophet declared thus that the world is round. Indeed عرش signifies His power, omnipotence and knowledge.

2433b. Abu Nayeem narrated this hadis in the Hilya from Anas. He did not narrate 'Gabriel broke down".

2433c. This proves that man has got vast potentiality in him to rise higher and higher than angles by virtue of his wisdom and knowledge he got from his Creator. Angles know not evil and their very nature is for good. Man has got to fight with his evils and hence rise superior over angels.

663w. **Same** reported that the Messenger of Allah said ; The length of Adam was sixty cubits, (breadth of) one cubit was in every seven cubits. —*Ahmad.*

عنه ان رسول الله صلى الله عليه وسلم قال كان طول ادم ستين ذراعا في سبع اذرع عرضا (احمد)

664w. **Abu Zarr** reported : I asked : O Ms. of Allah ! who among the prophets was created first ? He said : Adam. I asked : O Ms. of Allah ! was he a prophet ? He said : Yes, a prophet to whom message was sent. I asked : O Ms. of Allah ! how many were the messengers ? He said : Three hundred and ten and odd out of many hosts. *And in a narration of Abu Omamah,* Abu Zarr said : I asked : O Ms. of Allah ! how many are the full numbers of prophets ? He said : One hundred and twenty thousands, out of them the messengers are three hundred and fifteen out of many hosts. —*Ahmad.*

عن ابي ذر قال قلت يا رسول الله اي الانبياء كان اول قال ادم قلت يا رسول الله ونبي كان قال نعم نبي مكلم قلت يا رسول الله كم المرسلون قال ثلثمائة وبضعة عشر جما غفيرا وفي رواية عن ابي امامة قال ابو ذر قلت يا رسول الله كم وفاء عدة الانبياء قال مائة الف وعشرون الفا الرسل من ذلك ثلثمائة وخمسة عشر جما غفيرا (احمد)

665w. **Ibn Abbas** reported that the Messenger of Allah said : Infromation is not such as sight with eyes. Verily the Almighty Allah informed Moses of what his people had done about the calf. He did not throw off the tablets. When he saw with eyes what they had done, he threw off the tablets which then broke off. —*Ahmad.*

عن ابن عباس قال قال رسول الله صلعم ليس الخبر كالمعاينة ان الله تعالى اخبر موسى بما صنع قومه في العجل فلم يلق الالواح فلما عاين ما صنعوا القى الالواح فانكسرت (احمد)

CHAPTER XLIV

SECTION I

## 2434. Prophet Muhammad (Peace be on him).

1. **His life.** The Holy Prophet was born at Mecca in Arabia on Monday morning, the 12th of Rabiul Awwal (corresponding to April, 571 A. D.) nearly 4000 years after Noah, 3000 years after Abraham, 2300 years after Moses, 1800 years after David, 500 years after Jesus. His life and career is unique in the history of the world. Who knew that this young child would grow up a mighty World Prophet to teach the fallen humanity? His father Abdullah died nearly six months before his birth which coincides with Abraha's attack on Mecca, the powerful ruler of Abyssinia. He came from the stock of Ismail, son of the Patriarch Abraham. The Prophet's geneology can be traced to Adnan, the fortieth descent from Ismail. Further down, in the ninth descent, there comes Nazr-b-Kinana, the founder of the Quraish dynasty. The Prophet's geneological table is as follows:— Muhammad, son of Abdullah, son of Abdul Muttaleb, son of Hashem, son of Abd Mannaf, son of Qusayy, son of Murrah, son of Ka'ab, son of Luyay, son of Galeb, son of Fihr, son of Malek, son of Kenanah. The Prophet's mother was Amina, daughter of Wahb-b-Abd Manaf of the Zuhra family.

2. **His Infancy** He was handed over to Halima of the tribe of Banu Sa'ad and remained in her charge till the age of six. After that, the boy was returned to his mother Amina. His mother started to visit the tomb of her husband with the young boy but died on the way at Abwa where she was interred. The would-be Prophet was thus bereaved of his father and mother at the early age of six and became a quite helpless orphan. Who knew that the Divine Hand is working behind this event to show him in the role of an orphan depending on Allah? The boy was brought back to Mecca by Omme Ayman and was handed over to his grand father Abu Talib. The boy began to grow under the affectionate cares of his grandfather but the angel of death at the Divine Dictation also snatched away this last support. In this way the Prophet was taught how to develop a sense of reliance on God in a state of utter helplessness. Then at the age of eight, the guardianship passed to his uncle Abdul Muttalib who began to love the orphan boy with the affection of a real father. During this time, the boy used to graze cattles

for some period. The Prophet was thus a shephard as he himself admitted it in the latter days. At twelve, the young boy accompanied his uncle on a merchantile journey to Syria and thus took a training in merchantile transactions. During this journey, he met the Christian monk Bahira who foretold about the future greatness of this young boy. He also saw some signs in him which formed the characteristics of a prophet and foretold that he was the prophecy of Jesus Christ.

3. **A young man.** The Prophet thus grew up unschooled and unlettered without going to any teacher and without getting lessons from any book. What was the necessity of reading when the whole book of nature lay before his mind's eye for study ? What was the necessity of a teacher when the Great Teacher himself took the task of giving lessons from Nature's page to the would-be World Prophet ? Who could have been a better teacher than God Himself ? Who can dare to teach him who came as a World Teacher for mankind ? Then we see that at the age of twenty when there was full bloom of youth, the Prophet did not marry as was usual with the then Arabs but partook in the battle known as Harb-ul-Fijar (a war of transgression) that broke out between the Quraish and Qais tribes in the sacred months in which war was forbidden from before. In this battle-field the character of the Prophet as a soldier and commander was moulded by divine wisdom. The Prophet saw the horrors of war and the helpless condition of the poor, the distressed and the widows whose husbands fell in war. He could not sit idle like others and him elf formed the humanitarian organisation known as **"Hilful-Fuzul"** in order to vindicate the rights of the weak, the poor and the oppressed. This gave a training to the Prophet through divine intelligence for humanitarian acts in future. The young bachelor threw himself heart and soul in this work till his services were recognised by all the Meccans and he was given the little of **"Al-Amin"** the Trust-worthy, signifying integrity of character and purity of conduct. Who knew that this certificate of character and conduct would not be a plank in the ladder of the most sublime morality which he attained afterwards. The young Muhammad gained in such a way considerable reputation and began to arbitrate in many disputes as the single trusted man in the community. When the dispute began among the tribes with regard to the placing of the Black Stone in the Ka'ba, Muhammad was entrusted with this decision with the saying

"Here is Al-Amin, here is Al Amin". Thus the Prophet averted what might have developed into a terrible war. Thereafter the famous Khadija entrusted to the young Muhammad the sole charge of her business as she heard of her integrity of character and honesty in dealings. The Prophet went to Syria as her sole agent and returned with unexpected profits. He was so faithful to his mistress that the old lady of 40 years of age was charmed with his manners and took him in marriage when he was only 25 years old. Though there was a great disparity in age, the couple lived in happiness till the death of Khadija up to her age of 65th year. The Prophet had all his children [1] by this lady except Ibrahim who was begotten by Mary the Copt. All the children fell to the hands of death before Prophet's demise except Fatima who died six months after the death of the Prophet.

**4. Prophethood**. The Holy Prophet used often before the Call to medidate deeply the fallen condition of the humanity and the measures which will be sufficient to raise them up. For this reason, he used to retire to the cave Hira in a mount nearly three miles off from Mecca. There he would remain in deep medidation and worship of the Almighty Allah. On the 609 A. D. in the month of Ramzan, the heaviest responsibility of the office of the World Prophet was laid on his shoulders and the first revelation came to him through the Archangel Gabriel. Overburdened with this onerous task, he felt the most nervous and fearful and came running to his beloved Khadija for consolation. Khadija was the first Muslima that put faith in the Prophet's mission and call. Then Waraqa was informed of this and he said : This is the very angel that God sent down to Moses. Thus the apostolical career of the Prophet began from the 40th year of his life till his death when he was sixty-three.

**5. Early converts**. Being imbued with the truth of the mission, many men of character professed Islam. Among the noted early converts, there were Hazrats Khadija, Ali, Osman, Abu-Bakr, Zaid, Bilal, Yaser, his son and wife, Abdullah-b Mas'ud, Khabbab and others. Within the first three years there were as many as forty converts to Islam. This raised an alarm in the camp of the Quraish. This was increased more when Hazrats Hamza

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1. Prophet's children were ;—Abul Qasem, Zainab married to Abul A's, Ruqqea married to Hazrat Osman, Fatima married to Hazrat Ali, Omme Kulsum married to Hazrat Osman after Ruqqea's death, and Ibrahim.

and Omar fell to the spiritual force of Islam. The man (Omar) who was just a dead enemy of Islam turned himself suddenly one of its great supporters. Then from the 4th year of the Call, bitter persecutions followed. As a result one party of the Muslims had to migrate to Abyssinia in 5 A. H. for saving their lives and Islam. The men who remained with the Prophet were put to cruel tortures the descriptions of which will come later on. In the 6th year of the Call, another batch of the new-converts had to emigrate to Abyssinia. The number of refugees thus totalled to 102. In that crisis, the Prophet had the courage to climb on Mount Safa and preached publicly the religion of Islam according to the dictation of the Almighty. But none paid any heed to his call at that time. The Quraish came on a deputation to Prophet's uncle, Abu Taleb, but he did not pay serious attention to their counsels. Thereafter the second batch was deputed to Abu Taleb, and the Prophet was requested to give up his mision by his uncle. He replied : O my uncle! should they place the sun in my right hand and the moon in my left in order to make me renounce this mission, it shall not be. I will never give it up until it should please God to make it a triump or I perish in the attempt". The Quraish then again came to the Prophet and offered him temptations of wealth, power, and kingship, but the Prophet replied in strong words that he would never desist from his mission whatever might be the consequences. When this was frustrated, the entire clan Banu Hashim including the Holy Prophet was imprisoned in a quarter named Shib in the 7th year of the call. There the Prophet was detained for long three years without the bare necessities of life and without any opportunity of preaching Islam. Who knew that this severe punishment would alienate the sympathy of many of the Quraish from their clan? Their sincere sympathy for the horrors of imprisonment secured their release. In the 10th year of the Call after release, the Prophet had to lose his dear consort and his dear supporter Abu Taleb forever. This year is therefore known in history as the year of grief. Their death ushered in a new era of persecutions.

**6. Journey to Tayef**. Finding no support in Mecca, the Prophet migrated to Tayef with Zaid to seek better opportunity for preaching his mission but still greater persecutions awaited him there. He was mercilessly pelted with stones and brick-bats so much so that blood began to ozz out from every part of his body. The Prophet yet smilingly prayed : O God! forgive them.

They know not what they do. Can there be an utterance within imagination which is so sublime and which is so noble? Then he had to return to Mecca. Here in the pilgrim season, he tried to preach his mission inspite of bitter opposition by Abu Lahab, Abu Zahl and Abu Sufiyan. In the 11th year of the Call, six persons of Medina accepted Islam at Mecca and took allegiance to the Prophet. This is known as the first pledge of Aqaba. In the 13th year of the Call, 73 men and two women gave a pledge to the Prophet that they would be loyal to the Prophet if he would got to Medina. This is known as the second pledge of Aqaba. Thereafter the Prophet's companions began to migrate to Medina imperceptibly till the Prophet was left at Mecca with only two companions, Abu Bakr and Ali. How daring was he that being hemned in on all sides by the blood thirsty enemies, he remained without sufficient number of companions. Then in the beginning of the 14th year of the Call, the order for migration came from the Most High and the Prophet made secret arrangements for the Emigration.

7. **Hizrat** On 28th June, 622 A. D., the Prophet was surrounded by the young men of the Quraish in his very house but the Invisible Hand rescued him in an unguarded moment. Leaving behind Ali, he went to Abu Bakr and then taking him he slipped away from the town and took shelter to a cave named Sur, 3 miles away from the town. There the enemies dashed to the mouth of the cave but the Prophet said to console Abu Bakr at that time "Do not be grieved, for surely Allah is with us." How grand is the utterance in circumstances the most puzzling. For full three days the Prophet remained in the cave but when he was out, he was pursued by Suraqa-b-Malik. Futile are the attempts for murder when the Invisible Hand is behind one's back. Suraqa's horse fell down and could not touch even a single hair of the Prophet. On the country, the Prophet forgave him and gave him a great news of reward of the Persian bangles. Then the Prophet waded his journey onward till he reached safe at Quba, three miles to the south of Medina. For 14 days, the Prophet remained here and built the first mosque in Islam known as the mosque of Quba "founded on piety". Then the Prophet started for Medina and was received with the chorous of welcome songs.

8. **At Medina**. His camel stopped at Abu Ayyubs' house where he halted and began to construct the mosque of Medina. Adjoining

the mosque, two apartments were erected for the household of the Prophet. For the first time in Islam, congregational prayers began in this mosque with the call of Azan "Allah the Greatest". There the Prophet cemented a real brotherhood between the Refugees from Mecca and the Ansars who were the residents of Medina. This is the germ of the Islamic Common-wealth that grew so important in after life. After this, the Prophet concluded a pact with the Jews and the neighbouring tribes to secure the peace of Medina. But who can prevent thorns through which the rose of Islam will triump and diffuse fragrance throughout the world ?

9. **Wars.** In 2 A. H., the Quraish marched towards Medina and met the Muslims at a place named Badr, 30 miles to the south of Medina. The hosts were completely routed and Islam gained more sunshine to flourish and grow. The Quraish were pricked by this defeat and so they again mustered strong in order to crush a heavy defeat on the Muslims. They went just near Medina and halted at a place called Uhud, only 3 miles to the north of Medina. 700 Muslim soldiers met an army of 3000 strong but the Muslims came out victorious after an initial discomfiture. The Prophet lost one of his teeth in this battle. In 4 A. H., the Banu Nazir, a Jewish tribe, broke their pledge and joined the enemies. Hence they were banished from Medina. In 5 A. H., the whole Arabia was combined in order to sweep out the last sign of Islam from the globe and with an army of 24000 aided by the Jews and the Christians besieged Medina. This is known as the battle of the Allies or the battle of Trench. The Holy Prophet saw danger beforehand and had a ditch dug round the open side of the city and remained within the town seeking help from the Almighty. Who can destroy him who is helped by the Almighty ? After one month's siege, the provision ran short and a severe tempest discomfitted the enemies so much that the place occupied by them were found one morning vacant without a single tent. The Jewish tribe, Banu Quraiza, helped the enemies inspite of treaty and so they were punished and banished. In 6 A. H., the Prophet started to make "Umrah" towards Mecca with 1400 companions, but he was prevented on the way by the Meccans. The Prophet took fresh allegiance known as Baitur Ridwan, from his companions under a tree. There was a pact between the Quraish and the Muslims and this is known in history as the truce of Hudaibiyah. He returned to Medina inspite of the unwillingness of some

of his companions. The Prophet was much disgusted with the Jews of Khaiber, the the stronghold of the Jews, who were safe there to destoy Islam. So the Prophet marched towards Khaiber in 7 A. H. and gave a crushing defeat. A certain Jewess gave there poisoned food to the Prophet but He who supplied the properties of poison robbed it of its injurious effect. It is a fine example how God helps those who rely absolutely on Him. In the same year, the Prophet sent epistles to the sovereigns and the chiefs inviting them all to join Islam. This led to the conversion of Bazan, the governor of Chosroes at Yemen. This invitition cut both ways. The Prophet added new strength to the forces of persecution. The ambassador Haris-b-Umar who went to the Syrian ruler with the invitation letter was murdered against all international laws. The Prophet could not brook this. He therefore led an army of only 3000 to fight against a trained force of 100000. The armies met at Muta and hence the battle is known as the campaign of Muta. Ultimately, the enemies were routed to the great credit of the Commander Muhammad. In the same year in 8 A. H., the Prophet marched towards Mecca with 10,000 devoted followers and the city fell to the mercy of the Prophet without a single drop of blood. The city which once bitterly persecuted and tortured the Prophet and his followers and the city which drove him out expected a general massacre and persecutions of the worst type. But what did Muhammad do? He did not kill a single being but on the contrary announced "There is no reproach against you."

The Prophet returned to Medina, but immediately after return he heard that the tribe of Hawazin, a race of warriors occupying the slopes to the east of Mecca, has been stirring the Beduins to rise against Islam. So he marched with 10,000 soldiers and met the tribe. After some defeat, the Muslims were victorions, and as a result, 60 prisoners, 24000 sheep and other booties fell into the hands of the Muslims. These successive defeats of the Quraish proved that the cause of Islam would triump. The Banu Tamim thereafter accepted Islam and other tribes began to follow suit. This rise of Islam gave an alarm to the neighbouring Christian Empire which could not tolerate so powerful an enemy near its borders. So the frontier of the Common-wealth was attacked. The Prophet had no other alternative but to mrach out from Medina in 9 A. H., with an army of 30,000 strong towards Tabuk. The enemies fled to their homes and so the Prophet had to retrace

his steps. Thereafter still more deputations came to the Prophet to accept Islam from every corner of Arabia. The Christians of Nazran also came and they were allowed to hold service according to their faith in the mosque. Then it took but only two years to bring the whole Arabia under the banner of Tauhid sweeping away all corruptions, breaking away idols and making the people saints and hermits.

10. **Farewell Pilgrimage.** In 10 A. H., the Prophet set out on pilgrimiage and as many as 124,000 prsons from various parts of Arabia assembled at Arafat. What a grand and impressive spectacle! It is for the angels to see! There the Prophet gave his parting sermon which is memorable in the annals of Islam. It is known as the sermon of the Farewell Pilgrimage. The Prophet gave a hint at Arafat that he fulfilled his mission and that his end was near. He said: O people! lend an attentive ear to my words; for I know not whether I shall ever hereafter have the opportunity to meet you here. Then after the sermon, he cried at the top of his voice "O Lord! I have delivered Thy message", and the valley resounded with the reply from the millions of mouths "Yes, you have".

11. **His death.** On return from the farewell pilgrimage, he fell ill at 11 A. H. Then after suffering for some days, he fell a victim to his illness and thereafter on Monday, the 8th. June 632 A. D., the Holy Prophet went to the Blessed Companionship on high. His body was interred in the very house in which he lived at Medina. Thus ended a career so full of events and persecutions attended with the greatest success attained by any human being.

(b). **A Model for everyman of any profession.** The religion of mankind is one as God is one. The same religion began from the time of Adam and will continue up to the Doomsday. That is the religion of "the surrender to one God, called in Arabic 'Islam". This tiny seed of Islam was planted by Divine Wisdom by the hand of the first man Adam, and then it continued to grow and thrive under the fostering care of the innumerable prophets that appeared from time to time in every part of the globe—Noah, Abraham, Moses and Jesus. At last when the tree of Islam became fully grown-up, there became the necessity of **a World Prophet** to distribute its fruits. The choice for this mission fell on no other shoulder but on that of the unlettered Prophet of Arabia. He was the last in the chain of prophets and the greatest. He was commissioned as a **World Prophet** unlike others who were sent merely for

some particular countries or localities. They were just like stars that lost their lustre as soon as the sun appeared in the horizon. The great su , in the person of the Prophet rose in the Arabian horizon and therefore there was no need of these national prophets. The Prophet Muhammad was sent by Divine Wisdom as a model for every man of every profession in the world, Thus a Muslim has two-fold guidance-the Holy Quran containing teachings and the Prophet as an illustration of these teachings.

He was therefore led through different stages and vicissitudes of life in order to furnish instructions to the misguided people of the world. If he had not been a general, he could not have been a model for a commander leading armies in the battle field, if he had not been a legislator, he could not have been a model for a legislative authority. Thus he was led by the Inperceptible Hand though every phase of a human life. In every phase, he came out with the best colours. None before or after in the globe could or can be compared like him in a particular department of life and none equitted himself so well therein. For this reason, the model was selected from the class of men and not of angels with human characteristics and the model was consequently shorn of great miracles unlike those of Jesus, for a miracle monger cannot serve as a model. Because of this varied activities of human life, a king regards him only as a king, a commander only as a commander, a legislator only as a legislator, a judge only as a judge, a reformer only as a reformer, a religious man only as a religious man, a worldly man only as a worldly man leaving wives and children. In this way he appears to every man in the role of what he thinks of himself. Therein lies the credit of the World Prophet, a model for every virtue, a model for every attribute, a model for every business man. Not only that, he combined in himself all the best virtues of every man, and his teachings are a combination of all the best teachings of all the prophets and religious personalities that appeared in every part of the globe and of the books revealed and unrevealed. He had "the manliness of Moses, the tender-heartedness of Aaron, the generalship of Joshua, the patience of Job, the daring of David, the grandeur of Solomon, the simplicity of John and the humility of Jesus". His was a ray of the sun which illumines the whole world, and not a particular country. His was a body through which all the human qualities got perfect manifestation. His was a mind that comprised within

itself all human beings and not the Arabs alone. His teachings were not meant for those only who are religious but also for the philosophers and the scientists, the literates and the illiterates, the rich and the poor, the landlords and the tenants, the high and the low.

Below we are going to corroborate very briefly our statements by showing his activities in the most important phases of a human life.

(c) **The greatest Reformer and the successful man.** If greatness lies in reforming a degraded people, who can have a greater claim than the Prophet himself? Never was a people so low as the Arabs were, never was a nation so disorganised as the Arabs were, nowhere was idolatry so deep-rooted as in Arabia, nowhere in the globe was so dark a spot as Arabia, never was a people so brute and illiterate as the Arabs were. After a marvellously short period of twenty three years of reformation, never was a people found so civilized as the Arabs, no nation was so organised, no nation was so righteous, no government was so well-administered, no people was so morally and spiritually elevated, no spot was so bright and nowhere was so strong a feeling for the unity of God and the brotherhood of the human race, and no people were so upholders of justice and equity in the globe. Success did not intoxicate him, adversity did not discourage him, persecutions could not swerve him an inch. Baffled he never faltered, beaten he never gave up hope. From a poor orphan boy to the position of a mighty king, from an unknown worker to a mighty reformer, from an unrecognised citizen to a beloved temporal and spiritual leader! What a great success! What a mighty transformation! By a fortune unique in the history of the world, the Prophet is a three-fold founder-of a nation, of an empire and of a religion. He arose in the darkest spot, took up the mission of reformation single-handed, there was no aid, no friend and not a word of sympathy and encouragement, no fund and no backing of rulers and kings, no civilization, no education, no communication and no publicity system. Yet he rose like a midday sun in the central horizon of Arabia dissipating the intense darkness all around the globe, gained numerous friends whose devotion and attachment is proverbial, received homage and allegiance as has never fallen to the lot of a mortal and attained such success in reformation as is never witnessed in the history of man. He laid the foundation of an empire which consisted of more than half of the globe

and which still rises its head inspite of the ouslaughts of the enormous odds and huge armaments at its back. He founded a religion which thrills the hearts of more than one-third of the people of the earth. He founded a nation who were the torch-bearers of culture and civilization through the medieval world. He attained such success as was not done by any previous Prophet. Moses had to meet with failure, Jesus had to cut short his mission, Nepolian ended his life as a prisoner. In matters religious even before Islam, Judaism, Christianity and Hanifism failed to reform the Arabs The Christian tribes Banu Hares in Najran and Banu Hanif in Yamamah tried to teach the Arabs for 5 0 years but to no effect. It was Muhammad who brought their wholesale transformation and saw his efforts crowned with success. It is therefore that the Encyclopædia Brittanica (11th edition) said: "Of all the religious personalities of the world, Muhammad was the most successful."

Now coming to details, we find that the Prophet had to deal chiefly with two systems of reforms-religious and social. What were then the pre-Islamic practices and beliefs and post-Islamic reforms ?

1. The Arabs barring a few were sunk in the **grossest idolaty** and idol worship thinking that the Almighty God entrusted the discharge of the various functions of the universe to different gods, goddesses and idols. [1] Going on a journey, they carried stones for worship. Every house had at least an idol, and the Holy Ka'ba contained nearly 360 idols. Animals were sacrificed before them and articles of food were offered. The whole Arabia and some other countries were engrossed in such vices. On being asked, some usually replied in support of idol-worship that the idols were so many intermediaries to approach God. The Quran mentions this argument: We don't worship them except that they should bring us nearer to Allah—39 : 3Q. Within a brief period of 23 years, the whole Arabia was purged off idols and idol-worship. Each idol in the Ka'ba was broken with the solemn declaration "Truth has come and falsehood vanished; verily falsehood is a thing to vanish (17 : 81Q)." As a preventive measure, even hanging of life-pictures was also banned. The banner of **Tauhid** was raised aloft in the whole of Arabian peninsula and

1. The principal idols were Lat, Uzza, Manat, Sua'a, Yagus, and Yauq. The chief of the idols was Habal installed within the holy shrine of the Ka'ba.

the sound of **Allaho Akbar** filled up the whole Arabian horizon. What a greater reformation can be expected within so short a time? Taking this spiritual lesson from the Prophet, Raja Rammohun Roy tried to abolish idolatry from India but was not successful. Kabir, Nanak and Dayananda also tried to reform but their mission was not so successful. Luther in Europe drank deep in Islam and reformed Christianity. It is chiefly due to the teachings of the Prophet that idol worship is now confined within the lowest strata of the society. The intelligensia of every country now worship God under some name or other. What a great legacy the greatest reformer left to mankind !

(2) The Arabs worshipped the sun, moon and innumerable stars.[1] The Holy Prophet abolished all these by saying: Don't make prostration before the sun, nor before the moon, but make prostration before Allah who created them—41 : 37Q. Faith of the Arabs were credulous in many affairs. Almost all of them had some faith in God[2] but not in punishments and rewards or in a future world for accounts of our actions in this world.[3] The Holy Prophet abolished all these faith and implanted in their place a deep faith in One God in their hearts, in the existence of a future world for account of our actions in this world and in the punishments and rewards according as our actions are good or bad. He brought Allah face to face with man, and God became an ever-present reality pervading the whole universe, but nearer to them than their own veins. In God the Muslims lived, in Him they moved and for Him they sacrificed their lives. By his reformation, the Almighty was brought within the reach of the humblest without the least intervention of the priest. He made the religion a merely personal concern irrespective of any intermediary. He introduced a sense of proportion in religious matters. Christianity puts stress on faith and Hinduism on karma (deeds). The Prophet combined both faith and deeds as two branches of the same tree. Before the Prophet, all religions were practically

1. The tr... Hunain used to worship the sun and the Kenanah the moon and the Qais s... ...

2. The Quran refers to this faith: And if you ask them as to who created the heavens and earth and made subservient the sun and the moon, they will certainly say 'Allah'. So why do they turn away (Q).

3. The Quran says: He who created first will bring it back to life (Q). And they said: It is not but that it is our life in this world where we shall die and live, and nothing but time will destroy us (45 : 24Q).

dead and full of meaningless ceremonials. He brought a reformation in religion by introducing the spirit of prayer and an appeal to the head as well as to the heart. Muhammad's God is the first reality, the last reality, the goal of all philosophy and the end of all scientific thought. He emphasised individual responsibility for actions and abolished the doctrine of atonement and intercession. In short, he introduced a wholesale reformation in religion and taught men to live in things divine.

3. **Reformation in Government.** In pre-Islamic Arabia, there was no systematised form of government. There was no central government to enforce law and order in the society. Each tribe formed an independant unit with a chief at its head. In the north, there were the tribes of Bakr, Taglib, Hawazen, Gaftan, Kinda, Lakhm, Juzam, Banu Hanifa, Asad, Aus, Khazraj, Saqif, Quraish and others. So were the tribes in the south. Each tribe was in constant clash with another tribe and there was no law to bind down the tribes and tribes. A single quarrel would lead to the slaughter of thousands. The Quraish and Qais were engaged in the battle of Fijar for some years, the Aus and Khazraj fought with each other to lose almost all their best men. The quarrel and long-drawn fight between the Bakr and Taglib are well-known. The tribes Kinda and Hazramadites were destroyed by internecine quarrels. Such was the the case with the rest of the tribes. The Prophet abolished all these tribal distinctions and established a common government and a common brotherhood unifying all the tribes under a common banner, the banner of Islam. His proclamation was "O you men ! verily We created you into tribes and families for mutual identification. Verily the most honourable of you is one who is the most pious (49 : 1Q).He formed the Common-wealth of Islam with himself as the central authority, united the hetrogeneous elements into one homogeneous whole and formed a Shariat, a code of law, that governed all the tribes without any distinction of class and parentage. He put the basis of honour only on piety and not on the possession of coins and lands. He bound all by one rope, the Quran of the Almighty. He introduced complete peace and tranquility throughout the Arabian peninsula, till not a word of insecurity and disturbance was heard from any corner of this vast land. The land which was just before a field of battle was turned suddenly into a land of Paradise. What a mighty reformation !

4. **Reformation of social and moral evils.** The pre-Islamic Arabs were worse in social evils and moral corruptions. Women were regarded as chattels and they were marketable and heritable. A man could marry as many times as he liked and there was no limit to it. He could divorce wives as many times as he wished and then take them at pleasure. Step-mothers were married to their sons. **Polyandry** was practised also in some parts. Daughters used to be buried alive and were looked upon as chattels. Sisters also used to be married sometimes with brothers. There were frequent **promiscuous connections** of males and females and no sanctity was attached to chastity and morality. There were graphic descriptions of the beauties even of the rich and respectable ladies.[1] There were gambling, wine-drinking and card-playing. This was the condition more or less of the entire world. What did Muhammad do? What reformations did he bring? He worked wonders, he worked miracles. He raised the status of women as has hitherto not been done by any reformer. A woman continued thenceforth to be regarded as a co-partner in life and not a chattel.[2] She has as much right in property as her husband [3] and she can inherit father, husband, brother and mother.[4] Limitation was put to marriage up to four provided equal treatment is meted out [5] and the indiscriminate divorce was put on a great check. [6] Marriage with step-mother was abolished, [7] polyandry was banned, marriage with sisters made unlawful and sanctity for chastity was raised to a high level.[8] The burying of daughters alive was strictly prohibited,[9]

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1. Imrul Qais, the great pre-Islamic poet, described in his Qasidah the beauties of his cousin-sister and his illegal connection with her. That was suspended in the Kaba.

2. They (wives) are an apparel for you, and you are an apparel for them (2 : 187Q).

3. And they have rights similar to those against them in like manner—2 : 228Q.

4. Women have got a share in what their parents and near relatives leave (4 : 7 Q).

5. Marry such women as seem good to you, two, three or four, but if you fear that you cannot do equal justice to them all, you should marry only one (4 : 3Q).

6. Of the lawful things, the most detestable to Allah is divorce (hadis).

7. Don't marry those whom your fathers married (4 : 213Q).

8. Don't be near indecencies, what is open of them and what is secret (6 : 150Q).

9. And when one buried alive will be asked for what sins she was killed (81 : 8Q).

gambling, wine-drinking and prostitution were held unlawful and abolished.[1] These were accomplished with complete success as soon as each measure was undertaken. The status of slaves was much raised and they were treated as brothers [2] and their emancipation was a regular law of the land.[3]

5. The Arabs had no art, science, politics, sense of decencies and etiquettes. The Holy Prophet gave them such instructions as contained potentialities of evolving a greater civilization and culture. Great empires and previous civilizations melted away like snow before the radiant ray of the Islamic sun. The Prophet swept out all superstitous beliefs from the soil of the Arab mind and planted in its stead pure thoughts of Tauhid. He employed the unemployed to labour and made them active and useful citizens of the Common-wealth. He fixed compulsory tax not for the Exchequer but for the poor and the disabled. He abolished poverty by distributing wealth from the public treasury. He removed the seething discontent of class distinction and established permanent peace between the rich and the poor, the employer and the employed, the landlords and the tenants, the subjects and the kings. A mighty reformation indeed ! It is therefore that the greatest author Bernard Shaw said : I have studied him, the wonderful man, and in my opinion far from being an Anti-Christ he must be called the saviour of humanity. Dr. Lotkrop Stoddard writes : The rise of Islam is perhaps the most amazing event in human history. Springing from a land and a people alike previously negligible, Islam spread within a century over half of the earth, shattering great empires, overthrowing long-established religions, remoulding the soul of races and building up a whole world, the world of Islam.

(d) **The Greatest Politician and Administrator.** Prophet Muhammad (P. H.) was the greatest politician and administrator the world ever witnessed. Indeed he is a model for politicians and administrators of every age. Let us first see the criterions of a great politician. Is he one who makes thundering noise of bullets and speeches without practical action and without seeking to form the stability of the empire ? The greatest politician is he whose

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1. O you who believe, intoxicants, games of chance and gamblings are only uncleanliness (5 : 90Q).

2. Your brethren (slaves), Allah has placed them under your hands (2 : 84).

3. Nothing is dearer to Allah than manumission of slaves—27 : 112.

administrative principles and foreign policies are such as can bring the greatest amount of success and as can establish a long duration of the state. The longer is the duration of the state, the sounder are the principles. The greatest physician is not he who claims to be greatest but he who brings the largest numbers of cures. Such type of man was Muhammad, and such type of political physician was he. He laid the foundation of a strong and stable Common-wealth which not only ruled the medieval world but withstood the furious storms of furious nations and is still raising its head. As long as there are the heaven and earth, the Common-wealth of Islam at least in Mecca and Medina will survive. The Common-wealth formed by him in Arabia added to its gain the vast empires from the hillocks of Pyrenees in France, from the Atlantic ocean up to the eastern borders of India, from Constantinople in the north up to South Africa and Ceylon in the south. For over a thousand years, the Muslims were the masters of the world and carried law and order wherever they went. They were acclaimed as the saviours of humanity by the then oppressed world. So strong was the foundation and so sound were the administrative methods and policies laid down by that great politician that still, on that account, there are the great empires of Persia, Kabul, Arabia, Iraq, Asia Minor, Egypt and the state of the Nizam and almost all the advantageous positions and states are held by the Muslims. What is the cause of weakness of these empires? That is not so much due to lack of huge armament and standing soldiers but chiefly due to neglect to adopt firmly and faithfully the methods and policies laid down by that Great Democrat. On that account the name of pan-Islam is a terror to the present dictators and imperialistic nations, the name of the world Muslim Congress is a dread to them. The Prophet had no arms, still he ruled vast territories; he had no standing army, but every Muslim was a soldier of God when occasion arose. Lord of all Arabia, he met the lowest of his subjects on terms of perfect equality. Head of the state as well as of the church, he was Cæsar and Pope in one, but he was a Pope without a Pope's pretensions and Cæsar without the legions of Cæsar. Without arms and ammunitions, without a standing army, without body guards, without palace, without fixed revenue, indeed what a great administrator he was!

**Practical Examples.**

1. **Foundation of a Common-wealth.** Immediately on return

from Mecca, the great politician founded a small Republic consisting of Muslims and non-Muslims on terms of perfect equality with an elected chief at its head who was considered at that time to be the fittest by virtue of chracter, conduct, political and administrative sagacity and foresight. He was found to be Muhammad (P. H.). Who knew at that time that from this small germ a mighty tree would grow up giving fruits all around the world? Who knew that in that small germ, there contained the potentialites of mighty development? On being elected as the chief of the Republic, he immediately set his hand to permanent organization and lasting peace among the members. He declared that the most honourable one to him would be one who is the most dutiful and pious and not by the accident of birth.[1] He cemented brotherhood between the Refugees and the Helpers who began to maintain the poor Refugees on their migration to Medina.[2] He invited the Jews Banu Qainqua, Banu Nazir and Banu Quraiza who lived in or about Medina at that time and concluded a pact with them. The main terms were :—(a) The Muslims and the Jews shall live as one people. (b) Each one of the parties shall observe its own faith, and neither shall interfere with that of the other. (c) In the event of a war with a third party, each was bound to come to the assistance of the other provided the latter was the party aggrieved. (d) In the event of an attack on Medina, both shall join hands to defend it. (e) Peace, when desirable, shall be made in consultation with each other. (f) Medina shall be regarded as sacred by both, all bloodshed being forbidden therein. (g) The Prophet shall be the final court of appeal in cases of all disputes. On an inspection of these terms, even the bitterest critic cannot but admit that therein lies a political and administrative sagacity of the first magnitude and fit to be adopted by all sagacious politicians. Unless there is peace at home, where are the prospects of peace abroad? This also shows that there should be a Republic of which the head would be on an elective principle and should have some powers of administration and that hereditary kingship is not a sound method.

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1. In order to put this principle in to effect and give a training, the Muslims were ordered to join in congregational prayers in the same spirit and equality. He stood shoulder to shoulder in prayer with a despised Negro, an aristrocratic Persian and a haughty Arab.

2. The Quran says : As for those who believed and migrated and fought with their properties and bodies and those who gave shelter and help, they are friends to one another—8 : 72Q.

2. **Attempts of peace** should be made with the neighbouring nations and tribes. Immediately after the above pact between the Jews and Muslims, he set his hand towards making peace treaties with the neighbouring idolatrous tribes. The terms of one of the pacts were : This is the script of Muhammad to Banu Hamzah. Their life and property shall be safe. Should some enemy attack them, they shall be assisted by Muslims, unless they wage war against Islam. They shall also come to the Prophet's help when called upon. This bespeaks of a great statesmanship as the border zones of danger should be secure in hands.

3. In the sixth year of the Hegira, the Prophet granted to the monks of the monastery of St. Catherine, near Mount Sinai, and to all Chiristians, a charter which is a monument of great administrative ability and statesmanship. They were not to be unfairly taxed, no bishop was to be driven out of his bishopric, no Christian was to be forced to reject his religion, no monk was to be expelled from his monastery, no pilgrim was to be detained from the pilgrimage, nor were the Christian Churches to be pulled down for the sake of building mosques or houses for Muslims. Christian women married to Muslims were to enjoy their own religion. If the Christian should stand in need of assistance for the repair of their churches or monasteries or any other matter pertaining to their religion, the Muslims were to assist them.[1]

4. After the battle of Uhud in which the Muslims were at first partly defeated, the neighbouring tribes and the Jews with whom treaty was made secretly began to plot against Islam and to annihilate it. Seventy persons were once killed at Bir Mauna by treachery in 4 A. H. A similar tragedy took place at Raji. They were only preachers of Islam sent on request by the tribes. Within a short time, all were joining hands to crush the infant Common-wealth. The Prophet thought of a forward policy to scatter the enemy's forces before they unite. Under the circumstances, he took timely action against one tribe Banu Mustaliq and crushed a defeat on them. This had wonderful effect on the other tribes and for a time, the Common-wealth was thus saved by timely action. As a great precautionery measure, the Jewish tribe Banu Qainqua were ordered to leave Medina as a punishment of their breach of treaty. In 4 A. H., the Jewish tribe Banu Nazir were also banished from Medina on account of their open enmity

1. Ibn Hisham, P. 718

with Islam in violation of the previous pact and their refusal to renew the agreement of peace. Some of them were put to death by the arbitration of Sa'ad, the nominee of the Jews. In 7 A. H. Khaiber was conquered as the Jews there played treachery and a certain Jewess gave poisoned food to the Prophet to kill him. Thus the enemies were defeated quite successfully by the wonderful statesmanship of the Prophet. The Holy Prophet managed the things in such a way that instead of weakness, the little Common-wealth gained in adherents and strength to such an extent that ultimately the whole Arabia came under his sway and the greatest kingdoms of the Chosroes and the Cæsars began to tremble. Is it not a political sagacity of the first magnitude ?

5. **Standing by treaties.** In his hey-days, the great politician did not forget to respect the treaties and pledges but he laid on the contrary a great importance to the strict observance of the terms. The modern statesmanship also shows the value of treaties and commissions. Sometimes in observing the treaties, he had to forego the advantages of his little Common-wealth. Once it happened that Huzaifah-b-Yaman could not migrate to Medina with the Prophet. He remained free from molestations at Mecca as he made a covenant with the Quraish that he would not fight against them. He, however, joined the battle of Badr against the Quraish. On being informed of his solemn pledge with the Quraish, Prophet ordered him to refrain from attacking the enemies. At another time the Quraish sent Abu Rafe as their ambassador to the Holy Prophet. When he came to the Prophet, he was greatly influenced by the intrinsic force of Islam and expressed his willingness to accept it. The Holy Prophet could not accept his declaration at that time as the detaining of an ambassador on any ground whatsoever is breach of international law. In the treaty of Hudaibiyah, one of the terms was that if a Muslim would fall to the hands of the Quraish, the latter would not return him, but if an unbeliever would fall to the hands of the Muslims, the latter would return him to the former. Once Abu Jandal who was a Muslim fell to the hands of the Quraish, but being persecuted he fled to the Prophet. The Prophet ordered him to return to the Quraish inspite of the prayers of the persecuted man and his companions. The Prophet had a strict eye on the frontiers of Islamic Estates. He undertook the campaigns of Muta and Tabuk simply to guard against the frontiers from the aggression of the Byzantine Emperor and his

governors. He used often to send detachments of armies to know the movements of those who were enemies of Islam. Thus the Prophet showed an wonderful tact in handling the foreign relations and problems. This was so far as the foreign policies were concerned.

6. **Policy of administration** mixed with religion is a great gem in statesmanship. Only the Prophet had that wisdom. The divorce of politics from morality and the godless diplomacy of ruling and conducting every affair has been suicidal to modern progress especially in Muslim countries. Religion has been kept quite separate from the arena of politics, but the Muslim nations should understand that Islam has not come to deal only with God but also to deal with the people. The Prophet did not come only to pray to God in a corner of a room but also to work as the greatest social worker and reformer. Hence there is a great wisdom in the religion to be kept side by side with politics. The Imam of the prayers was the head of the Common-wealth, and the head of the Common-wealth would have been selected from the pious Imams. Secondly, the modern kingdoms fell into the back ground for adoption of man-made laws in preference to God-made laws. Man-made laws contain natural imperfections inherent in them, the germs of down-fall. Heaven-made laws on the contrary are the true laws for the government of a country. The Holy Prophet had one code to administer, the code of the Quran, the laws of God. The Quran says :. God rules you and wants you to rule His people with justice coupled with mercy and forgiveness not with a tendency to revenge, not to make profit out of justice. From Bolshevism to individualism, all the 'isms' that modern trend of thought has created will neither singly nor jointly be able to bring lasting peace which is based on justice and fairplay. Islamic polity is an intermixture of law, religion and politics. It is a novel feature of Islamic polity. This unity has now been separated into three : religion and priests have been kept apart, worldly men and rulers have been kept apart, and laws and legislations have been kept apart. This was suicidal on the part of Muslim states. As division of people into different classes brings ruin, consequently there arises the inevitable clash between the priests and the kings, the rulers and the legislators, and the priests and the legislators. Does not this bring down-fall ? See then the condition of Afganistan at the time of king Amanulla. How did the priests hatch up quarrel against the king and dethrone him ?

The Holy Prophet laid down another policy of a far-reaching character. He laid down the ordinance prohibiting the non-Muslims from entering into Mecca and Medina. We see how the advent of foreigners in a country either as merchants or on some profession brings inter-mixture of races and ultimately brings conquest of a country. India is an instance. In order to counteract it, the Holy Prophet laid down a far-sighted policy that the non-Muslims are prohibited from entering the holy places. It is therefore seen that the integrity and independence of Mecca and Medina have so far been retained for the last 14 hundred years, and they will remain so up to the Doomsday as the Quran says: Whoever enters it (Mecca) shall be secure—3 : 96Q. This shows that it will not fall into the hands of enemies who should destroy it and that pilgrimage to the sacred house shall continue to be made forever and forever and that no power in the world shall be able to put a stop to it.

7. The Prophet did not nominate his successor, nor did Hazrats Omar and Osman. The Prophet himself was elected to the head of the Common-wealth. He was not a self-constituted autocrat. This shows that what the modern society thinks, Prophet thought 14 hundred years ago and laid the form of a government which if followed by modern Muslim states, could have avoided a good deal of political tensions and agitations suicidal to administration. This principle continued during the four rightly-guided Caliphs and then it fell into disuse, and the Muslim empire plunged itself in internecine quarrels and bloodsheds bringing ruin and loss of administration. It is significant that the greatest politicians who brought mighty revolutions and founded republics in modern times drew inspirations and guidance from the greatest politician Muhammad. Can anybody deny his advocacy of liberty, franternity and brotherhood ? Can any body deny his spirit of democracy ?

8. **Internal administration.** Regarding the internal administration and the management of the Government, the Prophet showed the highest calibre and intellect. No administrator however successful can stand on the same footing with him. Regarding his circulars concerning treatment with the non-Muslims in Muslim states, he showed the highest toleration and foresight. His breadth of views and cosmopolitan spirit in this respect have got no parallel in the history of man. He declared : There is no compulsion in religion (22 : 56Q), and that religion is an individual concern

according to the choice of man. He declared also that a king is the viceroy of Allah or the shadow of Allah. As Allah rules His subjects by sending rain and sun-shine without the least discrimination, a king also should follow the divine policy in administering his subjects. His circulars to the Christians of Nazareth showed his toleration. When he appointed governors and judges, his definite instructions were to that effect. When Mu'az was appointed governor of Yemen, he instructed him thus: Make your dealings with the people good. He said: Verily Allah will punish those who oppress the people in the world. He issued instructions to upkeep the religious places of every community, not to abuse even the idols and to put faith in every religious book and its recipient. Hear what the Quran says: Had there been no repelling of one people by another, there would have been pulled down cloisters, synagogues, temples, churches and mosques in which Allah's name is much remembered (20 : 40Q).

9. **Appointments.** With regard to his policy of appointment of governors, judges and officers, he followed a quite novel method before which the administrators of the present day are bowing. He declared that the intellectually clever men are not the good governors and judges but they are those godly and pious men with whom the people are pleased and who are pleased with the people. The administration was always in consultation with the representatives of the people. He also issued circulars that no appointment would go on seeking for it or canvassing for it but it would go a person whom the appointing authority thinks fit to appoint. This was strictly enforced. If leaders, judges and magistrates would have been appointed in such a way and if they would have been pious and God-fearing, much of the internal political disturbances would have ended. Because of dishonesty and bribery, there is injustice; and because of injustice, there is disturbance and political upheaval. Then again, his governors and officers were allowed three things free—a quarter to live in, an orderly to help and the provision just necessary for living. Beyond this they got nothing. No presents from the public were allowed to them and no extra remuneration and there was no high and low salary. There were superiority and allegiance by virtue of a higher post which also went to a higher man in piety and sense of duty. As true public servants, their doors had to be kept open. No money of the public treasury was due to any man in the Estate except what was allowed as remuneration.

The money was to be spent for the people because it belonged to the people. He used to issue circulars for the guidance of the officers. One of them was : Give good news ; oppress not, give them ease and not trouble. Act united and don't differ. Ride not on Turkish horses, eat not their flour, nor put on their dress, nor shut up your doors at the time of the needs of men. If you do any of these things, punishment will become sure for you—26 : 371w. For good and efficient administration, the Prophet appointed governors, rulers, muazzens, imams, collectors and judges. He said to Muaz on his appointment as governor : Give ease and not trouble, give good news and do not deny, obey and do not differ. When Muaz was on the stirrup to go to Yemen, he said : "Make your dealings with the people good." See all the sections of chapter XXVI and you will unhesitatingly come to the conclusion that the Prophet had the administrative calibre of the highest order Let all Muslim estates follow the noble example he has set.

(iii.) **An ideal king.** Who is an ideal king ? He is one who lives with the people, thinks for the people and sacrifices all for the people, and whom the people love greater than their own selves. Such was the king Muhammad who ruled by a right divine. He had no pretensions of a king, yet he had the highest dignity of a king, he had no guards, yet he was safest in the hands of his people, he had no favouritism, yet he enjoyed the willing obedience of all his companions and members of the Commonwealth. Through thick and thin he struggled for his people and his people also loved him and risked their lives and properties for his protection. There are hundred and one instances of this mutual co-operation and help. He had no palace and lived in a room by the side of the mosque of Medina which was used also as his council chamber. He had no standing army, yet all his followers were earnest soldiers ready to sacrifice their lives at the first signal of danger. He had no treasury, but the fortunes and resources of the nation were at his feet on demand. He had no legion of servants and slaves, yet all his companions were willing help-mates. He used often to go out in the darkness of the night and see the condition of the people. He made no distinction between a subject and a king except that the latter is entrusted with the affairs of the state. On the contray, he regarded himself as the servant of his companions. He said : The leader of a people is their servant (10 : 268w). He said : The

main part of wisdom after religion is love for the people and doing good to everyone pious or sinful—3 : 84w. Justice, equality and fraternity were his slogan. There was no partiality of any kind in his administration. He said that every king will be asked as to how he did with his subjects. The Prophet did everything after consultation with his companions who acted as the council of the most trusted ministers. The Quran speaks of this : And their affairs are by consultation (42 : 38Q). And consult with them in the affair—3 : 158Q. He laid down the rule that the king must abide by the wise decisions of his ministers. It is the most suicidal policy for a king to suspect everybody (26 : 12) as in that case he will have few friends in his need. The Holy Prophet had no such doubt in his companions. On the contray, he had a great attachment for them. As an ideal king, he demanded allegiance from the people which was different from the oath of allegiance of the present days. It ran thus : We shall not set up any associates with Allah, we shall not steal, nor commit fornication, nor kill our offspring, nor bring false accusations against others. We shall not disobey the Prophet in anything that is right. How grand it looks in comparison with the simple oath of the present days. The Prophet laid thus the form of a model oath-taking. He said : The king is the shadow of Allah upon the earth. Every oppressed man out of His servants takes shelter to him So when he administers justice, there is reward for him, and there is gratitude on the part of the subjects ; and when he oppresses, there is sin against him and there is then patience upon the subjects—26 : 372w. The maxim that the king can do no wrong and that the king is above all party politics had no room in his constitution. He placed himself like an ordinary subject to the same rules and regulations of the state.

(iv.) **An ideal Judge** As a judge also, the Holy Prophet was a model. He had the greatest sense of justice and equality and was scrupulously even-handed. This made his name a house-hold word in the peninsula of Arabia. His followers also were acclaimed as the apostles of justice by the oppressed, illtreated and downtrodden. When the whole world was groaning under the pangs of oppression and torture, the Prophet was sent as the saviour of the oppressed humanity. Friends and foes, Muslims and non-Muslims, were all alike to him and to his laws. He followed the Quranic injunction : Let not the hatred of a people incite you to

act unjustly, that is nearer to piety—5 : 8Q. Again the Quran says : Verily Allah enjoins to do justice and kindness. The Prophet maintained a very high standard of justice and administration. That is reflected in the Quranic sayings and his deeds. The Quran proclaims : O you who believe ! be the upholders of justice, bearers of witness for Allah's sake, though it may be against your ownselves, or parents, or near relations—4 : 135Q. When you speak, then be just though it be against a relative—6 : 153Q. Say : My Lord has enjoined justice—7 : 29Q. Once a Muslim thief was broght to the Ms. of Allah. He cut off his hand. The companions took it too severe. The Prophet said : Had she been Fatima, I would have certainly cut off her hand—25 : 134. Once in a trial between a Jew and a Muslim, he gave decision in favour of the Jew who exclaimed : By Allah, you have decided with truth—26 : 378w. He did not fear that by this act he would alienate the help and sympathy of the clan to which the Muslim belonged. At the time when the tribes began to quarrel regarding the placing of the Black Stone, the Prophet settled the dispute with justice. The "Al-Amin" was the title given to the Prophet as a recognition of his sense of justice and conduct. In the disputes between the Jews, Muslims and other tribes, the Prophet was the final court of appeal. In his death-bed, he announced it publicly : If I owe anything to anybody, he may claim it, if I offended anybody he may have revenge. In response, a man named Sarf claimed some dirhams which were at once handed over to him. Sakhar was a Muslim who accepted Islam after Tayef was conquered. He was the chief of his tribe. Once Mugirah who was an infidel complained to the Prophet that Sakhar hept his aunt detained with him. The Prophet at once ordered Sakhar to hand over the aunt to Mugirah. Once a noble lady of the Makhzum tribe committed theft. People requested him to let her off, but the Prophet did not distinguish between the rich and the poor. He ordered to cut off her hand. Once Sirq (companion) purchased a camel from a desert Arab but did not pay its price. The Prophet returned the camel to the desert Arab. The Holy Prophet used to administer justice according to the law to which the complainant belonged. Once a Christian of the Banu Quraiza tribe was killed by a Christian of the Banu Nazir tribe. In a complaint before the Prophet, he enforced the law according to the Torah "A life for a life".

At the time when there were no enemies of the Prophet except the Jews of Khaiber, his companion Abdullah-b-Sahl was murdered in that locality. The Prophet did not punish the Jews as there was no eye-witness but gave 100 camels to the heirs of the murdered companion from the State property.

Once a man of Banu Sa'labah murdered an Ansari. When the son of the murderer was wanted to be murdered, the Prophet prohibited it saying : Retaliation on son cannot be taken for crime of his father.

These are but few examples which conclusively prove that Muhammad established the equality of man before the Law and as such serves as a model of justice and administration. His followers also faithfully kept the injunction of their master and carried justice and fairplay wherever they went. The Prophet gave to history apostles of justice like HazratsAbu Bakr, Omar, Ali, Caliph Abdul Aziz and Sultan Giasuddin.

(v.) **The greatest legislator**. Prophet Muhammad (P. H.) is the greatest legislator the world has ever seen. He gave to mankind a perfect code of life which is according to experts the best of the codes now existing in the world. His code embraces all spheres and departments of life—social, religious, administrative, moral, international and military. This credit is due only to the Prophet and to no other Prophet or man in the world. Because of the perfect nature of the code, no legislative measure is necessary at present, no legislative assembly and no legislative house. What is required is only a council of ministers who have got knowledge of the laws and ability for their application. What is required now is to go back to the laws of the Quran and Hadis and not to man-made laws enacted thereafter. This code of the Prophet contains potentialities of complete development and it will, if followed, will carry to the highest pinnacle of glory and advancement as was the case with those early Muslims who took it up as their code of life. The absolute bankruptcy of the Muslims in finance and politics is not due to the laws of the Quran and Hadis but to their lack of faith in them and lack of action according to the true spirit. "The whole world is slowly but cautiously drifting towards the Principles of Islam."

1. **Civil and criminal laws**. There is the universal brotherhood of men in general and the Muslims in particular bound by one and one common chord—the chord of Islam. Distinction of caste,

colour, birth and pedigree was totally abolished, and honour was laid on piety and good works. In the eye of law, all are equal and there is no maxim in Islam that "the king can do no wrong." The king is as much subject to law as the common citizen.

2. **Social Laws.** For the protection of the poor and the distressed, there are the compulsory taxes of Zakat, Sadka and Fitr ; for the benefit of the slaves, there is the law of emancipation ; for the protection of the widows, there is the law of inheriting a share in husband's property ; for the status of daughters, there is the law of inheritance from the parents and the near relatives ; for keeping peace with neighbours and co-sharers, there is the law of pre-emption ; for protection of the wives, there is the law of dower, ownership of properties and the right of separation and divorce ; for moral protection of the widows and the divorced women, there is the law of remarriage ; for prevention of promiscuous connections and a safeguard in emergency cases of decrease of male population, there is the law of marriage up to four provided treatment is equally meted out ; for benefit of the oppressed wives, there is the law of divorce to get free from eternal bondage and from husband's incapacity of having sexual relation ; for social economy and distribution of wealth debarring concentration in a few capitalists, there are the laws of inheritance, interest and zakat, for suppression of crimes, there are the laws of cutting of hands in case of theft, severe punishment in case of adultery, capital sentence and retaliation in case of murder and death, exile or transportation in case of rebellion against the constituted authority.

3. **Religious and moral laws.** The laws and regulations in prayers, fasting, faith, pre-destination, charity, fellow-feeling, and other things are too well known to be mentioned. The moral laws are truly the rules of conduct set forth in chapter iv of this book. It is a code which is complete in itself. The standard of morality was raised to the highest pitch and therefore there are severe sentences for crimes. He introduced a new element in morals, namely تقوى which raises the Islamic ideal of morality much higher and much acuter. The conscience of morality in Islam is therefore highly developed.

4. **International Laws.** There are the laws of respecting the lives of ambassadors, toleration of religious practices of subjects within a Muslim state, up-keeping of shrines, synagogues and mosques where Allah's name is much remembered, the law of peace

either by treaty or war, the law of sword in case of self-defence and for protection of the weak and the oppressed.

5. **Laws of Private life.** There are the laws of cleanliness, hygiene, sanitation, public health, decency, etiquette, manners and simple living.

All these laws are intermingled in Islam forming one complete code as man is a single being having varied activities in life. Is it not then wonderful that an unlettered man arising out of the desert of Arabia, unconnected with communication and civilization could evolve a code of life, a constitution whose principles are gradually recongnised by the modern world ? The present civilization of the world is directly traceable to the Prophets' laws and regulations. When the whole world was steeped in intense darkness and barbarism, it was Muhammad who held out the torch-light of civilization to the then world and the world drank deep of his laws and morals. Every nation and every community are trying now to adopt the laws of Islam in some form or other. Did not Raja Rammohun Roy try to abolish idolatry from Hinduism after reading the Quran ? Did not Martin Luther try to abolish idolatrous practices of the Roman Catholics after being influenced with the doctrine of unity of Islam ? Then turning to social matters, do we not see that it is Islam who brought a revolution in the social laws of the nations of the world ? The Hindu widows Remarriage Act, the Hindu widows Right to property Act and some other acts are directly traceable to the influence of Islam. Some recent bills are directly traceable to it, namely, divorce, polygamy, conversion, inheritance, reduction of interest, prohibition of drink, illegality of prostitution and some other measures. Indeed it has been rightly said : "The world is slowly but cautiously drifting towards the laws of Islam." Hence Muhammad is said to be the greatest law-giver in the world.

(vi.) **The greatest Peace-Maker.**

1. **Peace with God.** The greatest Apostle of peace laid down the laws of securing permanent peace with God. That is to recognise one God as the object of worship and no other things in the world. This is the basis of true peace with God which will ultimately carry a man to Paradise. There is no other religion in the world which can stand with Islam so far as monotheism is concerned and so far as God is recognised as the only object of worship of human beings. There is no greater sin in the

eye of God than to set up a partner with Allah in divine service. The Quran therefore says: Surely Allah does not forgive that anything should be associated with Him and He forgives what is besides that to whomsoever He pleases, and whosoever associates anything with Allah, he devises indeed a great sin—4 : 48Q. By this action of the Prophet, peace with God has been truly established.

2. **Peace with man.** No two men are alike in face and consequently no two minds are truly unanimous in opinion. In this way, there arises clash and quarrel between man and man in this world. In order to harmonise these petty quarrels and jealousies, the Holy Prophet framed rules and regulations which achieved permanent peace among human beings. He established the universal brotherhood of men under the common fatherhood of God. All false distinctions of caste, colour and pedigree were abloshied. All became brethren-slaves and masters, kings and subjects. all were bound down by one chord-the common chord of Islam. A complete form of democracy was established among the members of the Common-wealth. In order to make peace ever-lasting, he defined each man's duty towards another and his duty towards himself; his duty towards parents, sons, daughters, and slaves; his duty towards relatives, neighbours, Muslims and non-Muslims; his duty towards kings and his officers, his duty towards the orphans and the widows and his duty towards the poor and the distressed. The poor man got an asylum in Islam, the oppressed got a refuge and the widow an honourable place. There is no unrest in Islam between capital and labour, the employers and the employed. Everybody has his due share in Islam. So there is permanent peace among all Muslims. In case of infringement of the right of a fellow being, it has been said that God will not forgive its sin unless the man whose right was infringed forgives him.[1]

3. **Peace with other peoples and other religions.** The Holy Prophet was the first and the foremost man who brought a permanent peace between all the conflicting religions of the world. He laid down an article of faith asking all the Muslims to put faith in all the great religious personalities of the world. He told his followers that they were all prophets from the Lord and that they all got revelations from the Most High. Never did any reformer before or after him preach to his followers to believe in the

1. See chapters II and III for the respective duties.

prophets of other religions In order to create inter-religious goodwill and co-operation and to bring permanent peace between the rival religions, he laid down a theory of the first magnitude of which the modern League of Faiths is gradually realising importance. The rule is to invite other peoples in the following way: "Come to an equitable proposition between us and you that we shall not serve any but God, that we shall not associate aught with Him and that some of us shall not take others as lords besides Allah—3 : 63Q. In order that the nationalities of the world can harmonise with one another, he laid down a principle of the greatest magnitude. It runs thus: The most honourable of you is he who is the most God-fearing—49 : 13Q. The creation is the family of Allah. So the dearest of the creations of Allah is he who is best to His family—3 : 81w. So achieve peace among the different communities. He went so far as to prevent his followers to abuse even idols and other objects of worship. "Do not abuse those whom they worship besides Allah"—6 : 102Q Even hatred for a people should not induce the Muslims to create disturbance in the land. The Quran says: Let not hatred of a people incite you to act unjustly. To prevent the slightest ruffle in the atmosphere of peace, even laughing was prohibited by the saying: Let not one people laugh at another, perchance they may be better than they—49 : 11Q.

4. **Peace in the Arabian Peninsula.** What was Arabia in pre-Islamic days? It was a hot-bed of disturbance, internecine quarrels and divergent views. The Quran gives us a graphic description by saying: Disturbance prevails in the land and sea (Q). You are on the verge of a fiery Abyss—3 : 142Q. The people could not walk out without arms. So they carried always arms with them whenever they came out. Hostilities once breaking out would continue for generations. What did Muhammad do? Out of fear and dread in the land, he brought peace with law and order; out of disunity, he brought unity among the warring factions. There was in short a reign of complete peace throughout the Arabian Peninsula in the latter days of his life. He worked wonders. He worked miracles. One could easily go with safety from one end of the country to another. The Quran therefore gives us the picture of the periods before and after Islam: Do they not see that We have made a sacred territory secure, while men were carried off by force from

around them—29 : 67Q. And remember when you were few, deemed weak in the land, and feared lest people might carry you off by force. He gave you shelter and strengthened you with His aid—8 : 26Q.

5. **Peace with lower animals.** The great Apostle of peace did not forget to lay down the rules wherewith to secure peace with the lower animals and even with plants and leaves. The Prophet said : Fear Allah with regard to these animals. Ride them in health, and leave them in health—4 : 145Q. He said that a woman was punished about a cat which she kept confined till it died of hunger—3 : 141. He also said that the sin of a woman was forgiven by Allah as she gave water to a thirsty dog—3 : 143. He said : Verily Allah inscribed kindness on everything. So when you sacrifice, make your sacrifice good—11 : 175. He forbade to keep an animal waiting for slaughter—11 : 177. Once a man plucked some leaves of a tree. The Prophet forbade him to do this saying : Every leaf glorifies Allah. Thus peace with animals and peace with even leaves and plants have been recommended.

6. **Peace by war.** In extreme cases of stubbron resistance and obstruction, the rule of war was prescribed for bringing permanent peace in the land. When the cries of the weak and the depressed reach up the throne of God and when the tears of the oppressed roll down the earth, the law of sword was prescribed to bring an enduring peace. The Quran says : Had not been Allah's repelling one people by another, there would have been pulled down cloisters synagogues, temples, churches and mosques in which Allah's name is much remembered. It appears therefore that after the holy wars were undertaken with the above objects, there was complete peace throughout the whole Arabian Peninsula. There was not a whisper of disturbance in that vast land. The man who by his wonderful personality established peace with God, cemented brotherhood among the fellow-beings with a bell of complete peace, introduced a great harmony and inter-religious good-will, and taught to deal well with animals—was he not then the greatest peacemaker the world had ever seen and should he not be considered as the greatest saviour of mankind ? Peace was the keynote of his life, peace (Islam) was his religion and unto the abode of peace (دار السلام) he went. He has therefore been rightly termed as a "Mercy for all the worlds"—21 : 107Q.

(vii). **The greatest hero and military commander.** Success as a commander lies not in thunderings, threatenings and outbursts of violent speeches but in the victory in a war. The greatest commander is he who gains the greatest victory, and the greatest victory is achieved in war wherein the rival parties are quite unequally matched in numbers, arms, ammunitions, equipments and help from outside. Such was the case with the Commander Muhammad (P. H.). He had no trained and standing army, no finished armaments, no regular war office or war department, no finance, no help from outside and no advantageous position. The Quraish, the Jews and the Christians, the Romans and the Chosroes were well-equipped in armaments, had huge standing armies and colossal finance. The Holy Prophet met with such unequally matched armies, often double, treble, four, five times or more of his own armies, but yet success did not fail to smile on him. Great phalanx of armies melted away like snow before his onslaught. The mighty devilish forces of the Confederates numbering 24,000 strong were blown away like cotton blown off in the air. No disaster however great could daunt him, no threat however severe could damp his spirit and no victory could dissuade him from attaining his goal. There he stood firm as a rock gaining victories after victories till he became the undisputed monarch of the whole Arabia and till there was not a single voice of protest from within. The whole Arabia lay at his feet for mercy, and mercy was shown in an unparalleled degree not seen in the history of victorious commanders from the beginning of the world up to this day.

In the **Battle of Badr,** the Commander Muhammad (P. H.) had only 313 devoted companions to combat as many as 1,000 well-equipped soldiers. He was victorious, took 70 persons as prisoners and gained considerable booties. Like a wise general, he incited the soldiers by constantly reciting the verse : Soon shall the Allies be routed and they shall turn their backs (54 : 45Q), till the enemies were completely routed. In the **Battle of Uhud**, 700 ill-disciplined army had to encounter with 3,000 soldiers including 200 cavalry and 700 mail-clad veterans. In the course of the battle, the hypocrite leader Abdullah-b-Ubay deserted the Prophet with his three hundred followers thus putting the Prophet in a great perilous situation. The Prophet stationed some soldiers in the rear with the mountain at the back to provide for an adverse turn of fortune like a skilled general. But those soldiers left their fixed place. The

vanguard was also surrounded by enemies. In such a critical time, Prophet kept to his position in the battle field and like the bravest general called out in presence of enemies: O companions rally round me, I am the Apostle of Allah. Soon the companions rallied round the Prophet, rushed towards the enemies and drove them away. But for the Prophet, the Muslims would have been completely defeated on that day and Islam would have been wiped out. In the **Battle of Muraisi,** the Prophet was victorious and 600 prisoners fell to the hand of the Muslims. The greatest campaign was the campaign of the Confederates when the Allies, an army of 24,000 strong, besieged Medina. The Prophet had only 2000 followers. Like a wise general, Prophet dug a trench round the city of Medina and held out the enemies at bay. Discomfitted by the Prophet's wonderful courage, the army had to return unsuccessful after a long seige of nearly one month.

In the **Campaign of Muta,** there were only 3000 Muslims as against the huge army of 100,000 Roman soldiers. Still they could not defeat the Muslims. When the Quraish broke the terms of Hudaibiyah by killing some men of Khuza'a tribe, he marched with 10,000 soldiers towards Mecca which ultimately surrendered without any drop of blood. A proud record indeed for a military commander! A Cæsar or a Napolean would have entered the town in triumph and a general massacre, plunder and pillage would have followed, but the proud general said: To-day there is even no reproach against you. In the **Battle of Hunain,** the Prophet's companions were scattered and the Prophet was surrounded by enemies. In such a perilous state, the Prophet kept firm to his post, stood firm as a rock without the faintest ripple, receiving the enemy's attack but shouting at the top of his voice: I am the Prophet, there is no untruth in it. Immediately the companions rushed towards the enemies and completely routed them. The bravest general and the bravest soldier was he indeed! 24000 sheep, 4000 silver coins and 6000 prisoners fell into the hands of the Muslims as a result of war. Do not these victories after victories prove conclusively that the Prophet Muhammad was the greatest military commander and the greatest hero?

Again we see him in the role of the greatest hero even outside the war field. When a batch of the Muslims went to Abyssinia to avoid the bitter persecutions of the Quraish leaving only the Prophet with a few companions, he did not think for a while about

his safety and protection from the enemy's hands but on the contrary called all his relatives to the mount Safa inviting them towards Islam. Although he had foreseen the dangerous effect of his inviting his relatives to Islam, he still had the courage to give out his mission. Being forlorn, he still courted persecutions. Is it not heroism? In the night wherein the Prophet was surrounded by the young men of the Quraish, he had the courage of suddenly slipping away from his house in an unguarded moment of the enemies. Was it not the most courageous act? Then again we see that before the actual migration, the Prophet allowed all his companions to go to Medina but himself chose to remain at Mecca with Hazrats Ali and Abu Bakr in the midst of the blood-thirsty enemies and the drawn swords. Who can dare to do such an act of heroism and valour? On another occasion, the people of Medina raised a hue and cry at dead of night fearing that the enemies had actually arrived to attack the city. The Prophet without feeling the least fear went round the city single-handed on a horse back and reconnoitered everything on all sides of the city. The greatest hero was he indeed!

Inspite of bitter animosity with the heathen tribes, the Prophet did not fail to observe the treaties and pledges thereby putting himself and his companions many times into inexplicable difficulties. In the treaty of Hudaibiyyah, the Prophet did not at all hesitate like a brave man to enter into the term that if a Muslim would fall in the hands of the Quraish, the latter would not be bound to return him to the Prophet, but if a Quraish would fall in the hands of the Muslims, the latter would return him to the Quraish. Had he not the courage of a brave general, how could he agree to such an ignoble proposal inspite of the unwillingness of his companions.

The Greatest Commander is not he who issues orders for general massacres without any discrimination whatsoever for the lives of the women, children and old men fearing their future harms, but he is one who respects their lives. Such was the Commander Muhammad. He issued instructions to his generals: Kill no old men, nor children, nor women. As a rule, captives are generally inhumanly treated by meting out death sentence. But the Holy Prophet treated the captives of war as brethren and many times set them free on taking only a nominal ransom.

He had always some reconnoitering parties who used to watch the movements of the enemies and gather informations for timely preparations. He himself led the armies in the balltes of Badr, Uhud, Khaiber, Mecca, Tabuk and Hunain and showed heroism and chivalry of the greatest magnitude by keeping always to his post inspite of his remaining single sometimes in the midst of the drawn swords of the enemies on all sides.

If then greatness as a commander consists in gaining victories after victories without any defeat, who can have a greater claim for victories than Muhammad, the Commander? If greatness as a general consists in routing well-disciplined and trained armies, double, treble, four times or more of one's own armies, who can have a greater claim than Muhammad, the General? If greatness consists for a commander in manœuvering armies in the battle field, who was then a great manœuvering general than the Prophet himself? If heroism consists in attacking the enemies single-handed after being surrounded on all sides by enemies who could have been a greater hero than the Prophet? It is therefore a fact that the Prophet was the Greatest Commander and Hero the world has ever seen and that he is indeed fit to be followed by all generals of the world.

(viii.) **The greatest Prophet of God.** The Quran says: We have made some of these apostles superior to others, among whom were they with whom Allah spoke, and some of them He raised up in ranks—2 : 253Q. This shows that some prophets were greater than others. Who is then the greatest of all? The Almighty Allah declares: And We have not sent thee but as a mercy to all the nations—21 : 107Q. This proves that the Prophet Muhammad was chosen to be the greatest of them, for whereas every prophet before him was sent as a mercy to a particular people, he was sent as a mercy for all the peoples of the world. Regarding his followers, the Almighty Allah says: You are the best of the nations raised up for men—3 : 309Q. Now how is he greatest and what are his special characteristics? Firstly, he came as a teacher of mankind in general while the previous prophets came for a particular people or nation. Jesus, being the greatest of the previous prophets, has been described in the Bible as "not sent but unto the lost sheep of the house of Israil"—Mt. 15 : 24. Moses was sent for the children of Israil ( 14 : 5Q ). Likewise the others. The Quran says of Jesus "An apostle to the children of Israil"—3 : 48Q. When speaking of

Muhammad, the Quran says : We have not sent thee but to all men—34 : 28Q. The Prophet himself claimed that he was sent to all mankind and Jinn—44 : 671w. The Quran also has been spoken of as a reminder to all the nations.—25 : 1 Q. The idea of a World Prophet grew as a result of the law of evolution. Formerly it was not possible for such a mission as the humanity was cut off entirely for want of communications and outlook. Previously therefore each prophet was sent to a particular people. At the advent of the Holy Prophet, there was some sort of communication and therefore he was sent as the teacher to the whole of humanity. Just as the light of the moon and the stars disappear at the advent of the sun, all their teachings were buried in oblivion, as the Prophet came with the combined teachings and virtues of the previous prophets. The second characteristic of the Prophet is that he made it an article of faith to believe in all the prophets and in all the revealed books and that every nation had a prophet and sometimes a revealed book and that the same religion had been continuing from the beginning of the world. Is there any prophet of any country who taught all these things, who taught to believe in Mahammad, Jesus or Moses as a prophet and who said "All prophets are brethren"? It was for the first time that Muhammad declared all these things. He taught that there are not a hundred and one religion preached by a hundred and one prophet but the same religious system continued to grow and grow from the time of Adam in the hands of innumerable prophets till it reached perfection at his hand and that it will last till the Hour comes. This grand solution of the religious problems came from no other prophet, this respect for all the religious personalities of every country and for the revealed books of every prophet had come from no other lip. Is he not then the Greatest Prophet ? The third distinction of the Prophet is that he preached the universal brotherhood of man and united the whole human race. Each previous prophet formed a people, a nationality or a community. Thus separate communities, separate peoples or nationalities grew up ; sometimes one against another and quarrelling among themselves. The World Prophet had the proud privilege of unifying all these multitudinous elements into one homogeneous whole, an universal brotherhood of man, which had fallen to no other hand. Thus the Prophet formulated laws which will go to make progress of the whole of

the human race and not of the Arabs alone. The fourth distinction of the Holy Prophet lies in the fact that he was so to say a "square man" endowed with all the attributes of man with all the phases of human character. He himself said : I have come to perfect morals (44 : 669w`. The Quran declares : Verily you have got for you in the Apostle of Allah an excellent exemplar (33 : 21Q). The poet says : He reached the highest place by his perfection, he removed darkness by his beauty, beautiful are all his attainments, send blessings to him and his family. In short, every phase of human morals found thorough manifestation in the Prophet. This is clearly proved by this article itself showing him perfect in all the characteristics of human attributes. He combined in himself the best virtues of all the prophets as he taught the best teachings of all the previous prophets.

The last distinction in the Prophet is that he laid the basis of an universal peace. That was peace not only between the members of the human being but also among the contending religions of the world.

Considering all these facts, we find the Prophet Muhammad as the Greatest Apostle of mankind for guidance of the whole human race.

(ix.) **The greatest God-relying and resolute man.** If ever a man was greatest in God-reliance, he was the Prophet of Arabia. After his attainment of prophethood, he was out on his mission of preaching Islam but he took none as his helpmate except Allah, sought help from none but Allah and relied on none but Allah in his arduous task. He was firm like a rock in his mission and therefore all the hostile intrigues melted away before his iron will. He believed in the truth of his mission as he believed that fire burns a thing ; and he believed that he was the true apostle for mankind. He testified to his office even when he was surrounded by enemies by declaring : I am the Prophet of Allah. Whatever one might say about his iron will, resolute mind, firm determination and tenacity of purpose, all these were grounded upon his sure faith in his God as a Protector and Fulfiller of his mission. No amount of opposition, no threats of mighty nations, no volleys of canons, guns or armaments, no intrigues of the worst types, no allurements of worldly vanities could swerve him a little inch from his faith in God and from his mission. Who is there that can have a greater claim as a God-relying man ? History will be baffled

to show a single instance. God added to his firm belief with the following verses: Allah will protect you from the people—5 : 67Q. The Prophet at once cried : Allah has protected me. Again God says: If Allah assists you, then there is none that can overcome you, and if He forsakes you, who is there that can assist you after Him? And on Allah should the believers rely—3 : 159Q. When the Quraish offered him wealth and power as consideration of his seceding from his mission, he replied by reciting some verses of the Quran: Say: what! do you indeed disbelieve in Him Who created the earth in two days and do you set up equals with Him?—41 : 9Q. Say: I am only a mortal like you. It is revealed to me that your God is one God. Therefore follow the right way to Him and ask His forgiveness and woe to the polytheists—41 : 6Q. At another time, he firmly answered his uncle: O uncle! should they place the sun in my right hand and the moon in my left in order to make me renounce this mission, it shall not be. I shall never give it up until it should please God to make it a triumph or I perish in the attempt." What a firm faith in the Almighty! He was taught by the Great God to say always: Say, Allah is sufficient for me, there is no God but He, on Him do I rely, and He is the Lord of the Mighty Throne—9 : 129Q. At Tayef, he was bitterly persecuted with volleys of stones and brick-bats, and his blood profusely bled as a result of wounds and bruises. He had nothing to eat for a whole month except what little his companion Zaid took from Mecca. In a state of utter helplessness, he repeated his faith in the Almighty by praying: "O my Lord! to Thee do I complain of the feebleness of my strength, of my lack of resourcefulness and of my insignificance in the eyes of the people. Thou art the Most Merciful of all the merciful. Thou art the Lord of the weak. To whom art Thou to entrust me, to an unsympathetic foe who would sullenly frown at me, or to a close friend whom Thou hast given control over my affair? Not in the least do I care for anything except that I may have Thy protection for me. In the light of Thy face do I seek shelter, the light which illumines the heaven and dispels all sorts of darkness, and which controls all affairs in this world as well as in the hereafter. May it never be that I should incur Thy wrath, or that Thou shouldst be angry with me. There is no strength, no power but through Thee."

On one occasion, a soldier found the Prophet alone and asked

him : Who is here now to protect you ? 'God' he replied. Instantly the sword fell down from his hand. What a firm faith in God under circumstances so trying.

On another occasion, when dust was thrown on the eyes of the Prophet, his daughter Fatima began to weep. He said : Weep not, my darling, Allah will help your father.

In the cave with Abu Bakr on his flight from Mecca to Medina, Abu Bakr was overwhelmed with fear when he saw the enemy coming at its door. Naturally the question went forth from his mouth : O Apostle ! who is here to protect us ? The Holy Prophet replied : Do not be grieved. Verily Allah is with us. This sounds grand in contrast with Jesus's saying when he was put to the Cross "O God ! O God ! hast Thou forsaken me ?" The Prophet did not lose heart in the severest crisis but had firm faith in God even in face of death.

When he was about to be routed in the fields of Uhud, he did not lose heart but repeated his confidence in the ultimate success of his mission saying : "Rally round me, I am the Apostle of Allah." In the field of Hunain, the enemy was sweeping upon him with volleys of attacks while there was none to support him. He firmly kept to his dangerous post with perfect faith in Divine help and shouted repeatedly at the top of his voice : I am the Prophet, there is no untruth in it. I am the descendant of Abdul Muttalib.

When the Prophet was fleeing to Medina and he was about to be crushed with his infant faith, he gave the prophecy to Suraqa who pursued to kill him : You would once wear the gold bangles of the ruler of Persia. Sixteen years after, Persia was conquered and the gold bangles of the Persian ruler was taken and given to Suraqa to wear them. In a condition so perilous and circumtances so disappointing, the Prophet was quite hopeful that his cause should triumph at the end. What a firm faith in God !

Once a man came to murder the Prophet but he was detected and brought under arrest to the Prophet. He said : Leave him, because if he wants to kill me, he won't be able.

At the time of the migration to Medina, the Prophet allowed all his companions to go to Medina remaining single-handed in Mecca with Hazrats Ali and Abu Bakr in the midst of the bitterest foes who were seeking his blood at that time. An ordinary man might have gone with his devoted friends elsewhere but the Prophet kept to the front with absolute confidence in God. At

Khaiber, the Prophet asked the Jewess why she gave poison to the food of the Prophet. She replied : To kill you. The Prophet said : God will not fulfil your desire.

The Holy Prophet never stored up for the future as he had the confidence that God is the Great Giver of sustenance. He sometimes passed days and nights without food simply relying on the Almighty.

In short, the Holy Prophet is a living example how a resolute man with absolute faith in Allah can attain success in the long run. He never wavered an inch from his original plan-the plan of preaching Islam. Hemned in on all sides by insurmountable difficulties and having been mercilessly persecuted and tortured, he could not be persuaded to give up his mission. There he stood firm as a rock never to be affected by furious storms of dangers. With unflinching devotion and firm steadfastness, he proceeded with his mission with God overhead and heart within before which the organised forces of even great kingdoms melted away like show. Persecution failed to damp his spirit, social ban failed to dissuade him from his mission, tempting allurements could not move his heart an inch and threats of wars could not divert his energy. The Greatest God-relying man was he indeed !

(x) **The greatest man in devotion.** A vivid picture of the Prophet's divine service is seen from his daily life, character and conduct. He did it not only in outword forms but he drank always deep in the fountain of divine morals. Divine service is both outwardly and inwardly. We have no power to glance through his heart but its conditions found thorough manifestation in tears, deep meditation and outward acts and gestures. The following are some of the instances of true piety and divine service of the Holy Prophet

(1) **Before prophethood.** Prophet Muhammad passed the major portion of his days and nights in the cave Hira medidating upon the Almighty. So deep was his meditation that he did not move from the cave for days together till the little quantity of food he took from his beloved wife Khadija ran short. In order that he might not move himself for food, he used to take roasted meat and dry bread not easily susceptible of damage to the mount which is nearly three miles away from the city of Mecca. There he met daily with spiritual drink from his Beloved and he loved with his whole being to converse secretly with Him. This continued for years and years till he was deemed fit for the great mission of Islam. Suddenly there came to him one day in the Cave of Hira the Archangel Gabriel with divine message.

(ii) After he attained his prophethood, his devotion greatly increased in intensity, duration and time and took a definite shape. In happiness or in distrees, in peace or in war, in health or in illness, he used to fall prostrate before the Lord. In the thick and thin of battle, he did not forget to pray with his followers in the actual battle-field that drew admiration of even his bitterest foes. Whatever he acted in this world was for Allah, whatever he talked of was for Allah, whatever battles he fought was for Allah. Divine Love permeated his whole being in all his actions and movements. In Him he lived, in Him he moved and from Him he took his guidance and inspiration. We are giving below some important features of his devotional acts.

(1) **His concentration in prayer.** The Holy Propbet was so attentive in his prayer that he forgot everything in the world when he entered therein. All his energies and thoughts were brought together to help in the remembrance of the Almighty. He used to say that prayer is needed to bring the anxious heart nearer to its Comforter. He also taught by his personal example that prayer is an individual concern and that an individual worshipper is given the amplest scope for the most heart-felt humility before the Almighty presense. For this reason, every place in the world is a temple for a Muslim. So deep was the devotion of the Prophet that he once could not recognise Fatima, his daughter, after prayer. On another occasion, he was going to pluck fruits of Paradise and retracing his steps for fear of the fire of Hell. Sometimes in the course of his deep medidation in prayer, he used to fall in sleep and see things unknown to human intelligence. In this way, once he saw the light of Allah in a vision and conversed with Him. He used not to feel any pain in prayer from the wounds on his body which in ordinary times gave him a good amount of trouble. Often he used to slip away from his beloved wife Ayesha's bed and begin to weep and weep in prolonged prostration. His tears used to flow down so profusely that they wetted his beard and chest. In order to have the sole concentration of mind to Divine Presence, he used to leave the bed at dead of night in its grim silence and began to whisper with his Beloved. He said that the night is the best time for outpouring one's heart before the Great Maker, (34 : 339) and that the latter part of the night is the opportune moment for acceptance of prayer. For the same reason, he advised the Muslims to pray the I'sha prayer somewhat late at night.

(2) **His duration in prayer.** The prayer of the Holy Prophet was usually short when it was held in congregation, but when single, it was long. Sometimes the standing in prayer was so long that his feet got swollen. In such a way, he passed nearly two-thirds or one-third of the night. The Quran reminds us of this fact and says: Surely your Lord knows that you pass in prayer nearly two-thirds of the night and (sometimes) half of it and (sometimes) a third of it, and also a party of those who are with you—73 : 20Q. He said that prayer with prolonged prostration is the best—1 : 5w. His servant Anas said that the Prophet used to keep so long in prostration at times that someone thought that he would never rise up from prostration. Abu Zarr reported that once in a night he constantly repeated up to the dawn the following sentence of the Quran: If Thou shouldst punish them, verily they are Thy mere servants, and if Thou shouldst forgive them, verily Thou art the Forgiving, the Merciful (5 : 118Q). Zaid-b-Khalid reported that he once saw the Prophet praying the whole night. Huzaifa reported that he prayed one night with the Prophet who began to read the longest chapter "The Cow." After finishing it, he began to read the chapter "The Women" and then the chapter "The family of Imran". After that he bent and then making prostration stood up. In the second rak'at also, he read such chapters as took the same time. He was very slow and attentive while he was reading the chapters Such was the practice of the Prophet in his prayers.

(3) **Love and fear of Allah.** The Holy Prophet had no friend in the world except Allah. He said: Had I had taken any friend in this world, I would have taken Abu Bakr as friend. God's rememberance was a corner stone in his life in his every affair. Whatever he acted in this world was for pleasing Allah. Divine love permeated his whole being and electricity of divine love ran in his every vein. His life and death were all for Allah. The Quran therefore taught him to say: Verily my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the worlds (6 : 163Q). Once a man asked him about the necessity of his prolonged prayer inspite of his sinlessness. He at once replied: Shall I not become a grateful servant? Once a man asked him: Your sins, past and future have been forgiven. Why do you take so much trouble in prayer? He replied: It is the love of God. For this reason he said: Prayer has been made a coolness of my eyes.

At the time of his death, he whispered "To the Blessed Companionship on High." The Muslim historians say that he kicked at the wealth of the world for the sake of getting love of Allah. Hazrat Ayesha reported that the Prophet used to remember Allah every moment. Rabiah-b-Kosa'ab reported that the Prophet used always to recite Tasbih, Tahlil, Takbir and Taqdis in walking, when going to bed, after getting up from bed, in putting new cloth, riding and, and going on a journey. When the chapter 110 was revealed, he did not stop to recite Tasbih every moment, because God commanded him to glorify Him. The Quran says: Those who believed in Allah are more in love for Allah. At night, he used to come out to the graveyard (Jannatul Baqi) as he said that God comes down to the lowest heaven in the grim silence of the mid-night.

Once a woman was brought as a captive in a certain war before the Prophet. She lost her son and was eagerly searching for him. The Holy Prophet said: Is it possible that this woman can throw her son into the fire? They all replied: Never, never. He said: God has got more affection for His servants than this woman has got for her son.

Everything in this world was insignificant to the Holy Prophet as he was deeply engrossed in divine love.. He said; Had the world been to Allah to the value of the wing of a gnat, He would not have given a cup of drink to a polytheist—29 : 10. Only 5 days before his death, he declared that he had got no friend in the world except God. The Muslim historians narrate that God would not have created this world had He not created Muhammad (P. H.)

The Holy Prophet was nevertheless fearful of his fate in the next world. Once his beloved companion Abu Bakr said: You are, O Prophet, getting grey-haired! The Prophet replied: The chapters Hud and her sisters have made me grey-haired—29 : 46. These chapters deal chiefly with the punishments of the hereafter for transgressions of men. He often said: Had you known what I know, you would have wept much and laughed little—29:31. On another occasion, he addressed his relatives: I have got no control to save you from the punishments of hell unless you save yourselves. His companion Abdullah-b-Shikhar said. I came to the Prophet but found him in prayer shedding tears. He wept so much that his tears flowed down his cheeks. He said: I have not seen like the

fire that one who flees away therefrom ever sleeps, or like Paradise that one who seeks it ever sleeps.—29:39. Obai-b-Ka'ab reported that when $\frac{2}{3}$rds of the night passed away, he used to get up and say : O ye people ! remember Allah, remember Allah, shaking of earth is soon coming to pass followed by attending evils. Death is coming with what is therein 29:44. He also said : My Lord ordered me with nine things : Fear of Allah, open and secret, etc—29:422w.

(4) **Prayer at different times.** The Quran mentions only the compulsory prayers for five times a day, but the Holy Prophet introduced Sunnat and Nafl prayers with each time of compulsory prayers. He introduced the particulars of prayers and framed their rules and regulations for the guidance of mankind and for keeping the institution of prayer alive. He used to pray at forenoon and in the silence of the night. That is called Tahajjad prayer specially ordained for this Prophet. The Quran says : And during a part of the night, Pray Tahajjad, optional for you. Perchance your Lord may raise you up to a dignified position (17:79Q). In the month of fasting, the devotion of the Prophet reached its climax. He closetted himself in a corner of the mosque for the last ten days and nights of the month of Ramazan, devoted himself exclusively to divine worship and did not move from the mosque for even taking food and drink. In the fasting month, he used to read Tarawih and the Quran. In the war-field also, prayer was regularly observed. He used to prostrate before the Lord when the arrows were going on and to seek mercy and forgiveness.

(5) **His Invocations**. The supplicatory hymns bespeak of the earnest mind of the Prophet for the Divine glory and love. Some of them are given below : "O Allah ! give light to my heart, give light to my tongue, give light to my ears, give light to my sights, give light to my back, give light to my front, give light above me and give light below me."

"O Allah ! to Thee is all praise, and Thou art the light of the heavens and earth and Thine is the praise ; and Thou art the Supporter of heavens and earth and Thine is the praise ; Thou art the Lord of the heavens and earth and what is therein ; Thou art the truth and Thy promise is truth, Thy saying is truth, meeting with Thee is truth, Paradise is a truth, the Fire is a truth, the Hour is a truth. O Allah ! to Thee I have resigned and in Thee I put faith and upon Thee do I rely ; to Thee I shall return and to Thee I entrust dis-

pute and to Thee I put judgement, so forgive me of what I sent in advance and of what I will send latter, of what I conceal and of what I disclose. Thou art my Deity. There is no deity but Thou.

O Lord ! grant to me the love of Thee ; grant that I may love those that love Thee ; grant that I may do the deeds that may win Thy love ; make Thy love dearer to me than myself, my family and my wealth."

O Lord ! I supplicate Thee for forgiveness in faith and guidance towards truth, and to assist me in being grateful to Thee, and in adoring Thee in every good way ; and I supplicate Thee for an innocent heart which shall not incline to wickedness, and I supplicate Thee for a true tongue, and for that virtue which Thou knowest and for forgiveness of those faults which Thou knowest. O my Defender ! assist me in remembering Thee and being grateful to Thee and in worshipping Thee with the excess of my strength. O Lord ! I have done injustice to my own soul and no one pardons the faults of Thy servants but Thou.

(6) **Prophet's fastings.** The Holy Prophet recognised the value of fasting as it is a means of purification of heart from impure and sinful ideas and inclinations. He used to fast during the whole month of Ramazan and sometimes Sha'ban. In other months, he used to fast in such a way that it seemed that he would not break it again and he used to be without fast in such a way that it seemed that he would no more keep fast. He had no regular days of fasting, but he used to fast on Ashura'a days and for 6 days of Shawal. If there was no food in the house, he used to fast for days together, so much so that out of the agony of hunger he used to bind stones to his belly to prevent its acuteness. Besides regular fast, many a time the Prophet had to go without any meal. Often only dates and water nourished his body. For months together at times, no fire was lighted in his house for scantiness of means. Thus he fasted and suffered to the very last day of his life.

About other devotional acts, namely, charity, pilgrimage, Quran reading, Zikr etc, mention has been made in their appropriate places. From these acts, it is evident that no other religious personalities of the world had a proud record of so much devotional excercises and the rememberence of God, It is therefore said that the Prophet Muhammad was the greatest devotee the world has ever-witnessed.

**Man of ideal character and conduct.** The Holy Prophet had an ideal character and conduct. He showed a character in all

phases like a jewel of many facets. No less an authority than God himself testified to this phase of his life by saying : And verily he has got a sublime character (68 : 4 Q). There is an excellent exemplar for you in the Apostle of Allah ( 33 : 21Q ). Thus the highest tribute to purity of the Prophet's character was given by God Himself in the Quran. Who can be a greater authority than God Himself to testify when nobody other than God knows the ins and outs of a man ? If there is doubt in these verses, there is also doubt in the Quran. As regards those who are disinclined to believe the Quran as a revelation and attribute it to the unlettered Prophet, they have fortunately got the best historical proofs. Those are the testimonies of his contemporaries. What historical proof is greater about a man's character than the versions of his contemporaries and companions who used to pry into his secrets and private life ? People living in an age fourteen hundred years after his death are quite incompetent to judge a man's character, and can not overthrow the confirmed attestations of the dearest friends and the bitterest foes. Let us now examine historical proofs. Before he attained his prophethood which occurred in the 40th year of his life, he was given the proud title "**Al-Amin**" by the Meccans signifying the possessor of an ideal character and conduct. This connotative title itself shows that even when there were chances of temptations and corruptions in a hot country like Arabia, he maintained his purity of character, and his conduct with the people was the most pleasant and charming. When the quarrel over the placing of the Black Stone ensued between the rival contending parties and was about to conflagrate the whole of Arabia, Muhammad (P.H.) was then unanimously chosen to be the best man for this honourable task. These are evidences of his character from the side of the people who later on figured as his bitterest enemies. Then after he attained his prophethood, his character and conduct were testified by his wives who had access to the innermost recess of his heart. Who can be a greater authority than wives to testify to the character of a man ? Among wives, the attestation of an aged twice-widowed lady to the character of a young husband is the most strong. It was Khadija, an old lady of nearly 55 years, who declared on the very first day of the Prophet's receiving the revelation : God will never let you see the humiliation of failure. Verily you show due regard for blood-ties, carry the burden of the infirm, practise virtues that are extinct, entertain guests and stand by what is righteous

in the face of calamities. This testimony of Khadija carries the greatest weight. Hazrat Ayesha also said : His morals are the Quran. Then the evidence of home-servants is not less important. Anas who served the Holy Prophet for ten years and followed him like a shadow said : I served the Ms. of Allah for ten years but he neither told me 'uph', nor—why have you done this ? nor—why have you not done (this) ?—2 : 106. When a servant said that his master was the best of men in conduct, who is there now to doubt his integrity of character ? The liberated slave Zaid could not be separated from the Prophet even by his father. So great an attachment had this slave for the Prophet's charming manners. His uncle Abu Talib had the highest regard for the Prophet owing to his charming conduct. When asked by the Quraish to give up Muhammad, Abu Talib replied : Woe unto you ! no tribe has ever deserted its chief—a chief who carefully guards everything worth guarding. He is not over-bearing, nor is he so weak as to entrust his affairs to others. He is generous of heart, through the intercession of his face rain is prayed for. He shelters the orphan and the widow. Then his devoted companions' testimony carries also a great weight. The very fact that those who were very intimately connected with him and accepted him as a true Prophet shows that they had unshaken faith in the integrity of Prophet's character and conduct. **Ja'far-b-Abi Taleb** who migrated to Abyssinia, being afraid of bitter persecutions by the Quraish, addressed the Negus testifying to the sublime character of the Prophet. He said : "O king ! we were an ignorant people, given to idolatry. We used to eat corpses even of dead animals, and do all kinds of disgraceful things. We did not make good our obligations to our relations and ill-treated our neighbours. The strong among us would thrive at the expense of the weak, till at last God raised a prophet for our information. His descent, his righteousness, his integrity and his piety are well-known to us. He called us to worship God, and exhorted us to give up idolatry and stone-worship. He enjoined us to speak the truth, to make good our trusts, to respect ties of kinship and to do good to our neighbours. He taught us to shun everything foul, and to avoid bloodshed. He forbade all manners of indecent things, telling lies, misappropriating orphans' belongings and bringing false accusations against chastity of women." Is any further proof of Prophet's sublime character necessary ? Then again we see the great Abu Sufiyan who was the greatest enemy of Islam from the beginning

up to the conquest of Mecca and who led armies after armies to annihilate the face of Islam from the globe unhesitatingly and with frank confession testified to the sublime character of the Prophet before Heracleus, the Emperor of the Roman Empire: "He bids us abandon the worship of our ancient idols, to adore one God, to bestow alms, to observe truth and purity, to abstain from fornication and vice etc." He also confessed that the Prophet maintained a patriarchal purity of character and conduct and never told a lie. What greater attestation is necessary? His devotion, his piety, his God-reliance, his prayers, his invocations, his love for God, his constant anxiety and concern for the next world, his constant occupation in divine service and in the remembrance of Allah raised him to the highest plane of morality and conduct not hitherto witnessed in the life of any man. His sayings reflect what a great value he used to attach to character and conduct. He said: The man of good conduct will have the loftiest place in Paradise (4 : 124w). The man of bad conduct shall not enter Paradise (4 : 84). The special gem in his character was that he used not to speak what he himself did not do. The Quran says: Why do you say what you do not do (Q). As conduct is the sum total of the virtues and vices, the Prophet showed himself an excellent ideal in every aspect of human conduct.

(1) **His manners and etiquetes**. The Prophet's manners were ideal. He said: Verily I have been sent to complete good manners—4 : 90. He once instructed Mu'az on his appointment as governor of Yemen: Make your treatment with the people good—4 : 89. Once Hazrat Ayesha rebuked a man for scolding the Holy Prophet. He prohibited her saying: I have been sent to give ease to the people and not trouble (4 : 94). Once a man passed stool in his room and left the house next morning. The Prophet himself cleared the impurities (4 : 96). If any personal wrong was done to the Prophet by anybody, he did not take revenge. On the contrary, he returned good for evil. Nevertheless he was not ungrateful of any good done to him. He used to say: He who is not grateful to men is not grateful to Allah (4 : 291). His modesty was exemplary. Whoever came in his contact was simply charmed with his charming manners and natural modesty. The Quran says: Thus it is due to the mercy of Allah that you deal gently with them. Had you been harsh, hard-hearted, they would have certainly scattered away from

around you—(3 : 158Q). He wore a constant similing face mixed with gravity. One day a village Arab came to the Prophet and demanded his dues with harsh words. His companions got irritated but he cooled them down and said : The creditor has got a demand. He always sought permission whenever interview with any man was necessary and he taught others to seek interview. After that, he used to greet with salam (peace) the person he met. He entertained by Salam whom he knew and whom he knew not—1 : 75. Thereafter he used to handshake. He said : Perfection of your greeting is in handshaking—5 : 39. He used not to take off his hand first from handshaking. He did not interrupt when two men were engaged in a talk, nor did he take out a man for secret talk when he has got at that time another companion—4 : 43.

(2) **His kindness.** The Prophet's mind was full of the milk of human kindness. This particular attribute attained perfection in him, as he did not distinguish between man and man in showing kindness. He used to say : Allah is not kind to him who is not kind to men—3 : 132. He said : Kindness adorns everything while harshness disgraces everything—4 : 3. He also said : Soft heart is near Allah, while hard heart is remote from Him. He who is void of kindness is devoid of all good—4 : 1. The Quran says : We have not sent thee but as a blessing to the worlds—(21 : 137 Q).

Once a son of Hazrat Jainab was on the point of death. The Prophet went there, took the son in his lap and began to shed tears. On being asked, he replied : Allah shows kindness to those who is kind to others.

Once one of his companions narrated a story to the Prophet that when his girl was put to the grave for being buried alive according to the customs of the pre-Islamic Arabs, the child pathetically cried "O my father ! O my father." Her father was then dropping down stones and earth upon her He did not stop doing so inspite of the cries till she was fully buried alive. That struck the soft heart of the Holy Prophet so much that his tears began to come out spontaneously and wetted his beard.

His kindness was not confined only for the human beings but it was also extended to the lower animals. He said : Verily the Almighty inscribed kindness on everything ; so when you slaughter, make your slaughter good ; when you sacrifice, make your sacrifice good. Let everybody sharpen his knife. Sahl reported that the

Ms. of Allah passed by a camel which became fatigued owing to hunger. He said at once : Fear Allah with regard to these animals. Ride them in health and leave them in health—4 : 145.

(3) **No work was too low for him.** Simple living was the keynote in the character of the Prophet. He used to do things with his own hand and there was no work which was too low for him. He used to milk goats, patch his own clothes, sweep his own houses, mend his own shoes and sometimes cook food. He used to say that there was no Prophet who did not earn his own daily bread. He used to graze the goats of the people of Mecca for small wages.

When the ditch round the city of Medina was dug to prevent aggression of the Allies, the Holy Prophet himself shared in the labour. He showed by this example that a hewer of wood or a drawer of water is as much respectable in the society as a high dignitary.

Once a man came to the Prophet for alms. He gave him an axe and told him to cut wood in the jungles and thus earn his livelihood saying : This is better for you than that the begging should put a scratch upon your face on the day of Resurrection—4 : 107. He also said : That one of you takes his rope and then comes with a load of wood upon his back and sells it and that thereby Allah guards his face is better for him than that he should beg of men – 4 : 108.

In the Farewell Pilgrimage, the Prophet was distributing alms among the people. Two men came to the Prophet and begged something. The Prophet turned his look to them and found them strong and stout. He said : If you wish that I should give therefrom something to you, I might give you but no able-bodied man has got any share in this property.

Thus the Holy Prophet showed by his noble examples and precepts that no work is too low for a man and that there is great dignity and honour in one's own earnings.

(4) **His simplicity**. The Prophet had the highest point of patriarchal simplicity. In his habits, in his manners, in his living, in his furnitures, in his foods, in his dresses, in his habitation structures, he was extremely simple and unostentatious. The same life he led all throughout. No wealth, no kingdom and no greatness could change his mode of living. He rose to be the ruler of Arabia, the equal of Chosroes and Cæsars, but the

same humility of spirit, the same purity of heart and the same living characterised his life. Once the Prophet came to Fatima's house and found a thin screen of varied colours in the door. The Prophet returned to his house without any further waiting. On being asked, he replied : It does not befit a Prophet to enter a decorated house. He used to say about the number of beddings in a house : There is one bed for oneself, one bed for his wife and one bed for his guest. The fourth bed is for the devil.

Once the Prophet returned from war. His beloved wife Ayesha decorated her house to receive the victorious general. When the Prophet came, he took off the clothes of decoration and used them for other purposes saying : God has not given me wealth to decorate the stones.

Once an Ansari constructed a house with domes. The Prophet greatly disliked it and did not return greeting of the owner till the latter pulled it down.

The Prophet's mosque of Medina was of a very simple structure. Its roofs were of palm leaves and its posts of date stems.

Once a silk dress was sent as a present to the Prophet. At first he put it on, and then after putting it off he sent it to Omar for disposal.

Once he put on a gold seal-ring. On rising upon the pulpit, he put it off and threw it away. His companions also threw off their rings in obedience to their master's actions.

Once Hazrat Fatima put on a necklace of gold. He told her to throw it off saying : He who puts on a necklace of gold will not get it in Paradise.

His bed consisted of a blanket and of a pillow of date refuges covered with skin. Once Hazrat Hafsa spread a blanket with two or three foldings to be used as the bed of the Prophet. The Prophet slept on it for the night and could not rise early for prayer. He at once directed his wife not to repeat it but to spread the blanket with a single fold for his bed.

When he was the undisputed ruler of the whole Arabia from Yemen in the south to Syria in the north, his furnitures consisted of only a bedding and an earthen pitcher. Ayesha reported that after the demise of the Prophet, there was in his house nothing but a little quantity of wheat for food. He used to say : Sufficient it is for a man in this world such provision as is sufficient for a traveller for his journey.

Once the Prophet had some impressions of his hard bed on his back. On being requested for getting a soft cushion for sleep, he replied : What is the necessity of this world for me? My relation with this world is like that of a mounted way-farer who pauses at noon under the shade of a tree just to rest for a while, and then to proceed on his way.

The Holy Prophet guided his wives also to lead simple lives. When he was the ruler of Arabia, his wives naturally sought comforts of a kingly house. Thereupon came the divine injunction : O Prophet! say to thy wives, if you want this world's life and its fineries, come, I will give you a provision and allow you to depart a goodly departing. And if you desire God and His Apostle and the latter abode, then surely God has prepared for the doers of good among you a mighty reward—33 : 28 Q. Thus the worldly fineries were abannoned and simple mode of living was adopted.

His companions used to stand up to show respect to him when the Prophet appeared in their midst but he prohibited them saying : Do not stand up for me as the foreigners do, some of them showing respect to others – 2 : 136.

In any assembly, he used to sit unrecognised at the back row. A stranger could not distinguish him from the rest. Such was the humility of his disposition.

He cheerfully partook of meals which were placed before him. He did not find fault with any cooking. Whenever he disliked any food, he refrained from taking it without disclosing anything.

In short, he was extremely simple in his habits, manners, deportment, character and conduct. Thus simplicity was the key-note of his life, sincerity was his slogan and work was his mission.

(5) **His hospitality**. The Prophet was an ideal host. He would entertain guests as best as he could, according to the best tradition of Arab hospitality. In entertaining guests, he would not distinguish between a believer and an unbeliever. Everybody was pleased to become his guest. Once when the deputation from Abyssinia came to him, he accommodated them in his house and himself served them. Once an unbeliever came as a guest to the Prophet. He gave him one goat's milk to drink. He finished the drink and wanted more. In this way, the Prophet gave him seven goat's milk till he was satisfied. In the case of the companions of Suffa lodged in a corner of the mosque, the Prophet was the principal host. The Prophet had a large tray which was a load for four

man. At noon, all the guests took food from this tray with the Prophet. Meqdad and his two companions got nothing to satisfy their huuger. They were refused food. At last they came to the Prophet who gave them drink of three goat's milk. He said : The best charity is to satisfy a hungry belly—3 : 65w. In case of a previous bad treatment, good treatment should still be meted out. When a guest went away, he accompained him at least upto the door of his house. He did not rise up till the guest finished his meal and he did not begin till he began. He said : If the host entertains a guest beyond three days, he will gain reward of charity for every additional meal—4 : 327.

(6) **His truth**. The Holy Prophet never in his life spoke a single lie. He always adhered to truth for which he won the title of " Al-Amin". Once the Prophet called his relatives to the mount Safa and invited them to accept Islam saying : Have you ever heard me tell a lie ? They all replied : We have never heard you tell a lie. He said : Then I say that I am the Prophet of Allah. Will you not believe me ? Then the devil turned their backs as he still turns the backs of so many.

Someone once asked him : Who among men is best ? He replied : Everyone, pure of heart, truthful of tongue—4 : 205. He said : Whenever a man utters falsehood, the angel goes one mile away from him on account of the bad smell which he brings—4 : 204. When the Prophet was surrounded on all sides with enemies in the battles of Uhud and Hunain and there was no way of saving his life, he still testified to the truth of his mission saying : I am the Apostle of Allah, there's no untruth in it. Once the Quraish were hatching up plan against the Prophet. The chief of them, Nazr-b-Hares, testified to his truth-speaking by saying : Muhammad is the most truthful and trust-worthy among you but he abuses our idols. Even Abu Sufiyan, the enemy of Islam, testified to this aspect of Prophet's character before the Emperor Heracleus. He said on query by the Emperor : He never told a lie. Thus there are hundred and one instances which go to show that the Prophet was an ideal truthful man. It is why the Quran says : They do not take you as liars, but they unjustly deny the verses of Allah—6 : 33 Q.

(7) **Presents.** The Holy Prophet used to accept presents and gifts from his friends, companions and admirers, and give presents in exchange. He used to say : Give presents to one

another and low one another. For this reason, the companions used to present something or other to the Prophet. Even the neighbouring kings used to send presents to the Prophet. The Chief of Syria and Muqauqis of Egypt sent presents to the Prophet. Once the Cæser of the Byzantine Empire sent a present to the Prophet. The Prophet thought it a duty to give a return present to those who had given him. Once the king of Yemen sent a most valuable present worth the price of 66 camels to the Prophet. He returned a present to him worth the price of 20 camels. Once a man of the tribe of Banu Fajarah presented a she-camel to the Prophet. He gave a return to him but the man was highly displeased at this. The Prophet stood on the pulpit and gave a sermon: I won't accept presents except from the tribes of the Quraish, Ansars, Saqif and Daus. The Prophet remained for nearly six months in Abu Ayyub's house. They mutually presented foods during the time. He also used to send presents to his neighbours and friends, especially to the indigent companions of Suffa. He said that presents cement love and brotherhood and secure peace.

(8) **Flattery**. The Holy Prophet used to dislike flattery of any kind. Once a man praised another in presence of the Prophet. He said: You have cut off the neck of your friend. At another time, a certain judge was praised before the Prophet. His companion Meqdad took some dust and threw it over the face of the flatterer. Once Aswad-b-Sariy (the poet) came to the Prophet and sought permission of glorifying Allah. Permission was granted and he began with His praise. Suddenly he took up to praise the Prophet. He was at once stopped. Again he took to praise him and again he was stopped. As flattery is opposed to sincerity, it did not at all find room in the Holy Prophet. Simplicity and sincerity as said above were his special characteristics.

(9) **Equal treatment to all.** In the eye of the Prophet, everybody was equal. King or no king, master or slave, rich or poor, everybody received equal treatment from him. Once Salman and Bilal were present in a place with Abu Sufiyan, the chief of the Quraish. They said: No sword has still overtaken the neck of Abu Sufiyan. Abu Bakr protested to this utterance against the chief and the most respectable man of the Quraish and informed it to the Prophet. The Prophet took no exception to this word against an unbeliever.

Once a woman of the Makhzum tribe committed a theft.

People pleaded for mercy. The Prophet replied: The previous generations have been destroyed as the criminals coming from higher class were not punished while those coming from the lower class were chastised. By God! if Fatima, the daughter of Muhammad, committed theft, her hand would have been cut off.

Hazrat Abbas was one of the captives after the battle of Badr. Many were ransomed in lieu of money. On being requested to let off his uncle Abbas without ransom, the Prophet declined to treat him differently.

Anas reported that the Prophet went once to his house and wanted some drink. He gave him milk. It was a custom with the Prophet to offer whatever he had to offer first to the persons by his right side and then to those by his left. He took something and offered it to a Beduin who happened to be on his right side in preference to Hazrats Abu Bakr and Omar who were on his left side.

The Quraish out of their tribal boast had accommodated themselves at Muzdalafa in the days of Ignorance. The Prophet did not like this defferentiation. He always mixed with everybody irrespective of lineage and pedigree. The Prophet worked like an ordinary labourer with his companions in the construction of the mosque of Medina and in the digging of the trench around the city at the time of the battle of the Allies.

In a certain journey, his companions began to prepare food. Everyone took charge of a certain item. The Prophet took the charge of collecting fuels from the jungle.

In the battle of Badr, arms and ammunitions were quite insufficient. Three men used one camel for riding by turns. The Prophet also had two companions for his camel. There was not the least difference created for his needs. When requested to use the camel alone, he said: You have got no more strength than myself for walking, nor do I stand in need of less religious merits than you.

(10) **Humility.** The Prophet was the most humble in spirit and there was not a single trace or sign of boast in him. Once a man addressed him as "the best of the creation". He replied: He was Abraham.

Abdullah-b-Sakhar reported that Banu A'mer once came to the Prophet and addressed him as "Our Lord". He replied: The Lord is Allah.

Once an Ansari heard a Jew saying : By God who made the Prophet Moses superior to all men. The Ansari got irritated and threw a stone on his face. On a complaint brought to the Prophet, he said : Don't give me superiority over the Prophets.

When Mecca was conquered without a single drop of blood, the Holy Prophet lowered his head by way of modesty and humility of spirit when he entered the town. When Khaiber was conquered, the Prophet was mounted not on any fine horse but simply on an ass with date-string as its rein.

The Holy Prophet used to say : Don't put me to such a position as the Christians had put Jesus Christ. I am only a servant of God and His messenger. The word "servant" has been deliberately added to the formula of faith because the Prophet had in his mind the raising of Jesus to divinity.

The Prophet prohibited his followers to prostrate before his grave or pray therein at any time.

Once the marriage of the daughter of Muawwez-Afra'a was solemnised. The young girls were singing the songs dealing with the heroism of Badr martyrs. One of the girls suddenly sang : Amongst us is a Prophet who knows what will occur tomorrow. The Prophet directed her to sing what she was singing before and leave the latter.

When Qasem, son of the Prophet died, there was solar eclipse. The people ascribed it to the death of the Prophet's son. The Prophet delivered a sermon then and there in the mosque : The solar and lunar eclipses are signs of Allah. They have got no connection with the birth and death of men.

Once the Prophet was making ablution. The companions were taking the water that was dropping from his hands. On being questioned why they were doing so, they replied that it was to get blessings. The Prophet said : Rather speak the truth while you talk and pay the trust when you are entrusted.

In short, a character so modest and humble is rare in the history of man.

(11) **Forgiveness to enemies**. Forgiveness was a chief jewel in the Prophet's character. So broad was his heart that the spirit of revenge was absolutely absent from it. No wrong could take a permanent root in his soft heart. To **Wahshi** who killed Hazrat Hamza and who fled from one country to another for fear of punishment was extended his forgiveness.

**Safwan-b-Omayya** was one of the bitterest enemies of Islam. When Mecca was conquered, he took to his heels and went to Jeddah. Omar-b-Wahab informed the Prophet of this incident. The Holy Prophet took off his turban and sent it through Omar to Safwan as a sign of security.

**The Prophet** did not take a single revenge out of wrongs done to him personally. This was reported by Hazrat Ayesha who knew the ins and outs of his life.

**To the inhabitants of Tayef** who gave the Prophet the most merciless persecutions, the Prophet also extended his generous forgiveness. He accommodated their deputation in his mosque with great honour and fitting entertainment.

**Abdullah-b-Ubai** who was the ring leader of the hypocrites tried to crush the infant Common-wealth in the most critical juncture of Islam. He also cast unjust slander on the character of Hazrat Ayesha in a certain battle-field Prophet extended his pardon to Abdullah and gave his own sheet to cover his dead body for burial when he was dead. Regarding the slander, Abu Bakr wished to disallow maintenance to one of his relatives named **Mistah** who was one of those who cast slander against Ayesha. After the legal punishment to the culprits was meted out, the Prophet instructed them not to bear ill will and rancour towards the slanderers of his type. The verse in this connection is the following: And let not those of you who possess grace and abundance swear against the giving to the near of kin and the poor and those who have fled in Allah's way, and they should pardon and turn away. Do you not love that Allah should forgive you ?—24 : 22Q.

**Labid-b-A'sam,** a certain Jew of Medina, practised sorcery upon the Prophet. He fell ill and suffered for some days and was subsequently cured by the refuging verses. The Prophet did not think even to take a small reproach against him.

The Holy Prophet took some loan from **Zaid-b-Sa'na.** He came to demand his dues and was dragging the Prophet by his neck and saying: O children of Abu Taleb; you always offer excuse. Hazrat Omar got furious but the Prophet paid the dues in addition to some gifts.

**Ferat-b-Hayan** was a spy of Abu Sufiyan. He used to secretly supply informations of the Muslims and to satirize the Prophet. Once he was arrested in his act of spying and was ordered to be put

to death. When he was under order of death, he accepted Islam and the Prophet cancelled his death sentence on him.

**The city** which once expelled the Prophet, the city which presecuted the Prophet and his companions such a presecution as has not fallen to the lot of a mortal, opened its gate at last to the Prophet. What treatment did it receive at his hands? No massacare, no murder, no bloodshed but general amnesty with the words: There is even no reproach against you to-day.

**Hind**, the wife of Abu Sufiyan, who chewed the liver of Hamza out of revenge and spread thorns over the path of the Prophet, received also the generous pardon.

**Akramah**, the son of the arch enemy of Islam, namely, Abu Jahl, fled to Yemen but on the security being given, he returned to Medina and met the Prophet. The Prophet smilingly received him saying: Welcome to the riding refugee!

**Habbar-b-Aswad**, the murderer of the Prophet's daughter Jainab who was pregnant at the time, received also pardon from the Prophet.

**Abu Sufiyan**, the greatest arch enemy of Islam, tried his utmost to crush the Prophet and his mission from the beginning up to the Conquest of Mecca. He led wives in the several battles to blot out the face of Islam from the globe. Such a criminal expected the worst treatment on the Conquest of Mecca. What did the Prophet say to him? Omar wanted to kill him but the Prophet prohibited him and said: Abu Sufiyan is safe in his house, and those who will take shelter in his house are all safe and secure. Can any conquerer mete out such a treatment to an arch enemy?

**Banu Hanifah** was the tribe who offered the greatest resistance to the Prophet up to the last. Omamah-b-Asal was its chief. Once he was arrested and brought before the Prophet in Medina. He ordered him to be tied up with a pillar of the mosque. Whereupon he addressed the Prophet: O Muhammad! if you kill me, you would kill a murderer; if you show me kindness, you will show it to a grateful man; if you want ransom, I shall pay it. The Prophet remained silent on that day. Next day also he received the same reply from Omamah. On the third day when he got the similar reply, he ordered him to be let off unconditionally. Omamah was much affected by this kindness, accepted Islam and said: O Apostle of God! there was none in the world who was more hateful to me than you but now there is none in the world who is dearer to me

than you ; there was no religion in the world which was more disliking to me than yours, but now there is no religion in the world which is dearer to me than your religion ; there was no city which was more hateful to my eyes than your city but now it has become the dearest of all the cities to me."

The Holy Prophet used always to invoke blessings on his enemies instead of taking revenge on them for the wrongs done to him. The Meccans bitterly persecuted the Prophet and at last drove him out and his companions from their native place. One of his companions at that time asked the Prophet to invoke curse upon his enemies. On hearing this, the face of the Prophet suddenly turned red. On another occasion, he replied when he heard a man telling him to curse : I have not been sent to curse but to bless mankind.

Once there was a dire famine in the city of Mecca. At that time, the Prophet was imprisoned in a place called Shib along with his clan. Abu Sufiyan, being perplexed at the calamity, came to the Prophet and asked him to invoke to God for the removal of the calamity. The Holy Prophet without the least grudge upon his enemies lifted up his hands and invoked God's power to remove the famine. The prayer was granted.

In the battle of Uhud, the Prophet was profusely bleeding owing to the wounds and the martyrdom of one of his teeth. He was at that time saying : O God ! guide my people, because they know not.

The Holy Prophet suffered at Tyef which no human being had suffered before. On seeing his sufferings, the angel Gabriel came and told him : If you wish, this place may be sunk down. The Holy Prophet replied : May it be that their descendants may accept guidance. Some years after this, when the Muslims were fighting against the inhabitants of Tayef, one of his companions said : O Prophet, invoke curse upon the inhabitants. Suddenly he lifted up his hands towards heaven. The people thought that he was going to curse but he said : O God ! bless the Saqif tribe with Islam.

The Dausees were living at Yemen but did not accept Islam inspite of the arduous and earnest efforts of its chief Tofail-b-A'mer who was a previous convert to Islam. Bing disgusted, he advised the Prophet to bring wrath of God upon them. He invoked : O

Allah ! guide the Dausees and bring them (under Islam).

Abu Hurairah's mother was a polytheist. Her son requested her many times to accept Islam but she did not. One day Abu Hurairah pressed her much for her conversion but she not only declined but rebuked the Prophet. On hearing this, the Prophet said : O God ! bless the mother of Abu Hurairah with Islam. When Abu Hurairah returned home, he found his mother already converted.

Thus the Holy Prophet was a mercy to all mankind, and as such it was beneath his dignity as a world Prophet to take revenge or to curse the oppressing people.

(12). **General dislike for backbiting.** The Holy Prophet was always averse to backbiting. The Quran takes a very strong view of this evil attribute. It says : Does one of you like to eat of the flesh of his dead brother ? Rather you abhor it—49 : 12Q. It is therefore just like the eating of the flesh of dead animals. He went so far as to say that backbiting is greater than fornication—4 : 153w. The Holy Prophet was quite immune from this sin. Never in his life did he commit it even by hints, signs, motions and gestures. He even did not cherish evil ideas for any particular individual. We should not forget that great ideal and cast ourselvenes headlong in to the torrents of backbiting.[1]

XI. **The greatest leader of mankind.** (1) **An efficient leader.** What are the essentials of a good and efficient leader ? He must at first know how to lead and command and he must command the willing allegiance of his followers. The Prophet combined in himself in an unparalled degree both these attributes. His love for his companions and friends is provebial. "The leader is the servant of the people" was his slogan. He was a true friend in dangers and difficulties. He never thought of his own livelihood and comforts but he was ever wakeful to the needs of his companions. In fact, he lived for the people, died for the people and will rise up again for the people. Here in this world while he was alive, he always prayed for his *Ummat*, sought forgiveness to God for them and made this prayer a part of his

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1. See note 382 for details of backbiting and see the traditions under section 16 (Chapter IV) for the same.

There are many details of his character which in a short article like this, cannot conveniently be introduced. They appear somewhere or other in this book. From what has been narrated above, it is seen that the Prophet had the most sublime character and conduct. It is why the Quran says : You are certainly on the sublime charracter (68 : 4Q).

supplication at the end of each prayer. When his breath was about to be taken, he thougt of the future condition of his *Ummat*. On the Resurrection Day, he will be the chief leader for intercession and forgiveness before the Almighty.

The great gem in leadership is the power to organise a disorganised people. The Holy Prophet had that unifying power. When there was no organization, no unity, no harmony, the Prophet organaised these unruly tribes, made them morally and spiritually advanced and created a mighty force in them before which the prowess and power of the Cæsars and the Chosroes were insignificant. He abolished the class distinction, tribal boast and family pride, and brought all the Arabs under a common banner, the banner of Islam. Whoever uttered "There is no deity but Allah" entered the Brotherhood of the Muslims. It is to this organisation that the Quran refers: And remember the gift of Allah over you when you were enemies to one another. Then He brought you together and you became brethren by His grace (3 : 102Q) If greatness lies in leading so disorganised a people as the Arabs, the credit certainly goes to the world Prophet. If greatness lies in making that lead stable for ever, who can then be a greater leader than the leader Muhammad? Truly therefore he said: The Muslims—their bloods are equal—3 : 95. The believers are like one body. If its eye complains, its whole body complains—3 : 57. The Prophet therefore said: I am the leader of the children of Adam (44 : 3). Let all leaders turn to the life of the Prophet and emulate his noble example.

(2) **Ideal allegiance ot his followers.** There was no man in the world who was more obeyed and loved blindly and faithfully by his followers than the Prophet Muhammad. His companions held the life of the Prophet dearer than their own lives and properties. There was nothing which they could not sacrifice for their great Master. There are innumerable instances to prove their devotion and fidelity.

The faithful Bilal was tied up by his hand and feet and dragged along the sands burnt by the mid-day sun for days together but still Bilal did not give up his master. After Prophet's death, he once fell down senseless and died while he was proclaiming azan.

Khabbab-b-Art was the sixth convert to Islam. He was subject to relentless persecution but still he was loyal to his chief.

Ammar-b-Yaser was the fourth convert. He was overtaken by the people, turned down on the burning sands of the desert and was mercilessly beaten so much in presence of his parents that he fell down senseless. His mother Sumayyah was beaten to death by Abu Jahl. His father Yaser also lost his life as a result of continuous repression.

Abu Fukaiha was a slave of Safwan-b-Umayyah. His feet were tied to two camels which were allowed to go to different directions. Thus he was severed to death.

These are but few instances which show that the persecuted men kept their allegiance to the Prophet and his religion even at the sacrifice of their most precious lives.

The faithful companions followed him as day follows the night. Hazrat Abu Bakr followed the Prophet like a shadow in the midst of his happiness as well as adversity. He cluing to him steadfastly in the perilous journey to Medina. He was his only companion in the famous cave. He brought all his resources for charity when demanded by the Prophet.

Again we find that in order to stand by the Prophet through thick and thin, some of the companions migrated to Abyssinia after leaving their dear hearth and home.

Then we see that Mecca was completely evacuated by the companions at the time of Hijrat to Medina and centuries-old love for the native land was suddenly forgotten, and they all migrated to Medina for good along with their master.

Then the case of Wais Qarani is the most astonishing. Though he did not see the Prophet in his life-time, he had a great attachment for the Prophet. Once he heard that one of the teeth of the Prophet was martyred in the battle of Uhud. He at once broke all his teeth as a result of over-love for him.

It is redundant to recapitulate the loyalty and heroism with which his companions fought the several holy battles and sacrificed their lives. At his single command, hundreds and thousands were ready with their lives and properties without the least thought of death or of future poverty. Not a whisper of disobedience was ever heard in the camp of the Prophet's followers, and not a word of doubt in the Prophet's words.

They wrote down and committed to memory every details of his life. Whenever he uttered anything, the companions preserved it in the tablets of their hearts. Whatever he did,

they also tried to follow. Once Hazrat Ali was laughing on horse back. On being questioned, he replied that he saw the Holy Prophet one day smiling like that on horse back. Once a companion saw the shirt of the Prophet unbuttoned. He immediately unbuttoned his shirt. There are hundreds of instances showing that he was the greatest leader of men and as such commanded ideal allegiance and fidelity. Even after 14 hundred years, his name is a charm to his followers, and sends a thrill and inspiration in their hearts not witnessed in the case of any other man.[1]

(xii) **The greatest charitable man.** (i) **Charity.** There is no man in the world who is seen more charitably disposed than the Holy Prophet. His charity used to reach its climax during the holy month of fasting. He placed the needs of men before his own needs, comforts of men before his own comforts and lived as it were with the spirit of Divine Names. He used to say: Verily I am to distribute and guard while Allah gives. He said that nothing is stronger and more valuable in the eye of religion than the charity of the son of Adam giving alms with his right hand concealing from his left - S : 17. He has been therefore commanded to say: By no means shall you attain to righteousness until you spend out of what you love—3 : 91Q.

So great an importance was attached to charity that it was made compulsory and one of the chief five pillars of Islam on the rich and the solvent. No other Prophet or man had done it before him for the benefit of the ill-fed, ill-clothed and the distressed. The Prophet did not himself take or use Zakat property. He made it unlawful also for his progeny. Once Imam Hasan ate a date out of the dates of Zakat. The Prophet at once told him to vomit it out. If anything was brought to the Prophet, he enquired whether it was present or Zakat. If it was a present, the Prophet used to accept it.

Once a certain man came to the Prophet and saw his goat grazing up to a great distance. He naturally felt tempted to ask for all the goats to be given to him in charity without the least hesitation of future poverty. the Holy Prophet gave away all his goats to him. The man, on returning to his people, said: Muhammad is so charitable that he does not fear his future poverty in his gift.

The Prophet was once passing by Abu Zarr. He asked him: O Abu Zarr! had I had gold like the mountain of Uhud, I would

1. See page 8 for further light.

not have preferred at any time that anything therefrom should remain with me beyond three days.

It was a practice with the Prophet to give away everything in charity what he had as surplus in his household. Once in the midst of his prayer, he remembered that he had some coins in his house. Before he finished his whole prayer, he suddenly went to his house to the surprise of his companions, took the dinars, distributed them among the poor and came again to the mosque to pray.

Once some Ansars begged something of the Prophet. He gave it to them. Again they begged him for something more. Again he gave them that thing. Thus the begging and the giving continued till there remained nothing with the Prophet.

Just on the eve of his death, the Prophet instructed Hazrat Ayesha to distribute some coins which he had with him among the poor saying : Prophets neither inherit, nor are inherited.

The Prophet had to divide the booties and spoils of war among the soldiers who took actual part in war. Regarding his share of the booty, he used to give away in charity the entire share after keeping very little for the expenses of his household.

After the battle of Hunain, the Prophet divided all the booties among the warriors along with his share also. A man came running to him and begged a sheet of cloth of him. He said : Had I had camels equal to the number of plants in this jungle, I would have certainly given them all to you. You would not have found me surely a miser.

It was a general ordinance that if a man would leave debts outstanding after his death, he would satisfy them on information or take the responsibility of payment. If he left properties, that would devolve upon his heirs.

Once the revenue of Bahrain came to the Prophet. It was spread on the floor of the mosque and was divided among his companions. When the last farthing was distributed, he got up and went away without himself taking anything.

The Holy Prophet never disappointed a beggar. He did not say "No" to anybody in obedience to the Quranic verse : And as for the beggar, don't drive out,

He had three principal properties-Fedak and some gardens at Medina and Khaiber. He made wakf of the Fedak property for the poor and the distressed, made heba of the gardens at Medina, and

out of the three portions of the Khaiber property, two portions were gifted to the general Muslims and one for the maintenance of his wives.

There are instances wilthout number which go to show that the Prophet was the gretest charitable man in the world. Who is there in history who has got so many records of charitable acts ?[1]

(2) **Self needs were subordinate to the needs of others.** The Prophet placed the requirements of others over those of his own. It is called ایثار in Arabic. Indeed his life was a dedicated life for the cause of the humanity, specially for the ill-housed, ill-clothed, ill-fed and the ill-guided.

The Prophet had a great affection for his daughter Fatima. Once she wanted a maid servant out of the spoils of war for the purpose of cooking. The Holy Prophet replied: As yet the companions of Suffa have not been supplied with provision. Before they are supplied, I can not turn to my needs and the needs of my family.

Once his daughter Fatima and the two daughters of Hazrat Zubair came to the Prophet begging some booties in order to meet their poverty and wants. He replied: The orphans of warriors who fell in the battle of Badr will first be paid attention to.

Once a woman came to the Prophet with a sheet of cloth which he needed much. The Prophet was glad to receive it. Suddenly a man approached there and begged the sheet from him. The Prophet at once gave it to him. The people began to rebuke the man for his ungentlemanly conduct of begging a thing which the Prophet liked.

Once a certain Jew named Mukhairiq gifted some gardens to the Prophet. He dedicated them all for the cause of the poor and the distressed.

Once a companion had nothing for his marriage feast. He approached the Prophet who said to him to take the basket of wheat that was with Ayesha. The companions took the basket leaving nothing for the evening meal of the Prophet's household. Once a man was a guest of the Prophet for a night. The Prophet had with him only a goat's milk which he gave to the guest, but he himself remained hungry. In the previous night also he had nothing to satisfy his hunger except this goat's milk.

1. See Chapter VIII for further discussion.

try his fortune there but God willed otherwise. At first, he approached there three noble men—Mas'ud and others. They replied : 'We don't want to talk with a man like you.' Next he approached the public, but they also turned a deaf ear. They set up on the contrary their young boys against the Prophet. The boys began to sneer and jeer at him and to throw stones. The elders also joined in this foul act. Being constantly pelted with stones, he began to drop blood from his wounds. His feet were so wounded that they were filled up with blood. He was not even allowd to take rest and to wipe out the flowing blood. Without food and drink, as said in the beginning, he remained for as long as 30 days. Being thus persecuted and rejected, he began to think what he should do. His prayer in this critical juncture is memorable, his utterance the most sublime. That was under circumstances the most disappointing. [1]

Being thus baffled, he returnet from Tayef and remained for some days at Nakhla and then at Harra. Finding no refuge also there, he returned again to Mecca.

Then he thought of making Hijrat (migration) to Medina. His companions began to migrate to Medina till the Prophet with Abu Bakr and Ali remained at Mecca. When he was bereft of companions, one day his house was besieged by some young men of the Quraish. They came with the deliberate intention of the Prophet's murder. Calmly walking out unawares in an unguarded moment in the midst of his would-be assasins, the Prophet took shelter in a cave with Abu Bakr just sufficient to accomodate two men. A tracking party reached the mouth of the cave. In such a state the bravest heart sinks down, but the Holy Prophet calmly resigned himself to the will of God. The enemies finding nothing there, retraced their steps. For full three days, the Prophet remained in the cave. When the search was over, they came out, but were met by one of the parties named Suraqa-b-Malik. Thrice he attempted to kill the Prophet and thrice he failed. Then he reached, after 14 days, a village named Kuba where the Prophet built a mosque and remained for 14 days. Then he settled at Medina and began to preach his mission.[2]

The Meccans did not rest content with only the banishment of the Prophet. They thought of extirpating Islam from its very

1. See Note 2134. 2. See note 232 for further light on the calamities over the believers.

root. Hence they took an offensive action in the form of war against the Prophet with 1000 well-disciplined soldiers. This is known as the Battle of Badr in which the Prophet was victorious.

Seeing the growing power of the Muslims by this conquest, Abdullah-b-Ubay formed a party of the hypocrites against the Prophet aided by the neighbouring Jews and Christians. The Meccans joined this opposition and led an army of 3000 against 700 Muslims at a place called **Uhud** near Medina. The Prophet was first defeated. He lost one of his teeth and was severely wounded in this battle. He lost also some of his notable companions. Then the soldiers of Islam formed strength to drive out the enemies from Uhud.

The Meccans on return realised that the battle of Uhud was not at all decisive. The strong oppositionists also burnt within themselves. They invited all the Arabs in general irrespective of caste and creed and led an army of nearly 24000 soldiers against the Muslims. This is known as the Battle of the Allies. This time also they were unsuccessful. Being thus baffled at every time, they became quite downcast.

The Prophet at last entered Mecca without a single drop of blood.

In the Battle of Hunain, the Prophet was surrounded by enemies, so much so that there was none to protect him. He received wounds which were bleeding and he was saying : I am the Prophet, there is no untruth in it.

At Khaiber, a certain Jewess invited the Prophet and gave him poisoned food to partake of. By God's grace, he was also saved by this time.

In food, in dress, in habitation and other things, the Prophet's sufferings knew no bounds. For days together he used sometimes to go on without food, for days together no fire for cooking was lit in his house. To prevent the pressure of hunger, he used sometimes to bind stones with his belly.

Such were his sufferings and such was his towering endurance throughout these trials. It is therefore said that he attained the greatest success as he was the greatest sufferer in the history of man.

(xiv) **The most practical man.** Hazrat Muhammad was the most pratical man the world has ever seen. What he said, he did. He did not say what he did not do. Thus his tongue and deed

were one and the same. He was not an idealist, nor a wild dreamer, nor a proud enthusiast, but he was a practical worker. Hazrat Ayesha said therefore that whereas the Quran contains rules of guidance, the life of the Prophet affords lessons how those rules can be put into action. She said : His morals are the Quran. The Quran says by way of lessons to mankind : What do you say what you do not do. Again it says : There is nothing for men but what he strives for. Let us now cite some instances how his teachings were put into practice and how practicable were they.

It sounds well to hear the saying : When you are slapped on your left cheek, turn they right also. Every body can judge how far it is practicable. There is the right of self-defence in every law, there is the right of defence of one country from foreign aggression. This law of defence for an individual as well as for nations and communities are going on as usual from the beginning of the world. Islam taught this practical teaching like the Jewish law "eye for eye, tooth for tooth", nay it went further and declared that there is greater reward in forgiveness. Thus this is a practical ordinance in Islam.

With regard to brotherhood of his followers, he was not content by putting the theory only. He made it practical by cementing friendship between the Helpers and the Refugees who took half of the properties of the former for their maintenance. For the poor brothers, he exacted a compulsory tax from the rich Muslims at the rate of 2½ p. c. of the hoarded wealth for one year. This brotherhood was introduced in prayer as there is no distinction whatsoever in the mosque between the high and the rich. All stand in ranks on the same footing of equality. This was not only in outward show but also in food and dress. In the month of fasting, the rich and the poor are all deprived of food during the daytime. In pilgrimage, all pilgrims wear the same simple dress, the same simple two pieces of white cloth without any cap, shoes and other dresses. In the treatment of servants and slaves, the same equality prevails. They are termed as brothers and not slaves and servants. In the dining table also, the same equality rules. In short, in social, political and religious matters, all Muslims are brethren.

In this way, every ordinance of Islam was put into practice and every ordinance is practicable and within ordinary reach of human power.

unlettered and unschooled man, he loved education with the care of his heart for others. It is significant that the first verse revealed to the Prophet was concerning education. It runs : Read in the name of your Lord. He laid so great an emphasis on education that he said : Search learning even it is in China (4 : 111w). He did not remain content with this. On the contrary, he made primary education compulsory both for males and females 1400 hundred years ago (4 : 37) and made provision for such institutions in rooms attached to each mosque. The Holy Prophet himself had no need for education because the vast field of nature, past and present, was his book for study. His converts and companions stood in need of learning. Hence he sent teachers to train them in the elementary principles of Islam. He ransomep poor captives on condition of teaching the people for a certain period. He made the study of nature obligatory and thus gave to science an impetus which contributed to the development of scientific study. He was the only teacher who drew attention to the sublime ordinances of the universe and to the uniformity of laws underlying all phenomena. Speaking of an educationist, the Prophet said : While he is in such pursuit, all in the world, even a fish in the sea or an ant in the hole seek pardon for him—4 : 35.

In short, no greater advocate of education and learning the world has ever seen.[1]

(xvi). **The greatest Teacher of cleanliness and decencies.**[2] (1) **Cleanliness.**[3] The Prophet advocated cleanliness and decencies in the habits of himself and his companions which none had done before. He not only practised cleanliness but made it compulsory on the eve of each prayer. It is known in the religious terminology as **Wuzu** (ablution). No prayer is valid without cleansing the principal exposed parts of the body such as hands, feet, face and head. If a man cohabits with a wife or becomes impure for any other reason, bath[4] for him becomes compulsory. So great an importance was laid on cleanliness that he said : Cleanliness is half of faith and that is a door to Paradise—7 : 14. He was commanded by the Quran : And uncleanliness do shun—74 : 5Q. He laid a great emphasis on **teeth-cleansing**[1] before

1. See page 281 (vol. I) on education. 2. See chapters 5, 6 and 7.

3. See note 543. 4. See note 596.

each time of five prayers saying : Had I not thought it hard for my people, I would have directed them.........to cleanse teeth at the time of each prayer—7 : 78. There are also regular rules for cleanliness from **calls of nature**[2] and other impurities.

(2) **Hair dressing and Combing.**[3] The Holy Prophet did not forget this item of cleanliness. He said : Whoso has got hair, let him honour it—6 : 8. This means oiling, combing and cleansing the hairs. He always kept guard over his hairs and kept them in proper order by parting them from the middle of his head—6 : 2. He once said to a man : Is this (combing) not better than that one of you should come while he is dishevelled in hairs as if he is a devil ?—6 : 15. He directed his companions to shave, shorten or clip their **moustaches**, to preserve health, to keep beard, to shave hairs of private parts, to pair nails, and to shave the hairs of armpit—6 : 16. The Holy Prophet used (surma) **antimony** with a paint stick every night before going to bed as it brightens eye-sight, and grows hairs on eye brows—6 : 40. He advised mankind to wear **shoes and socks**[4] as they are protectors of feet—6 : 63. He advised to wear shoes different from those of the males. **Perfume**[5] was one of his favourite things (3 : 52w) as it gives a joy to oneself and to others and supplies wisdom to the brain. Anas reported that the Prophet had a bag from which he perfumed himself. He prescribed for women such perfumes as have got no scent and smell. The Holy Prophet taught to mankind to wear **decent ornaments.**[6] He prohibited in strong words the use of all kinds of sound-making ornaments saying : With every sound-making ornament, there is a devil and angels do not enter a house in which there are sound-making ornaments—6 : 86. See what precious advice was left by the Holy Prophet about the fine tastes of civilized societies.

(xvii). **Great teacher of Health and Hygiene.**[7] The Holy Prophet left instructions in this department to which the world is now submitting. A Prophet of nature coming with a religion of nature could not neglect this important branch of human study. For this reason, he prescribed moderate actions, either for this world or for religion, as best saying : The best of actions is in

1. See note 580.
2. See note 566.
3. See note 500.
4. See note 520.
5. See note 517.
6. See note 521.
7. See note 542 and 353

their mean. He said : Of all the treasures in possession of a man who believes in Allah and the last day, the most precious is health. Once three persons sought for the whole-time divine service from the Prophet. He said : Fast and break, stand up for prayer and sleep, because there is surely a duty on you for your body, a duty on you for your eyes ect.—4 : 146.

He left great instructions for covering the utensils, articles of food and water-pitchers. This is as a precautionary measure for their preservation from flies, mouses, worms, insects and germs which carry poison. He definitely laid down an expert medical opinion 14 hundred years ago that there is poison in one arm of a fly and cure in another—11 : 130. Marriage also has been prescribed for preservation of health. As different kinds of food bring different physical conditions, he divided the articles of food into two main divisions - lawful and unlawful. Strict observance of these rules will bring health of body as well as of soul. A careful reading of traditions would reveal what a great teacher was the Prophet about health and hygiene.

(xviii). **Prophet as a medical man.** [1] The Holy Prophet prescribed some broad rules and medicines for treatment of diseases.

(I) He said, first of all, that medicine is in accordance with God's law. The Quran says that there is no changing of such law (17 : 77Q).

(2) Secondly, he declared that for every disease, there is a medicine—9 : 1. In other words, there is no incurable disease in this world. What was thought incurable has become curable now.

(3) Thirdly, he declared that there is no contagious disease—9 : 64. In other words there is no disease in the world which is caught by touch or air. He also declared that there are some widespread and infectious diseases such as cholera, small pox, plague etc.

(4) Fourthly, he said that the best modes of treatment are four—Hizamat, Lodud, Saut and Mush'ye—6 : 41. Hizamat is the taking out of bad blood, such as cupping. Saut is a treatment through nose. Lodud is a treatment through mouth. Mush'ye is a treatment dealing with bowels.

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1. See note 690

(5) Treatment by enchantments and charms in which there is no smack of polytheism is allowed, but they are not the best modes of treatment. They are neassary for certain kinds of diseases such as inauspicious look of men and jinn, bites of snakes and other poisonous reptiles.

(6) Treatment by operation has been recommended in cases where operation will bring good. The Prophet even advised the people not to refrain from going to expert surgeons for surgery—9 : 5. The Prophet himself operated some of his companions in cases of bullet or arrow wounds.

(7) Nursing of patients has been greatly recommended. It contributes also towards cure.

**Some important medicines.** The following medicines have been prescribed by the great physician for particular diseases.

(1) Cupping to be taken regularly in every month for general complaints of the body, rheumatism, headache, blood-pressure and other pains of a general nature.

(2) Enchantments and charms for inauspicious look of men and jinn and for bites of poisonous animals like snake, dog etc.

(3) Honey, if used thrice in a month, saves a man from general complaints of the body.

(4) Black-seed is a cure for diseases just after child-birth, cold, and cough.

(5) Costus of sea is a panacea for all diseases of general type. It is specially useful in pleurisy along with olive oil. It makes menstrual blood flow, secrets urine and excites sexual passion. Its drink kills worms of belly.

(6) Henna-leaves cure wounds, cuts, bruises and pains as henna has got cool and soothing effect.

(7) Dates regularly taken in the morning cure poison and insomnia.

(8) Cold wash has been recommended in case of general fever and cold bath in case of certain kinds of fever, such as typhoid.

(9) Salt destroys poison and pain—9 : 264w.

(xiv). **As an ideal businessman.**[1] Of course, the Holy Prophet was not sent to be a tradesman but still he showed the way how to become a successful business man. The secret of

1. See note 900.

success in business is honesty and fair-dealings with customers. He said : I have not been given revelation to hoard up wealth or to be one of the tradesmen—18 : 309w. Allah made trade lawful and usury unlawful—2 : 275Q. Take to trade, because there are nine portions in trade out of ten portions of provisions. The trustworthy merchant will be with the prophets, martyrs and the truthful—18 : 4 The Holy Prophet laid down practical rules of trade and commerce. Before he was married to famous Khadija, he went to trade on her behalf to Syria, Jerusalem, Yemen and other places and gained considerable fortune for the lady. Not a single pie did he misappropriate, not a single pie he lost. He also advised the Refugees of Medina to take up trade. They soon became prosperous though they began with nothing but with earnestness and honesty. He showed in business how by sticking to truth, honesty and promise-keeping, prosperity in trade can be had. Abdullah-b-Abil Hamsa'a, one of the companions, reported that in order to keep his promise to see him in connection with business transaction, the Prophet once was detained for three days in a place. The Holy Prophet used to keep his accounts always clear in business. Sayeb was one who had business transaction with the Prophet. He said : The Prophet transacted with me but he always kept his accounts clear with me". Another man Qayes also testified to this effect. The Holy Prophet travelled Syria, Bosra and Yemen in connection with trade. Some hold that the Prophet went even to Bahrain in connection with trade. With his permission, his companions also carried on business. Hazrat Abu Bakr carried on business at the place called Sanj in Medina and Osman used to sell dates at the market of Banu Qainuqa. The Quran refers to trade and commerce in a very graceful tone. "Their protection during their journey in the winter and in the summer"—106 : 2Q. The Meccans used to take journey northward to Syria and southward to Yemen in the summer and winter respectively to carry on their trade. Thus the Prophet set an example to mankind to follow the profession of trade with honesty.

(xv). **Ideal treatment towards parents, orphans, children neighbours, relations, and servants.** The Prophet's treatment towards all were very affectionate and cordial.

(1) **Duty to parents.** The prophet laid a great emphasis on obedience to parents. He said :

Paradise is under the feet of mothers (2 : 15).

The pleasure of Lord is in the pleasure of the father and the displeasure of Lord in displeasure of the father —2 : 8.

Paradise becomes unlawful for disobedience to parents.

Obedience does not finish as soon as parents are dead. Forgiveness shall be sought for them, and presents and gifts should be sent to parents, friends and relatives. Charity is also to be given in their names—2 : 6,11. Children are also bound to maintain their poor parents.

The Prophet once went with his mother to see the grave of his father when he was barely six months old, but his mother died on her return journey to Mecca.

Once he passed to the grave of his mother. There he halted for sometime and began weep out of dear love for his mother.

Once the Prophet was seated among his companions. He at once got up at the sight of his foster mother Halima and spread his own mantle for her rest.

At another time, the Prophet set 6000 prisoners free after the battle of Hunain. One of the reasons was that some of them came from the tribe of his foster mother Halima. Thus the Prophet had the highest regard for his parents and foster-mothers and left ideal instructions to his followers for obeying parents.[1]

2. **His Treatment with children was ideal.** His treatment with children was the most affectionate. Whenever he happened to pass to the children on the way, he used to pass his affectionate hand over them and sometimes joined in their innocent plays. Whenever he returned from journey or Jehad, he used to take two or more of them on his riding camel. He used to greet them when he met them and exchanged affectionate words with them. He used to give something or other to the children to eat when they came to his house. The Prophet used to shorten his congregational prayer whenever any child of the worshipper was heard crying. The children of the polytheists were not also deprived from his affection. The children of any nationality were forbidden to be killed in any war. The Prophet treated his own children in like manner. He used to stand up on arrival of Fatima and would make her sit by his side. Once on the death of his son Ibrahim, he began to weep saying : O Ibrahim, we are

1. See note 198 for full reference.

certainly aggrieved by your separation—2 : 32. The Holy Prophet said : No evil or bad invocations should be called against children – 38 : 7.

No father can give a better gift to his child than good manners —2 : 19.

Whoso maintains two daughters he, and I like this ; he joined his fingers—2 : 20.

He said : Shall I inform you the best form of charity[1]—maintaining yours daughter who has been returned to you—2 : 25.

There is no child but is born upon Islam (2 : 30).

3. **The Prophet was the greatest champion of the orphans.**[2] The Prophet said :

I and the care-taker of an orphan shall be in Paradise like these two fingers – 3 : 5.

The best home is that in which an orphan is goodly treated —3 : 1.

Honour them as you honour your children and give them food out of what you yourselves eat—2 : 105.

The Quran says. Have you considered him who called the judgement day a lie ? That is one who treats the orphan with harshness—107 : 1Q.

About handling of orphan's property, there is strict warning : As for those who swallow the properties of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire—4 : 106.

(4) **Treatment towards neighbours.** Perhaps no greater right on neighbours has been conferred by any other man than the Prophet of Islam. He said :

One whose neighbour is not safe from his troubles shall not enter Paradise—2 : 148.

He who is best to his neighbour will be in the neighbourhood of Allah on the Resurrection Day—2 : 150.

The Prophet himself was ready to forego his own comforts for the sake of his neighbours. His treatment towards his close neighbours—*Ashab-i-Suffa* were very cordial, friendly and sympathetic. Once Hazrat Ali asked the Prophet for a maid-servant for Fatima, his daughter. He replied : As yet the companions of Suffa have not been provided for—38 : 132. There are hundreds of such instances.[1]

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1. See note 121 for further light. 2. See note 195 for further light.

(5) **Treatment towards relations.**[1] His treatment towards his relations was unique. This is reflected from his following sayings.

There is no greater charity than a man's spending his money for the members of his family—2 : 25.

Gift and charity to poor kinsmen bring double rewards than that to strangers.

The severer of connection with kindred and agnates shall not enter Paradise—2 : 115.

He who joins (blood-tie) is not a perfect man, but it is he who joines blood-tie when it has been torn asunder—2 : 116.

No mercy descends upon the people among whom there is one who disregards ties of blood—2 : 40w.

The Holy Prophet had a great love and affection for his own children. Whenever he took a journey or returned from it, he used to see his beloved daughter Fatimah. Whenever she came to him, he used to stand up and make her sit by his side and kiss her on forehead.

Abu Qatadah reported : Once we were praying with the Prophet. A child came and mounted on the back of the Prophet when he was bending in prayer. This continued till the Prophet finished his prayer.

Anas reported that the Prophet used to go everyday on foot to Awali, a place 3 or 4 miles off from the town of Medina, to see his son Ibrahim who was being brought up there at that time. He used to take him in his lap and kiss him.

Once Aqra'a-b-Habes came to the Prophet and saw that the Prophet gave a kiss to his grandson Imam Hussain out of affection. He said : I have got ten children but I have not kissed any. The Prophet replied : He who does not show kindness will not be shown kindness. This is Imam Hussain of the Kerbala fame about whose murder the poet says

"Alas in those lips,
I saw the Prophet kiss."

(6) **Treatment with Servants and slaves.**[2] It was the special characteristics of the Holy Prophet that he treated all equally with men as they came from Adam and Adam was of dust. Therefore all are brethren in the eye of God. Only he who is more pious and dutiful deserves more honour and respect. The Holy Prophet

1. See note 190 for full light. 2. See note 173 for further light.

never called the servants as "my servant", or "my maid-servant." He called them "my young boy", and "my young maid". He used to give them cloth as he himself used, and give them food as he himself ate. A slight different treatment with servants was never noticed. Whenever any slave came to his possession, he at once gave him freedom, but those freed slaves preferred to remain with the Prophet rather than go to their parents. This was because of the Prophet's kind and affectionate treatment with them. Zaid, the liberated slave, was wanted by his father but he preferred to remain with the Prophet. He could not have been separated inspite of the Prophet's earnest efforts. The case of Bilal is an instance. He followed the Prophet like a shadow and was the first Muazzen of Islam. The Prophet never in his life assaulted any servant or slave—44 : 60. The Prophet said :

Pardon him (servant) 70 times every day—2 : 83.

Your brethren-Allah has placed them under your hands—2 : 84.

When the servant of someone of you prepares his meal and then comes to him therewith, while its heat and vapour rise up, let him make him sit with him and take food—2 : 85.

Good treatment with persons under control brings fortune—2 : 96.

Anas, the Prophet's servant, reported : I served the Ms. of Allah for 10 years, but he did neither tell me uph, nor—why have you done this ?—nor why have you not done this ?—2 : 206.

The Holy Prophet once asked : Shall I not inform you of the worst of you ?—one who eats alone, scourges his servant and refuses his help—2 : 87w.

Once Abu Zarr, the Prophet's companion, rebuked a freed slave who complained to the Prophet. He gave a warning to Abu Zarr saying : There is still ignorance in you. This slave is your brother.

Anas reported : I came to serve the Apostle of Allah while I was a boy of 10 years. Never did he rebuke me for anything which was damaged by my hand. If any body of his family rebuked me, he said : Leave him, because what was decreed has come to pass—2 : 38w.

(xxi). **An ideal husband.** The Holy Prophet was the most ideal husband and pleasant companion. His treatment with his wives is the most exemplary. As a husband of an old wife, as a husband of a young wife, as a husband of an widowed wife,

as a husband of many wives, as a husband of a wife living in foreign land or in foreign faith, the Prophet was a true ideal and a model for mankind. The Prophet married Khadija when he was only 25 years and she 40 years old. Still the relation between the two was the most cordial. This can be gauged from the fact that the Prophet did not take a second wife during the life time of Khadija who died in the neighbourhood of seventy years. After Khadija's death, he used often to mourn her loss before Ayesha. On being questioned by her, he used to reply : O darling, when I was in distress, Khadija consoled me ; when nobody believed me as a prophet, Khadija believed me. History bears testimony that it was Khadija who was the first Muslim and who believed the Prophet before anybody believed him to be so. She knew very well the character and conduct of the Prophet. Her testimony about her husband's character is the most valuable as the wife has got access to the innermost recess of a husband's heart. This mutual warm appreciations on the part of both husband and wife clearly prove that the Prophet had the most congenial conjugal tie with the twice widowed lady Khadija. As a husband of the young wife Ayesha, he was also a model. When the Prophet died at the age of 63 years, Ayesha was barely a little more than eighteen years. Still Ayesha could not forget the sad memory of her beloved husband's death. She did not take a second husband till she was alive and broadcasted great many gems that fell from the prophetic lips. The Holy prophet at times used to play with Ayesha, to run race with her, to join in her innocent plays and to take her sometimes in journey. She was regarded as a partner in life for consolation and peace. The young Ayesha also gladdened him when she looked, obeyed him when he bade and did not oppose him regarding herself and her riches. When he had several wives, he used to give his equal turn of companionship to them. Even the old Sauda was not deprived of his blessed company.

In his whole period of married life, he did neither administer a single rebuke to his wives, nor give a beating even with so slight a thing as a toothstick. His treatment with them was the most cordial. He regarded them as co-partners in happiness as well as in distress, but never the idea crossed the threshold of his mind that they were for his sexual luxury. He used to say : The best of the commodities of the world is a virtuous wife (1 : 40)

The best of you are those who are the best of you to their wives. —I : 64. Prayer, wife and perfume have been made a solace to my

eyes. Everything with which a man plays is unlawful except ... ... his sporting with his[1] wife—2 : 75.

(xxiii) **The greatest friend of the poor and the distressed.** History can not show a greater friend of the poor and the distressed. Being himself put to the greatest hardships in life and burnt in the fiery ordeals of absolute helplessness and poverty, the Prophet could best realise from the start of his life the sufferings of the poor and the distressed. Therefore he had every sympathy for the sufferings of the needy.

Once the Prophet was deeply engaged in talking with some chiefs of the Quraish regarding Islam. At that time **Abdullah-b-Omme Makhtum**, a poor and blind man, came there and wanted to talk with the Prophet, but the Prophet did not turn his look to him. Suddenly the verse was revealed : He frowned and turned because the blind man came. What will make you know that he would purify himself (80 : 1Q) ?

The poor and the down-trodden were the first to accept Islam and they were the most devoted companions. Some of them were known as the companions of Suffa lodged in a corner of the mosque of Medina. They were supplied with provisions mostly by the Prophet and his rich companions. The Prophet once said to Fatimah on her asking something from him : As yet the companions of Suffa have not been supplied with provision. Sa'ad-b-Waqqas was a rich man with a sense of pride. The Prophet once addressed him thus : Whatever help and provision you get is on account of the weak among you.

Once the Prophet said to Osamah-b-Zaid : I took my stand at the door of Paradise and I saw the majority who entred it are the poor—3 : 11

Abdullah-b-Amr reported that once he was seated in the mosque, while the poor Refugees were also seated at that time in a coner in a circle. Suddenly the Prophet came there and took hi seat in the midst of the poor men and said : Verily the poor refugees will go to Paradise on the Resurrection Day, 40 years before thes rich. Abdullah remarked : I saw then their faces gleaming with joy and I wished that I should be one of them.—3 : 56w

Once the Prophet asked a man about a certain rich and noble person who was passing by : What is your opinion regarding this man ? The man replied : He is certainly a proper person

1. See note 127 for further light.

for a girl to be given in marriage and his intercession is fit to be accepted. Then another man passed by. The Prophet asked him : What is your opinion about this man ? He replied : He is one of the poor Muslims. He is not a proper person for a girl to be given in marriage and his intercession is not fit to be accepted. The Prophet said : The latter is better than the leaders of the world like him—3 : 14.

Often the Holy Prophet used to pray : O Allah ! let me live a poor man, die a poor man, and resurrect me in the company of the poor—3 : 21(a). His wife Ayesha asked him : Why is such prayer ? He replied : Because the poor will enter Paradise 500 years before the rich. Again he said : O Ayesha ! don't turn away a helpless beggar from your door. Give him something though it be a piece of date. O Ayesha ! love the poor and let them come to you ! God will then love you and will take you near Him—3 : 21.

In order that the poor may get their due maintenance, he made a compulsory tax upon the rich, namely Zakat, at the rate of 2½p.c. of the hoarded wealth of one year. During the I'd festivals, there are compulsory provisions of charity to the poor and the distressed. Who can claim a greater love for the poor than the Prophet of the desert ? Circulars were issued to his officers : Whoso leaves any debt without property, it is upon the Estate ; whoso leaves property, it is for his heirs. Not only this, the Prophet's share of booty and wealth acquired in wars were all distributed among the poor and the needy.

Jarir reported that once some men came to the Prophet with extreme hunger and thirst. Their colours were changed owing to acute pangs of hunger. When the Prophet saw this condition, his face became changed and he delivered a semon for charity. The companions at once came with food, drink and wealth for their needs.

The Prophet said that the Almighty Allah will ask on the Resurrection day : O son of Adam ! I asked you food but you did not give me food. He will reply : O My Lord ! how could I have fed Thee ? He will say : Did you not know that such and such of My servants asked you food, but you did not feed him. Did you not know that if you have fed him, you would surely have found that with Me ?. In this way, He will ask about drink and other needs of the poor—3 : 35.

**Some sayings.** "The best charity is to satisfy a hungry belly" – 3 : 65w.

"The key of Paradise is love for the poor.' – 3 : 61

"Shall I inform you about the kings of the inmates of Paradise" ? 'Yes,' said they, 'O Ms. of Allah'. He said : Every weak and poor man laden in dust and dishevelled in hairs"—3 : 32.

One who strives for the widows and the poor is like one who fights in the way of Allah"—3 : 7

"No Muslim gives a cloth to a Muslim except that he is in the protection of Allah so long as a piece thereof remains upon him"—4 : 337.

"Feed the hungry, visit the sick and free the captive"—3 : 40

"There is no Muslim in illness at morn except that 70,000 angels pray for him till evening ; and if he visits him at night except that 70,000 angles pray for him till morning ; there is for him a garden in Paradise"– 3 : 45

"Take care of the invocation of the oppressedm an' – 4 : 88w.

(xxiv). **Prophet's wars** (a) The Holy Prophet had to fight in self-defence the following wars of importance :—

(1) **The battle of Badr** was fought in 2 A. H. in the month of fasting at Badr, nearly 80 miles off from Medina. There were about 313 Muslim soldiers to meet 1000 odds of the enemy.

(2) **The battle of Uhud** took place in 3 A. H. in which 700 Muslims met with a force of 3000 strong. It took place at the foot of the mountain Uhud, nearly three miles to the north of Medina.

(3) **The battle of Muraisi** occurred in 5 A. H. with Bann Mustaliq tribe who lived at Murais, 9 days' journey from Medina.

(4) **The battle of Allies** came to pass in 5 A. H. with 24,000 allied forces of the whole Arabian Peninsula including the help of the Jews and Christians. It was not actually fought.

(5) **The treaty of Hudaibiyyah** took place in 6 A. H. between the Meccans and the Muslims of about 1400 strong.

(6) **The siege of Khaiber** took place in 7 A. H. against the Jews. Khaiber is at a distance of 200 miles from Medina. The inhabitants surrendered after a long seize.

(7) **The campaign of Muta** was fought by 3000 Muslims soldiers as against vast odds of 100,000 soldiers of the Roman army in 8 A. H. at Muta.

(8) **The Conquest of Mecca** occurred in 8 A.H. The Prophet

marched towards Mecca with 10,000 companions. Mecca was conquered without any battle and single drop of blood.

(9) **The battle of Hunain** occurred in 9 A. H. with 12000 Muslims.

(10) **The expedition to Tabuk** took place in 9 A. H. The Prophet marched with 30,000 soldiers. No battle took place as the enemies fled away on hearing the news of the march of the Muslims.

(b) **Object of Jihad**. The Holy Prophet was the Apostle of peace, the apostle of mercy, the apostle of forgiveness and kindness. Under the circumstances, doubt naturally arises in mind as to why the Prophet undertook so many battles in which hundreds of lives were lost. In order to decipher the cause, we must look to the utility of war itself. Is it good or is it bad? Is it oppression or is it beneficial to mankind? The answer must rest on each circumstance. The reason is that struggle for self-existence on the part of an individual is as true a law as the struggle of the nations or kingdoms for their independence and preservation from foreign aggression. An individual struggle for preserving oneself is called self-defence, while in the case of a clash between two collective armies, it is called 'war' or 'battle.' Is self-defence bad or illegal? As is the case with self-defence, so is the case with war. The good of it is good and the bad of it is bad as is the case with songs. There were always wars from the beginning of the world and there will be wars so long as the world exists. This is the natural law of God. Anger cannot be uprooted from nature, but it should be brought under control and be applied in proper cases. So is the case with wars. The Quran itself says: Had there been no repelling of one people by others, there would have been pulled down cloisters, churches synagogues and mosques in which Allah's name is much remembered (22 : 39Q). Fight in the way of Allah with those who fight with you, and be not aggressive—2 : 190Q. Fighting is an ordinance over you though it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing white it is evil for you—2 : 216Q. Permission to fight is given to those upon whom war is made, because they are oppressed. Most surely Allah is well-able to assist them, those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah.

It appears therefore that Jihad is necessary in some cases enumerated—self-defence, oppression, expulsion from home etc. But it has been expressly written down in the Quran that fight against a peaceful people is unlawful though they profess a different faith. The Quran says : Allah does not prohibit you in respect of those who have not made war on account of your religion, and have not driven you out from your homes, that you show them kindness and deal with them justly ; surely Allah loves the doers of justice. Allah only forbids you in respect of those who made war upon you on account of your religion, and drove you out from your homes and backed up (others) in your expulsions, that you make friends with them, and whoever makes friends with them, they are the unjust—60 : 8Q.

(3) **Object of Prophet's Jehads.** These were the objects of the holy wars undertaken by the Holy Prophet. They were vindications of the rights of the weak and the oppressed, they were undertaken for self-defence, they were undertaken because they were expelled from their centuries-old hearths and homes, they were undertaken because the mosques of the Muslims and the shrines of other faiths stood in danger of being pulled down, they were waged because the enemies were very near Medina to extirpate Islam from its very root. This is clear from the facts that the battle of Uhud took place only three miles off from Medina, andthe battle of Badr only 80 miles off from Medina. Had the Muslims been aggressive, they would have first marched towards Mecca in or near which the battles would have taken place. The very fact that the Prophet fought in or near about Medina gives a strong circumstantial proof that the battles of Badr, Uhud and the Allies were all of defensive measures. There is another factor which goes to corroborate the above view. It is generally seen that those who are numerically strong take offensive measures. This was the case with the Quraish and the heathen Arabs. The Prophet met armies of 1000 at Badr with only 313 boys and elders, 3000 at Uhud with untrained 1000 devoted followers, enormous adds of 24,000 with only 2000 in the battle of the Allies, 100,000 with only 3000 Muslims in the campaign of Muta. Can anybody take such a big risk of defeat with a few soldiers to combat an well-trained army sometimes double, treble, four or five times or more. The battle of Muta took place because Haris-b-Umair, an ambassador, who was deputed to Surhabil-b-Amr, the Syrian-gover-

nor under the Roman Emperor, with the letter of invitation to accept Islam, was brutally murdered against all international laws. The cause of the expedition to Tabuk was entirely a different one. Tabuk was in Syria, mid-way between Medina and Damascus, a long way off from Medina. The Prophet was in danger at home and abroad. Why then did he send an expedition to such a distant land to fight against the then biggest kingdom on earth? After the battle of Muta, thd Roman Empire could not tolerate the growing power of Islam. The religious jealousy of the Romans was aroused when they saw the whole Arabia giving allegiance to Islam. Kaiser had therefore assembled a vast army to crush the power of Islam. On receiving this information, the Prophet advanced to the frontier of Islam with 30,000 devoted companions but when he met with no army there, he retraced his steps without any fight. Had he been aggressive, he could have fallen upon the Roman Empire with an army which he had never collected before. Had he any territorial aggrandizement, he could have swallowed the country that lay before him as a prize of his long and tedious expedition. But different was the case with the Prophet. He did not fight against those who did not fight with him according to the Quranic injunction.

Khaiber was laid siege to under the following circumtances. The banished tribe of Banu Nazir took refuge at Khaiber, a Jewish stronghold. These Jewish tribes roused the Meccans at the battle of the Allies against Islam. They joined hands with the hypocrites in Medina. A strong under-current of proverbial Jewish intrigue was created against Islam. They began to conspire with the powerful tribe of Ghatafan with a view to lead an expedition to Medina. Therefore the Prophet led the expedition to Khaiber. The Muslims met the Jewish battation and fighting commenced. The Jews, on their surrender, were allowed to remain in possession of their lands on payment of jizya as a token of Muslim rule. In the course of the battle, the Prophet was even given poisoned food. This was exactly the cause also for the battles of Hunain and Muraisi. The tribe of Hawazin in the former and the tribe of Banu Mustaliq in the latter collected large enemies to crush Islam.

In the battle of Allies, the Prophet's defensive measure is yet to be seen in the ditch round the city of Medina. It was dug at enormous labour to prevent the combined army of 24,000 strong to enter the city. Was it offensive or defensive? It is impossible in a short treatise like this to deal exhaustively with the various

causes, but the most outstanding fact is that Muhammad took up arms for self-defence for saving his Islam. Had it been otherwise and had he taken his bed of comforts, the rose of Islam would not have grown through the thorny obstructions ?

These were indeed fights—truth versus untruth, light versus darkness, Islam versus infidelity. Truly the Lord said . Truth has appeared, and falsehood has vanished, verily falsehood is a thing to vanish. The Quran says : For this reason, We prescribed to the children of Israil : Whoso slays a soul, unless it be for man-slaughter or for mischief in the land, it is as though he slew all men, and whoever keeps it alive, it is as though he kept alive all men—5 : 39 Q. And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making – 2 : 205 Q. In face of such strong verses, wars for the purpose of killing men could not have been undertaken.

**Jihad was turned into Abadat**. The science of war was, on the contrary, turned into regular Abadat or divine service. It is a service for the cause of the down-trodden and oppressed humanity, it is a service to the humanity to secure permanent peace and order. This is why regular prayer was said in the actual fields of battle. Regular invocations were recited and there was no exemption from prayer on any ground. The Quran says : O you who believe ! when you meet an army, stand firm, and remember Allah very much that you may be successful—8 : 45 Q. Generally ⅕th of the spoils of war was distributed among the orphans, poor, travellers and the needy, and those properties which were gained without war was used absolutely for the benefit of the community and the country.

In the actual battle-field of Badr when the swords were going on in grim silence, the Prophet retired into a small hut and addressed with tearful eyes : O Lord ! forget not Thy promise of assistance. O Lord ! if this little band were to perish, no one will be left on earth to worship Thee and carry Thy message to the world. Then came the revelation—Soon shall the hosts be routed, and they shall turn their backs—54 : 45Q.

In the battle of the Allies, the Prophet with his companions sang while digging the trench : "O Allah ! but for Thy mercy, we could not have found guidance. We would not have given alms, nor would we have prayed. Send down tranquility upon us." "O Allah ! there is no felicity but the felicity of the hereafter ; O Allah ! have mercy on the Refugees and the Helpers."

We see again that the Prophet led the same simple life even after conquest of so many battles and even when he was the king of the whole Arabia. Success could not change him, power could not divert him an inch and conquest could not make him forget His Beloved. Truly the truth has fought with falsehood and light with ignorance. Truth and light became victorious through the Prophet and his devoted followers.

**Conclusion.** Thus in short, we find the Prophet was a model and an ideal for every man of any profession in the world. He was the founder of a nation, of an empire and of a religion. He is the world-Prophet for the guidance of mankind up to the Doomsday. His teaching is like the radiant ray of the sun which overshadows all other minor lights and removes the intense darkness of the world. He was the greatest reformer and successful man. He was the greatest politician and administrator the world has ever produced. He was an ideal judge. He gave a religious code, a moral code, a political code, an economical code, a social code, a criminal and civil code and as such he was the greatest law-giver in the world in the history of man. His peace mission extended to all irrespective of caste and creed. Nay, it extended to lower animals and even to plants and leaves. He was the greatest world Prophet of God. He was the greatest democrat and gave utmost relief and right to the citizens of the world. His reliance on God and his resoluteness and steadfastness are exemplary. His prayer and communion with God, his fasting, his charity and benevolence were all of extraordinary type. He had no friend in the world except Allah. He moved in Him, lived in Him, worked for Him and ultimately went to His Blessed companionship. He was the greatest commander and hero in battles and wars. His treatments towards children, parents, neighbours, orphans, servants and slaves, the poor and the distressed were exemplary and beyond reproach. His treatments towards his bitterest foes and enemies were of an ideal character. He had a great attachment for his companions and the companions also held unparalelled allegiance to their master. His teachings about decency, cleanliness, etiquettes are now the rules for mankind. He was not a dreamer but the most practical man the world has ever seen. His tolerance towards other faiths were broad-minded and knew no limits. His character and conduct were such as was never seen in the history of the children of Adam. Rightly therefore does he stand to-day at the peak of glory ( مقامِ محمود ),

and truly he will reach the Praised Abode ( مقاما محمودا ) in the next world. Therefore, the poet sang :

| | |
|---|---|
| بَلَغَ الْعُلٰى بِكَمَالِهٖ | He reached the highest place by his perfection. |
| كَشَفَ الدُّجٰى بِجَمَالِهٖ | He removed darkness by his beauty. |
| حَسُنَتْ جَمِيعُ خِصَالِهٖ | Beautiful are all his attainments. |
| صَلُّوا عَلَيْهِ وَآلِهٖ | Send blessings to him and his family. |

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**Reference** :—Besides what has been narrated in this chapter, the following are the references about **Prophet Muhammad.**

(i) **Prophecies about his advent** : - **Quran** :—Abraham prayed—2 : 129 ; prophecy of the Bible—3 : 72 ; testified by Jesus—7 : 157 ; 61 : 6 ; Moses prophecy—7 : 157 ; testified to by all prophets—3 : 80 ; 33 : 7 ; 37 : 37 ; 26 : 195 ; 28 : 43.

(ii) **His distinction** : **Quran** :—His excellence over all prophets—2 : 253 ; mercy for the whole world—21 : 107 ; an excellent exemplar—33 : 21 ; illiterate prophet—62 : 1 ; his greatness—81 : 19 ; he will shine gradually—93 : 1 ; his eminence—94 : 4 ; 96 : 3 ; he is World Prophet—6 : 91 ; 7 : 158 ; 25 : 1 ; 42 : 7 ; 68 : 52 ; 81 : 27 ; a great distinguisher—98 : 1 ; an orphan—93 : 6 ; special protection granted to him—3 : 144 ; 5 : 67 ; his great anxiety for humanity—9 : 128 ; raised to settle differences—2 : 213 ; a plain warner—6 : 50 ; not a poet or a sooth sayer—69 : 38 ; a messenger of Allah—5 : 67 ; his reformation—17 : 51 ; 14 : 48 ; 25 : 63 ; charged with the heaviest task—73 : 5 ; 74 : 1 ; a Prophet after Jesus—5 : 19.

**Hadis** :—A great distinguisher among men—1 : 98, sent as mercy—3 : 130 ; 25 : 355w ; 44 : 55 ; sent as a teacher—2 : 56 ; body cannot be consumed by earth—34 : 600, 663 ; sent to all men and Jinn—44 : 671w ; left nothing for inheritance—44 : 182, 183, 184.

(iii) **Taught to obey** : **Quran** :—Abraham's faith—16 : 123 ; the Quran—10 : 15 ; 11 : 12.

(iv) **His character and conduct** : **Quran** :—Character—3 : 158 ; exemplary—33 : 21 ; compassion for believer—9 : 128 ; upright—10 : 105 ; forgives enemies—15 : 85 ; 110 : 3 ; his sinlessness—53 : 2 ; he did never lie—6 : 33 ; patience—43 : 88, steadfast in preaching—42 : 15 ; 98 : 7 ; his sense of justice—4 : 105 ; 5 : 42 ; 5 : 49 ; his moral greatness—43 : 32 ; gentle to his followers—15 : 88 ; 33 : 6 ; led simple life—15 : 88 ; 20 : 131 ; 25 : 7 ; his reliance on Allah—7 : 200 ; 22 : 15 ; attainment of perfection—53 : 6 ; 33 : 45 ; sublime morality—68 : 4 ; near to Allah—53 : 8.

**Hadis** :—Treatment with Anas—2 : 107, 106, 38w ; love for men—3 : 84w ; prayer for good conduct—4 : 124w ; testified by an enemy—23 : 205 ; his kindness—26 : 41 ; best model for virtue—27 : 150 ; a passerby in the world—29 : 18 ; reliance on Allah (sword)—34 : 712 ; most charitable—35 : 126 ; 44 : 49 ; 50 ; sent to perfect morals—44 : 669w ; did not assault a servant or wife—44 : 60.

(v) **His battles** : **Quran** :—Starts to Badr—8 : 5 ; captives of war—2 : 177.

(vi) **His prophecies** : **Quran** :—His own return to Mecca—28 : 85 ; his end—110 : 1 ; triump of his followers—25 : 10 ; 14 : 14 ; his opponents will be destroyed—7 : 184 ; 18 : 59 ; 38 : 67 ; 51 : 59 ; 18 : 47 ; 22 : 49 ; 23 : 62 ; 52 : 35.

## Muhammad, the Apostle of God.

1. **Abu Hurairah** reported that the Messenger of Allah said: I have been sent in the best of the generations of the children of Adam, one generation after another generation, till I am born in the generation in which I am born. —*Bukhari.*

عن ابي هريرة قال قال رسول الله صلعم بعثت من خير قرون بني آدم قرنا فقرنا حتى كنت من القرن الذي كنت منه ( البخاري )

2. **Waselah-b-Asqa'a** reported: I heard the Apostle of Allah say: Verily Allah chose Kenanah from the progeny of Ismail, and chose the Quraish from Kenanah, and chose Banu Hashem from the Quraish, 2435

عن واثلة بن الاسقع قال سمعت رسول الله صلعم يقول ان الله اصطفى كنانة من ولد اسمعيل واصطفى قريشا من كنانة واصطفى من قريش بني

**Hadis**:—30 false prophets will appear—44 : 19 ; 671w.

(vii) **His wives**: **Quran**:—33 : 50 ; not to divorce his wives—33 : 52 ; his widows not to be remarried—33 : 53 ; his wives are our mothers—33 : 6 ; wives to live in simplicity—33 : 28 ; should not display finery—33 : 33.

(viii) **His prayer**: **Quran**:—Felt comfort—20 : 131 ; enjoined to pray at night—73 : 1 ; his renunciation of world—29 : 410w ; 418w.

(ix) **Obedience to him** necessary: **Quran**:—4 : 64 ; 4 : 69 ; 24 : 62.

**Hadis**:—Love in absence—1 : 82 ; belief in Prophet without seeing good—1 : 18w ; attachment of companions—2 : 45w ; friends are the pious—29 : 408w.

(x) **His struggles for Islam**: **Quran**:—Strives hard for truth—9 : 88 ; 14 : 13 ; strives agst. unbelievers—66 : 9 ; plans of the Quraish against him—8, 30, 16 : 26, plans to tempt him—17 : 73 ; plans agst. his life—5 : 11, 27 : 49, secret counsels agst. him—2 : 102.

**Hadis**: Family of Prophet had no bread—3 : 16, 17, Prophet's simple bed—3 : 18, had no love for wealth—8 : 44, 29 : 20, no food at Tayef—3 : 25, no attraction for world—15 : 88, 20 : 131, died of poisonous effect—32 : 31, murderer of the man who blasphemed Prophet met no punishment—25 : 71, 84.

(xi) **His miracles**: **Quran**:—He denies miracles—7 : 188, note 2468, 2461.

(xii) **Last Prophet**: **Quran**:—30 : 40. **Hadis**:—26 : 26 ; note 1266 ; 39 : 28 ; 44 : 7 : 10, 666w, 41, 46 : 67.

2435. The geneology of the Prophet is the following:—Muhammad, son of Abdullah, son of Abdul Muttaleb, son of Hashem, son of Abd Manaaf, son of Qusai, son of Kelab, son of Murrah, son of Ka'ab, son of Lawi, son of Galeb, son of Fahr, son of Malek, son of Nazar, son of Kenanah, son of Khazima, son of Madrakah, son of Liyas, son of Nazar, son of Nezar, son of Ma'ad, son of Adnan. The children of Kenanah were scattered in many places, but Qusai gathered them together to live at Mecca and named them Quraish meaning 'the collected tribe.' It is said that Quraish was the name of a powerful fish which devoured every fish in the sea.

and chose me from Banu Hashem. *Muslim narrated it, and in a narration of Tirmizi*, Verily Allah chose Ismail from the children of Abraham, and chose Banu Kenanah from the children of Ismail.

هَاشِمٍ وَاصْطَفَانِىْ مِنْ بَنِىْ هَاشِمٍ رَوَاهُ مُسْلِمٌ
وَفِىْ رِوَايَةٍ لِلتِّرْمِذِىِّ اِنَّ اللّٰهَ اصْطَفَى مِنْ
وُلْدِ اِبْرَاهِيْمَ اِسْمٰعِيْلَ وَاصْطَفَى مِنْ وُلْدِ
اِسْمٰعِيْلَ بَنِىْ كِنَانَةَ

3. **Abu Hurairah** reported that the Apostle of Allah said: I shall be the leader of the children of Adam on the Resurrection Day, and the first of those who will come out of the grave, and the first who will intercede and the first whose intercession will be accepted. —*Muslim.*

عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم
اَنَا سَيِّدُ وُلْدِ اٰدَمَ يَوْمَ الْقِيٰمَةِ وَاَوَّلُ
مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ وَاَوَّلُ شَافِعٍ وَاَوَّلُ
مُشَفَّعٍ (مُسْلِمٌ)

4. **Anas** reported that the Messenger of Allah said: I shall be the foremost of the Prophets in respect of followers[2436] on the Resurrection Day, and I shall be the first of those who will knock at the door of Paradise. —*Muslim.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم
اَنَا اَكْثَرُ الْاَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيٰمَةِ وَاَنَا
اَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ (مُسْلِمٌ)

5. **Same** reported that the Apostle of Allah said: I shall come to the door of Paradise on the Resurrection Day and open it. The guard will ask: Who are you? I shall reply: Muhammad. He will say: I have been ordered not to open it for anybody before you. —*Muslim.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اٰتِىْ
بَابَ الْجَنَّةِ يَوْمَ الْقِيٰمَةِ فَاَسْتَفْتِحُ
فَيَقُوْلُ الْخَازِنُ مَنْ اَنْتَ فَاَقُوْلُ مُحَمَّدٌ
فَيَقُوْلُ بِكَ اُمِرْتُ اَنْ لَا اَفْتَحَ لِاَحَدٍ قَبْلَكَ
(مُسْلِمٌ)

6. **Same** reported that the Messenger of Allah said: I shall be the first intercessor in Paradise. No Prophet out of the Prophets will be corroborated (in their

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَنَا
اَوَّلُ شَفِيْعٍ فِى الْجَنَّةِ لَمْ يُصَدَّقْ نَبِىٌّ مِنَ

2436. This shows that the number of Muslims will be much more greater than that of any other Prophet. This proves that Islam will be the religion of the majority of the people of the world for a time.

truth ) so much as I shall be corroborated ; and verily there was a Prophet among the Prophets whom none but one man will corroborate from his followers. —*Muslim.*

الانبياء ما صدقت وان من الانبياء نبيا
ما صدقه من امته الا رجل واحد (مسلم)

7. **Abu Hurairah** reported that the Messenger of Allah said : The parable of myself and the parable of the Prophets is as the parable of a palace of which the construction has been made good but wherein the place of a brick has been left out. The on-lookers went round it wondering at its good construction except for the place of the brick. It is I who closed up the place of the brick. The construction has therefore been sealed by me, and the messengers have come to an end with me. And in a narration : I am the brick and I am the seal of the Prophets.[2437] —*Agreed.*

عن ابي هريرة قال قال رسول الله
صلعم مثلي ومثل الانبياء كمثل قصر
احسن بنيانه ترك منه موضع لبنة
فطاف به النظار يتعجبون من حسن
بنيانه الا موضع تلك اللبنة فكنت انا
سددت موضع اللبنة ختم بي البنيان
وختم بي الرسل وفي رواية فانا اللبنة
وانا خاتم النبيين (متفق عليه)

8. **Same** reported that the Messenger of Allah said : There was no Prophet among the Prophets but was granted some thing of the miracles, the like of which no mortal has believed, and it is I who has been given a revelation which Allah has revealed to me. I hope that I

عنه قال قال رسول الله صلعم ما
من الانبياء من نبي الا قد اعطي من
الايات ما مثله امن عليه البشر وانما
كان الذي اوتيت وحيا اوحى الله الي

2437. Here it has been distinctly put by an example that the Prophet is the last of the Prophets, and that there will be no Prophet after him, and that all Prophets came to preach and perfect one religion, the religion of Islam, the grand superstructure spoken in this tradition. The Prophet Muhammad gave this religion a final shape.

should be the foremost of them in respect of followers up to the Resurrection Day. [2438]—*Agreed.*

فارجوان اكون اكثرهم تبعا يوم القيمة (متفق عليه)

9. **Jaber** reported that the Messenger of Allah said: I have been given five things which were not given to anybody before me. I have been helped with awe from a distance of one month's journey, and (entire) earth has been made a praying place for me and a means of purification; so to whomsoever of my followers prayer presents itself, let him pray; and booties have become lawful for me and they were not lawful for anybody before me; and I have been given the right of intercession; and every prophet was sent specially to his people, but I have been sent to the mankind in general.—*Agreed*

عن جابر قال قال رسول الله صلعم اعطيت خمسا لم يعطهن احد قبلي نصرت بالرعب مسيرة شهر وجعلت لي الارض مسجدا وطهورا فايما رجل من امتي ادركته الصلوة فليصل واحلت لي الغنائم ولم تحل لاحد قبلي واعطيت الشفاعة وكان النبي يبعث الى قومه خاصة وبعثت الى الناس عامة (متفق عليه)

10. **Abu Hurairah** reported that the Apostle of Allah said: I have been given superiority over the prophets for six things. I have been given the collection of revelation, and I have been helped with fear, [2439] and

عن ابي هريرة ان رسول الله صلعم قال فضلت على الانبياء بست اعطيت بجوامع الكلم ونصرت بالرعب واحلت لي

2438. Every Prophet was given a miracle opportune to the time in which he lived. The then people believed in that miracle more than the miracles of the ordinary people. When Moses appeared, there was prevalence of sorcery and the people were charmed. Moses was therefore given the miracle of the staff which turned snakes on command. At the time of the Prophet, there was pride of eloquence and rhetoric, and so the Quran was revealed to him and challenged the whole world on the point, but the query remains unanswered up to this day, and it will remain so up to the Day of Resurrection. Majority of the people will be charmed by the Quran and believe in it.

2439. Collection of revelation means the Holy Quran, as it contains the teachings of previous revealed books and the teachings of all the Prophets that appeared to reclaim the lost humanity. This may also mean that short sentences

booties have been made lawful for me, and the (entire) earth has been made a praying-place for me and a means of purification, and I have been sent to the entire creation, and the prophets came to an end with me. —*Muslim.*

الغنائم وجعلت لي الارض مسجدا وطهورا وارسلت الى الخلق كافة وختم بي النبيون (مسلم)

11. **Same** reported that the Messenger of Allah said: I have been sent with a collective revelation, and I have been helped with awe, and while I was asleep, I found myself presented with the keys of the treasures of the world, and they were placed in my hand. —*Agreed.*

عنه ان رسول الله صلعم قال بعثت بجوامع الكلم ونصرت بالرعب وبينما انا نائم رايتني اتيت بمفاتيح خزائن الارض فوضعت في يدي (متفق عليه)

12. **Saoban** reported that the Messenger of Allah said: Verily Allah straitened the world for me and then I could see its east and its west, and verily my followers will soon reach kingdoms of what has been straitened for me, and I have been given two treasures, red and white,[2440] and I have begged of my Lord on behalf of my followers

عن ثوبان قال قال رسول الله صلعم ان الله زوى لي الارض فرايت مشارقها ومغاربها وان امتي سيبلغ ملكها ما زوي لي منها واعطيت الكنزين الاحمر والابيض واني سالت ربي لامتي ان لا

with wide meanings have been revealed in the Quran and Hadis, for example, actions one judged by motives, of the beauty of Islam of a man is his giving up what is of no use to him, and one consulted has been trusted.

2440. The red and white treasures are gold and silver respectively. Here there is prophecy of the conquest of Persia and Rome, because the former consisted of a vast amount of gold coins and the latter of silver coins. When these treasures were brought before Omar after the conquest of Persia and Rome, he began to weep as he foresaw the destruction of the Muslims in this wealth. How literally the prophecy that Muslims will conquer the west and the east was fulfilled. They went up to Spain and Morocco in the west and up to India and Malayan Archipelago in the east.

not to destroy them with general famine and not to make enemy to prevail over them except their own men, so that he may consider their properties as lawful. Verily my Lord said : O Muhammad ! verily when I decreed an affair, it shall not be averted. Verily I have given you for your followers that I shall not destroy them with a general famine, and that I shall not make the enemy to prevail over them besides their own men so that he may consider their properties as lawful although those who are on its sides gather together against them, till some of them will destroy others and some of them will take others as captives. —*Muslim.*

يهلكها بسنة عامة وان لا يسلط عليهم عدوا من سوى انفسهم فيستبيح بيضتهم وان ربي قال يا محمد اني اذا قضيت قضاء فانه لا يرد واني اعطيتك لامتك ان لا اهلكهم بسنة عامة وان لا اسلط عليهم عدوا من سوى انفسهم فيستبيح بيضتهم ولو اجتمع عليهم من باقطارها حتى يكون بعضهم يهلك بعضا ويسبي بعضهم بعضا

( مسلم )

13. **Sa'ad** reported that the Apostle of Allah passed by a mosque of the children of Muwayiah, entered and prayed two rak'ats therein, and we also prayed with him. He supplicated long to his Lord and then turned. He said : I asked three things to my Lord, but He gave me two and refused me one. I asked my Lord not to destroy my followers with famine and He granted it to me. I asked not to destroy my followers by flood and He granted it to me. I asked Him not to create trouble (battles) among themselves, but He refused it to me. —*Muslim*

عن سعد ان رسول الله صلعم مر بمسجد بني معاوية دخل فركع فيه ركعتين وصلينا معه ودعا ربه طويلا ثم انصرف فقال سالت ربي ثلاثا فاعطاني ثنتين ومنعني واحدة سالت ربي ان لا يهلك امتي بالسنة فاعطانيها سالت ان لا يهلك امتي بالغرق فاعطانيها وسالته ان لا يجعل باسهم بينهم فمنعنيها (مسلم)

14. **Ata'a-b-Yasar** reported : I met Abdullah-b-Amr. I asked :

عن عطاء بن يسار قال لقيت عبدالله

Inform me about the description of the Apostle of Allah in the Torah. He said : Yes, by Allah, verily he has been described in the Torah with some of his descriptions in the Quran : O you Prophet ! verily We sent you as a witness, and a giver of good news and a warner, and a guard for the illiterate. You are My servant and messenger. I have named you self-relying, without being harsh, not rough and mischief-making in the markets, and not repelling evil by evil, but pardoning and forgiving. Allah will not take his soul till He sets aright the stubborn people through him so that they may say : There is no deity but Allah. He will open therewith blind eyes, deaf ears and heedless minds. —*Bukhari*

بن عمرو قلت اخبرني عن صفة رسول الله صلى الله عليه وسلم في التورة قال اجل والله انه لموصوف في التورة ببعض صفته في القران يايها النبي انا ارسلنك شاهدا ومبشرا ونذيرا وحرزا للاميين انت عبدي ورسولي سميتك المتوكل ليس بفظ ولا غليظ ولا سخاب في الاسواق ولا يدفع بالسيئة السيئة ولكن يعفو ويغفر ولن يقبضه الله حتى يقيم به الملة العوجاء بان يقولوا لا اله الا الله ويفتح بها اعينا عميا واذانا صما وقلوبا غلفا (البخاري)

15. **Khabbab-b-Arat** reported : The Messenger of Allah said a prayer with us and prolonged it. They asked : O Ms. of Allah ! you have said a prayer which you did not say before. He said : Yes, verily it is a prayer of hope and fear. I asked therein three things to Allah. He gave me two and refused me one. I asked Him not to destroy my followers with famine and He gave it to me. I asked Him not to make the enemy to prevail over them besides their own men, and He gave it to me. I asked Him not to make some of them taste

عن خباب بن الارت قال صلى بنا رسول الله صلعم صلوة فاطالها قالوا يا رسول الله صليت صلوة لم تكن تصليها قال اجل انها صلوة رغبة ورهبة وانى سالت الله فيها ثلثا فاعطاني ثنتين ومنعني واحدة سالته ان لا يهلك امتي بسنة فاعطانيها وسالته ان لا يسلط عليهم عدوا من غيرهم فاعطانيها وسالته ان لا يذيق بعضهم باس

the trouble of others but He refused it to me. —*Trimizi, Nisai*

بعض فمنعنيها (الترمذي والنسائي)

16. **Abbas** reported that he came to the Holy Prophet while he was such as heard something.[2441] The Holy Prophet got up at the pulpit and asked : Who am I ? They replied : You are the Messenger of Allah. He said : I am Muhammad, son of Abdullah, son of Abdul Muttaleb. Verily Allah created creation and made me among the best of them. Then He created them into two groups and made me among the best of them in group. Then He made them into tribes and made me among the best of them in tribe. Then He made them into houses and made me among the best of them in house. I am the best of them as member, and the best of them in house. —*Tirmizi.*

عن العباس انه جاء الى النبي صلعم فكانه سمع شيئا فقام النبي صلى الله عليه وسلم على المنبر فقال من انا فقالوا انت رسول الله قال انا محمد بن عبد الله بن عبد المطلب ان الله خلق الخلق فجعلني في خيرهم ثم جعلهم فرقتين فجعلني في خيرهم فرقة ثم جعلهم قبائل فجعلني في خيرهم قبيلة ثم جعلهم بيوتا فجعلني في خيرهم بيتا فانا خيرهم نفسا وخيرهم بيتا (الترمذي)

17. **Abu Hurairah** reported that they asked : O Apostle of Allah ! when was the prophethood guaranteed to you ? He replied : While Adam was in the midst of life and body. —*Tirmizi.*

عن ابي هريرة قال قالوا يا رسول الله متى وجبت لك النبوة قال وآدم بين الروح والجسد (الترمذي)

18. **Abu Sayeed** reported that the Messenger of Allah said : I shall be the leader of the children of Adam on the day of Resurrection and there's no

عن ابي سعيد قال قال رسول الله صلعم انا سيد ولد آدم يوم القيمة ولا فخر

2441. Abbas was Prophet's uncle. He heard something bad from the infidels about his lineage and pedigree. He was therefore enraged and came to the Holy Prophet who replied that the house of Abdul Muttaleb is the best in respect of high lineage, and therefore Abbas, being his son, commands respect.

boast, and in my hand will be the standard of Praise and there's no boast, and there will be no Prophet on that day, whether Adam or others besides him, who will not but be under my standard, and I shall be the first of those who will burst out of the earth and there's no boast. —*Tirmizi.*

وبيدي لواء الحمد ولا فخر وما من نبي يومئذ آدم فمن سواه إلا تحت لوائي وأنا أول من تنشق عنه الأرض ولا فخر

(الترمذي)

19. **Ibn Abbas** reported that some people from the companions of the Apostle of Allah were seated. He (Prophet) came out till when he drew near with them, he heard them talking one another. Someone among them said: Verily Allah took Abraham as friend. And another said: As for Moses, He held talks with him. Another said: Jesus is the Word of Allah and His Spirit. Another said: As for Adam, Allah chose him. Then the Apostle of Allah came out to them and said: I have just heard your talk and it will make you wonderful (to hear) that Abraham was the friend of Allah and he is like that, and Moses was one rescued by Allah and he is like that, and Jesus is the Spirit of Allah and His Word and he is like that, and Adam is the chosen one of Allah and he is like that. Behold! I am the Beloved of Allah and there's no boast and I shall be the bearer of the standard of praise on the Resurrection day and under it there

عن ابن عباس قال جلس ناس من أصحاب رسول الله صلى الله عليه وسلم فخرج حتى إذا دنا منهم سمعهم يتذاكرون قال بعضهم إن الله اتخذ إبراهيم خليلا وقال آخر موسى كلمه تكليما وقال آخر فعيسى كلمة الله وروحه وقال آخر آدم اصطفاه الله فخرج عليهم رسول الله صلعم وقال قد سمعت كلامكم وعجبكم إن إبراهيم خليل الله وهو كذلك وموسى نجي الله وهو كذلك وعيسى روح الله وكلمته وهو كذلك وآدم اصطفاه الله وهو كذلك ألا وأنا حبيب الله ولا فخر وأنا حامل لواء الحمد يوم القيمة تحته آدم

will be Adam and those besides him and there s no boast, and I shall be the first intercessor and the first one whose intecession will be accepted on the Resurrection Day and there's no boast, and I shall be the first who will move the door of Paradise and so Allah will open it for me and admit me therein, and there will be with me the poor refugees and there is no boast, and I shall be the most honourable man among the former and latter generations and there is no boast. —*Tirmizi, Darimi.*

فمن دونه ولا فخر وانا اول شافع واول مشفع يوم القيمة ولا فخر وانا اول من يحرك حلق الجنة فيفتح الله لي فيدخلنيها ومعي فقراء المؤمنين ولا فخر وانا اكرم الاولين والاخرين ولا فخر

( الترمذي والدارمي )

20. **Anas** reported that the Apostle of Allah said : I shall be the first of men to come out when they will be raised up, and I shall be their leader when they will form deputation, and I shall be their spokesman when they will remain silent, and I shall give them good news when they will be disappointed. Honour and keys on that day will be in my hand, and the standard of praise on that day will be in my hand, and I shall be the most honourable of the children of Adam near my Lord. One thousand servants will roam round me, as if they are hidden pearls and scattered jewels. —*Darimi, Tirmizi* (*Rare*)

عن انس قال قال رسول الله صلعم انا اول الناس خروجا اذا بعثوا وانا قائدهم اذا وفدوا وانا خطيبهم اذا انصتوا وانا مستشفعهم اذا حبسوا وانا مبشرهم اذا ايسوا الكرامة والمفاتيح يومئذ بيدي ولواء الحمد يومئذ بيدي وانا اكرم ولد ادم على ربي يطوف علي الف خادم كانهم بيض مكنون او لؤلؤ منثور

الترمذي والدارمي ( غريب )

21. **Abu Hurairah** reported from the Prophet who said : I shall be given a dress from the

عن ابي هريرة عن النبي صلعم قال فاكسى حلة من حلل الجنة ثم

dresses of paradise. Then I shall stand by the right side of the Throne. There will be none among the creatures besides me who will stand in that place. —*Tirmizi.*

اقوم عن يمين العرش ليس احد من الخلائق يقوم ذالك المقام غيري (الترمذي)

22. **Same** reported from the Prophet who said: Seek rank for me from Allah. They enquired: O Apostle of Allah! and what is rank? He said: The highest rank in Paradise which none but one man will get. I hope that he will be I.—*Tirmizi.*

عنه عن النبي صلعم قال سلوا الله لي الوسيلة قالوا يا رسول الله وما الوسيلة قال اعلى درجة في الجنة لاينالها الا رجل واحد ارجوان يكون انا هو (الترمذي)

23. **Obai-b-Ka'ab** reported from the Holy Prophet who said: When there will come the Resurrection Day, I shall be the leader of the prophets and their spokesman and one who will intercede for them without boast.— —*Tirmizi.*

عن ابي بن كعب عن النبي صلعم قال اذا كان يوم القيمة كنت امام النبيين وخطيبهم وصاحب شفاعتهم غير فخر (الترمذي)

24. **Abdullah-b-Mas'ud** reported that the Apostle of Allah said: For every prophet, there will be friends from the prophets, and verily my friend will be my forefather and the friend of my Lord. Then he read: Verily the nearest of the people to Abraham are certainly those who followed him and this Prophet and those who believed, and Allah is the guardian of the believers (3 : 67Q) —*Tirmizi.*

عن عبد الله بن مسعود قال قال رسول الله صلعم ان لكل نبي ولاة من النبيين وان وليي ابي وخليل ربي ثم قرأ ان اولى الناس بابراهيم للذين اتبعوه وهذا النبي والذين امنوا والله ولي المؤمنين (الترمذي)

25. **Abdullah-b-Salam** reported: There was written in the Torah the description of Muhammad, and that Jesus son

عن عبد الله بن سلام قال مكتوب في التورة صفة محمد وعيسى بن مريم

of Mary will be buried with him.[2442] —*Tirmizi.*

يدفن معه (الترمذى)

666w. **Irbad-b-Sariyah** reported from the Apostle of Allah who said: Verily I have been recorded near Allah as the seal of the Prophets, and Adam was then mingled with his dust. I am just informing you the first of my affair: The invocation of Abraham, the good news of Jesus and the dream of my mother who dreamt when she conceived me, and there went out of him a light for her which shed lustre for her on the palaces of Syria.[2442a]
—*Sharhi Sunnat, Ahmad from Abu Omamah.*

عن العرباض بن سارية عن رسول الله صلى الله عليه وسلم انه قال انى عند الله مكتوب خاتم النبيين وان ادم لمنجدل فى طينته وساخبركم باول امرى دعوة ابراهيم وبشارة عيسى ورؤيا امى التى رات حين وضعتنى وقد خرج لها نور اضاء لها منه قصور الشام (شرح السنة واحمد عن ابى امامة)

667w. **Amr-b-Qais** reported that the Messenger of Allah said: We are the last, and we will be the first on the Resurrection Day. I am saying a saying without boast. Abraham is the friend of Allah and Moses is one purified by Allah and I am the beloved of Allah, and there will be with me the standard of praise on

عن عمرو بن قيس ان رسول الله صلعم قال نحن الاخرون ونحن السابقون يوم القيمة وانى قائل قولا غير فخر ابراهيم خليل الله وموسى صفى الله وانا حبيب الله ومعى لواء الحمد يوم القيمة وان

2442. Abu Maudud said that there remains the place of one grave in the sepulchre. I have also personally seen some vacant space within the house. This hadis clearly refutes the argument of the Qadians that Jesus died and that he will not come again.

2442a. The first news of the Prophet's advent was given by Abraham when he prayed at the time of the reconstruction of the Holy Ka'ba: O our Lord! send an Apostle in them from among them who shall recite to them Thy verses and teach them the Book and wisdom—2 : 139Q. When Jesus son of Mary said: ............... I give the good news of an Apostle who will come after me, his name being Ahmad —61 : 6Q. This is the good news of Jesus. Amena dreamt that she conceived a prophet who will be a teacher of mankind in general. History bears testimony that many wonderful events took place when the Prophet was in the womb of his mother.

the Resurrection Day. Allah gave me a promise about my followers and saved them from three things. He will not overtake them all with famine, and no enemy will prevail over them, and He will not unite them all towards misguidance.
—*Darimi.*

اللّٰه وعدني في امتي واجارهم من ثلث لا يعمهم بسنة ولا يستاصلهم عدو ولا يجمعهم على ضلالة (الدارمي)

668w. **Jaber** reported that the Holy Prophet said : I am the leader of the Messengers and there's no boast, and I am the last of the Prophets and there's no boast. and I shall be the first intercessor and the first whose intercession will be accepted and there's no boast.
—*Darimi.*

عن جابر ان النبي صلعم قال انا قائد المرسلين ولا فخر وانا خاتم النبيين ولا فخر وانا اول شافع ومشفع ولا فخر (الدارمي)

669w. **Jaber** reported that the Holy Prophet said : Verily Allah sent me to complete the excellent virtues and to perfect the good actions.
—*Sharhi-Sunnat.*

عن جابر ان النبي صلعم قال ان اللّٰه بعثني لتمام مكارم الاخلاق وكمال محاسن الافعال (شرح السنة)

670w. **Ka'ab** reported by way of narration from the Torah : We find written : Muhammad is the Messenger of Allah, My chosen servant, neither harsh, nor rough, nor wanderer in the markets, nor repelling evil for evil but forgiving and pardoning, his birth at Mecca and his migration to Taybah and his kingdom in Syria, and his followers will be those who will praise Allah, who will praise Allah in happiness and distress, who will praise Allah

عن كعب يحكي عن التورة قال نجد مكتوبا محمد رسول اللّٰه عبدي المختار لا فظ ولا غليظ ولا سخاب في الاسواق ولا يجزي بالسيئة السيئة ولكن يعفو ويغفر مولده بمكة وهجرته بطيبة وملكه بالشام وامته الحمادون يحمدون اللّٰه في السراء والضراء يحمدون اللّٰه في

in every place, and who will glorify Allah in every lofty place, who will guard the sun, who will pray a prayer when its time comes, who will wear trouser up to their navels, who will make ablution of their exposed limbs, whose proclaimer will proclaim in the open space of heaven, whose rank in fight and whose rank in prayer will be the same and for whom there will be indistinct sound at night like the humming of bees.[2442b] —*Darimi, Mishkat.*

كلّ منزلة ويكبرون الله على كلّ شرف رعاة للشمس يصلون الصلوة اذا جاء وقتها يتـازرون على انصافهم ويتوضؤن على اطرافهم مناديهم ينادي في جو السماء صفهم في القتال و صفهم في الصلوة سواء لهم بالليل دوي كدوي النحل

(الدارمي و مشكوة)

671w. **Ibn Abbas** reported : Verily the Almighty Allah gave excellence of Muhammad over all the Prophets and over the dwellers of heaven. They asked : O Ibn Abbas ! with what thing did He give him excellence over the dwellers of heaven ? He said : Verily the Almighty Allah said to the dwellers of heaven : And whoso among them says : I am the Lord besides Him, We shall make him taste the hell. Thus do We reward the oppressors. The Almighty Allah said to Muhammad :

عن ابن عباس قال ان الله تعالى فضل محمدا صلعم على الانبياء وعلى اهل السماء فقالوا يا ابا عباس بم فضله الله على اهل السماء قال ان الله تعالى قال لاهل السماء ومن يقل منهم اني اله من دونه فذلك نجزيه جهنم كذلك نجزي الظالمين و قال الله تعالى لمحمد

2442b. Taybah is the former name of Medina. His kingdom will be in Syria means that the Muslims will conquer the Byzantine empire and will rule Syria. Glorification of Allah at every lofty place means the recitation of 'Takbir' and 'Labbaik' at the time of ascending a high place as is done in Ihram. Practically it means that the pilgrimage will be compulsory for them. They will guard the sun means that they will say their prayers at the fixed times, before and after rising of the sun, after declining of the sun and in the forenoon and afternoon. They will bind the trouser up to the navels means that they will cover the private parts from navel up to the middle of the legs. Their proclaimer will proclaim means that they will cry azan for prayer in lofty places like minarets. Indistinct sound at night means the sounds of Takbir, Tahlil, Tahmid and Zikr of Allah's names. In other words, they will pray at night. These are the attributes of the Muslims as described in the Torah.

Verily We gave you a clear victory, so that Allah may forgive you what preceded of your sins and what succeeded. They asked: And what is his excellence over the prophets? He said: The Almighty Allah said: And We have not sent any apostle but with the tongue of his people in order to make clear to them, then Allah guides whom He pleases-the verse (Q). And the Almighty Allah said to Muhammad: And We have not sent thee but for the whole mankind. So He sent him for jinn and man.[2442c] —*Darimi.*

صلى الله عليه وسلم انا فتحنا لك فتحا مبينا ليغفر لك الله ما تقدم من ذنبك وما تأخر قالوا وما فضله على الانبياء قال قال الله تعالى وما ارسلنا من رسول الا بلسان قومه ليبين لهم فيضل الله من يشاء الآية وقال الله تعالى لمحمد صلى الله عليه وسلم وما ارسلناك الا كافة للناس فارسله الى الجن والانس

( الدارمي )

672w. **Abu Zarr al-Geffari** reported: I asked: O Ms. of Allah! how could you know that you are a prophet till you have become sure? He said: O Abu Zarr! two angles came to me while I was in a certain plain of Mecca. One of them came down to the earth and the other remained between heaven and earth. One of them said to his companion: Is he he? 'Yes' said he. He said: Then measure him with a man. I was then weighed with him but I prevailed over him. Then he said: Weigh him with ten (persons). I was then weighed with ten but

عن ابي ذر الغفاري قال قلت يا رسول الله كيف علمت انك نبي حتى استيقنت فقال يا ابا ذر اتاني ملكان وانا ببعض بطحاء مكة فوقع احدهما الى الارض وكان الآخر بين السماء والارض فقال احدهما لصاحبه اهو هو قال نعم قال فزنه برجل فوزنت به فوزنته ثم قال

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2442c. The superiorty of Muhammad over angels is seen from these two verses of the Quran. One verse has forgiven Muhammad of his sins if any and not other prophets. His superiority over all the prophets consists in the fact that while all the prophets were sent for their own peoples, Muhammad was sent as a World Prophet for the whole mankind irrespective of caste, creed, nationalities and lands.

I out-weighed them. Again he said: Weigh him with one hundred (persons). I was then weighed with them but I out-weighed them. Again he said: Weigh him with one thousand. I was then weighed with them but I out-weighed them. I am as it were looking at them slipping upon me owing to the lightness of the Balance. He said: Then one of them said to his companion: Had you weighed him with his followers, he would have out-weighed them.—*Darimi.*

زِنْهُ بِعَشَرَةٍ فَوَزَنْتُ بِهِمْ فَرَجَحْتُهُمْ ثُمَّ قَالَ
زِنْهُ بِمِائَةٍ فَوَزَنْتُ بِهِمْ فَرَجَحْتُهُمْ ثُمَّ قَالَ
زِنْهُ بِأَلْفٍ فَوَزَنْتُ بِهِمْ فَرَجَحْتُهُمْ كَأَنِّي
أَنْظُرُ إِلَيْهِمْ يَنْتَثِرُونَ عَلَيَّ مِنْ خِفَّةِ
الْمِيزَانِ قَالَ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ
لَوْ وَزَنْتَهُ بِأُمَّتِهِ لَرَجَحَهَا (الدارمي)

673w. **Ibn Abbas** reported that the Apostle of Allah said: Slaughter has been ordained for me while it has not been ordained for you; I have been commanded with the fore-noon prayer while you have not been commanded with it. 2442d

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللهِ
صلعم كُتِبَ عَلَيَّ النَّحْرُ وَلَمْ يُكْتَبْ عَلَيْكُمْ
وَأُمِرْتُ بِصَلَوةِ الضُّحَى وَلَمْ تُؤْمَرُوا بِهَا
(الدارقطني)

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## SECTION 2

### 2443. His descriptions and attributes.

(a) **A pen portrait of the Prophet.** The face of the Holy Prophet was bright like a full moon. Hazrat Abu Bakr depicted him in this couplet: As there is no darkness in the moonlit night, so is Mustafa, the well-wisher bright." His complexion was white, his hair was curly, neither too bushy, nor shaggy. When combed, it looked waivy and sometimes it reached his ears. He had a stout built and he was neither tall, nor small. His neck was neither long, nor short. He had a broad chest. His

2442d. Slaughter (Qurbani) is not compulsory for the poor Muslims, but the Prophet was not exempted from it even though he was poor. The forenoon prayer (at about 8 p. m.) is not compulsory upon the Muslims while it was so in case of the Prophet.

shoulders were broad and overgrown with thick hairs. His hands and arms were fleshy and stout. His palms were soft. He walked with a firm and steadfast step. He wore a thick beard and a cripped moustache. His teeth were a set of pearls, shining with whiteness. When he laughed, it was simply charming. He never broke out into loud laughter but always smiled. He had always a smiling countenance. His nose had a symmetrical lengthwise slope and his lips were beautiful. He had an open forehead and his eye brows were joined and he had large dark eyes with a tint of redness.

The Prophet had a bulky head and feet, broad palms, a broad face, buttocks with little flesh and his hairs reached the tip of his ears. He had a round seal of prophethood on the back of his two shoulders upon a raised up flesh. His perspiration fell in drops like pearls and emitted fragrance more than that of musk or ambergris. Omme-Solaim used to keep his perspiration drops in her perfume-box as they were very fragrant. In short, the narrators described that he was a most beautiful man who could not be compared with anyone, before or after him.

(2) **His names.** The Prophet had many names signifying his attributes. The Quran addressed him with many names. The great Imam Sayuti has devoted a complete chapter dealing with his names and the significance thereof. The jurist Tibi said that the Prophet had 22 significant names. In this way, different jurists gave descriptions of his different names. But the most famous name that gained wide currency is Muhammad, a name given by his grandfather Abdul Muttaleb in fulfilment of a wonderful dream. Before he was christened, the Jews and the Christian monks gave wide publication of the fact that the last Prophet would rise up very soon with the name of Muhammad. This name bears the same meaning with Ahmad. The Prophet is generally well-known by the following names :— (1) Muhammad (one praised); (2) Ahmad (one praised); (3) A'qeb (the last Prophet); (4) Hasher (one who collects virtues); (5) Qasem (one who divides); (6) Bashir (one bearing good news); (7) Nazir (warner); (8) Mahi (one who effaces darkness); (9) Rasulullah (Apostle of God); (10) Abul Qasem (father of Qasem); (11) Nabiyullah (Prophet of God); (12) Habibullah (friend of God); (13) Muzammel (one covered); (14) Mustafa (one chosen); (15) Muztaba (one selected); (16) A'min (the trust-worthy); (17) Shafi (intercessor); (18) Mu-

shaffa (one whose intercession is accepted); (19) Swadeq (one truthful); (20) Ummi (the illiterate); (21) Ya, sin, (22) Ha'am, Meem; (23) Twa, Ha; (24) Ta, Sin; (25) Khalifatullah (Viceroy of God); (26) Hujjatullah (proof of God); (27) Nurullah (the light of God).

26. **Jubair-Mut'em** reported: I heard the Holy Prophet say: I have got names. I am Muhammad, and I am Ahmad, and I am Mahi through whom Allah effaces infidelity, and I am Hasher who collects people upon my foot step, and I am A'qeb, and A'qeb is one after whom there will be no prophet.[2443a] —*Agreed.*

عن جبير بن مطعم قال سمعت النبي صلعم يقول ان لي اسماء انا محمد وانا احمد وانا الماحي الذي يمحو الله بي الكفر وانا الحاشر الذي يحشر الناس على قدمي وانا العاقب والعاقب الذي ليس بعده نبي ( متفق عليه )

27. **Abu Musa al-Ash'ari** reported that the Apostle of Allah used to name himself for us with some names. He said: I am Muhammad, Ahmad, Muqaffi,[2443b] Hasher, and the Prophet of repentance and the Prophet of Mercy. —*Muslim.*

عن ابي موسى الاشعري قال كان رسول الله صلعم يسمي لنا نفسه اسماء فقال انا محمد واحمد والمقفي والحاشر ونبي التوبة ونبي الرحمة ( مسلم )

28. **Abu Hurairah** reported that the Messenger of Allah said: Do you not wonder how Allah repels the abuse of the Quraish from me, and their curse? They abuse one disgraced and curse one vile, while I am one Praised. —*Bukhari.*

عن ابي هريرة قال قال رسول الله صلعم الا تعجبون كيف يصرف الله عني شتم قريش ولعنهم يشتمون مذمما ويلعنون مذمما وانا محمد ( البخاري )

29. **Jaber b-Samorah** reported that the front of the head of the Apostle of Allah and his beard became hoary[2443c], and

عن جابر بن سمرة قال كان رسول الله صلعم قد شمط مقدم راسه ولحيته وكان

2443a. Muhammad and Ahmad come from the root 'Hamd' meaning to praise. They mean 'one praised.' Mahi means one who effaces.

2443b. Muqaffi means one who comes last of all. He was so named as he came last of all the Prophets.

2443c. Prophet had no more than 20 grey hairs in all before his death.

when he used to apply oil, it could not be seen, and when his head remained dishevelled, it could be seen. He had thick hairs of beard. A man said : His face was (bright) like a sword. He said : Nay, it was like the sun and the moon. It was round. I saw the seal [2443e] near his shoulder like the egg of a dove which resembled his body.

—*Muslim.*

إذا ادهن لم يتبين وإذا شعث رأسه تبين وكان كثير شعر اللحية فقال رجل وجهه مثل السيف قال لا بل كان مثل الشمس والقمر وكان مستديرا ورأيت الخاتم عند كتفه مثل بيضة الحمامة يشبه جسده (مسلم)

30. **Abdullah-b-Sarjas** reported : I saw the Holy Prophet and I took bread and meat with him (or he said : Sarid), and then I roamed behind him and looked at the seal of prophethood between his shoulders, near the soft bone of his left shoulder there was a flesh over which there was a mole like warts.

—*Muslim.*

عن عبد الله بن سرجس قال رأيت النبي صلعم وأكلت معه خبزا ولحما أو قال ثريدا ثم درت خلفه فنظرت إلى خاتم النبوة بين كتفيه عند ناغض كتفه اليسرى جمعا عليه خيلان كأمثال الثآليل (مسلم)

31. **Omme Khalid** reported that some clothes wherein there was a small black blanket were brought to the Prophet. He said : Bring Omme Khalid, and so she was brought being carried. He took the blanket with his hand and dressed her with it. He said : Get it worn out and old, then get it worn out and old. There was green border therein or yellow. He said : O

عن أم خالد قالت أتي النبي صلعم بثياب فيها خميصة سوداء صغيرة فقال ائتوني بأم خالد فأتي بها تحمل فأخذ الخميصة بيده فألبسها قال أبلي وأخلقي ثم أبلي وأخلقي وكان فيها علم أخضر أو أصفر فقال يا أم خالد

2443e. This was the seal of Prophethood on the back between the two shoulders of the Prophet. The inscription was according to some narrators "Muhammad, the Apostle of Allah," in a round seal like an egg. It was a natural seal on the Prophet's body impressed on a piece of flesh which was rather marked in heightness from the rest of the body. Some say that the inscription was "He is one, there's no partner for Him. Turn (to Him) wherever you are, and certainly you are one helped."

Omme Khalid[1] this is its sana (and it means beauty according to the Abyssinian tongue). She said: Then I was going to play with the seal of prophethood when my father threatened me. The Apostle of Allah said: Leave her. —*Bukhari*

هذا سناه ( وهي بالحبشية حسنة ) قالت فذهبت ألعب بخاتم النبوة فزبرني أبي فقال رسول الله صلى الله عليه وسلم دعها ( البخاري )

32. **Anas** reported that the Apostle of Allah was neither too long nor short, neither too white nor brown, neither too cruly-haired nor of straight haired. Allah sent him (as prophet) at the beginning of the fortieth year, kept him at Mecca for ten years and at Medina for ten years. Allah took his soul at the beginning of sixty years,[2443f] while there were not more than twenty white hairs in his head and beard. *And in a narration* giving description of the Holy Prophet, he said: He was of the middle, stature among the people, neither long nor short, and of bright colour. He also said: The hairs of the Apostle of Allah extended up to the middle of his ears (and in a narration: between his ears and shoulder).—*Agreed upon it. And in a narration of Bukhari,* he said: He was of bulky head and feet the like of which I have not seen before him or after him. And he

عن أنس قال كان رسول الله صلعم ليس بالطويل البائن ولا بالقصير وليس بالأبيض الأمهق ولا بالآدم وليس بالجعد القطط ولا بالسبط بعثه الله على رأس أربعين سنة فأقام بمكة عشر سنين وبالمدينة عشر سنين وتوفاه الله على رأس ستين سنة وليس في رأسه ولحيته عشرون شعرة بيضاء وفي رواية يصف النبي صلى الله عليه وسلم قال كان ربعة من القوم ليس بالطويل ولا بالقصير أزهر اللون وقال كان شعر رأس رسول الله صلى الله عليه وسلم إلى أنصاف أذنيه وفي رواية بين أذنيه وعاتقه متفق عليه وفي رواية للبخاري قال كان ضخم الرأس والقدمين لم أر بعده ولا قبله مثله

2443f. It is admitted that the Prophet remained for 10 years at Medina and 13 years at Mecca, and that he died at the 63rd year of his life. The narrator narrated a wrong number of years in this tradition.

was of broad palms. *And in his another narration,* he said : He was of thick feet and palms.

وكان بسط الكفين وفي اخرى له قال كان شثن القدمين والكفين

33. **Bara'a** reported that the Messenger of Allah was middle-statured, long of what is between his two shoulders. He had hairs which reached the tip of his ears. I saw him in a reddish gown. I have never seen anything more beautiful than him. *Agreed upon it. And in a narration of Muslim,* he said : I have not seen anybody having a lock of hairs within a reddish gown more beautiful than the Apostle of Allah. His hairs used to strike his two shoulders, and what was between his two shoulders was neither long, nor short.

عن البراء قال كان رسول الله صلعم مربوعا بعيد ما بين المنكبين له شعر بلغ شحمة اذنيه رايته في حلة حمراء لم ار شيئا قط احسن منه متفق عليه وفي رواية لمسلم قال ما رايت من ذي لمة احسن في حلة حمراء من رسول الله صلعم شعره يضرب منكبيه بعيد ما بين المنكبين ليس بالطويل ولا بالقصير *

34. **Semak-b-Harb** reported from Jaber-b-Samorah who said that the Holy Prophet was of fleshy mouth, red-white eye, thin of buttocks. Semak was asked : What is fleshy mouth ? He said : A broad face. He was asked : And what is red-white eye ? He said : Long of the split of the eye. He was questioned : What is of thin buttocks ? He said : Having little flesh in buttock. —*Muslim*

عن سماك بن حرب عن جابر بن سمرة قال كان رسول الله صلعم ضليع الفم اشكل العين منهوس العقبين قيل لسماك ما ضليع الفم قال عظيم الفم قيل ما اشكل العين قال طويل شق العين قيل ما منهوس العقبين قال قليل لحم العقب * (مسلم)

35. **Abu Tofail** reported : I saw the Apostle of Allah white, beautiful, middle-statured.

—*Muslim*

عن ابي الطفيل قال رايت رسول الله صلعم كان ابيض مليحا مقصدا * (مسلم)

36. **Sabet** reported that Anas was asked about dyeing of the

عن ثابت قال سئل انس عن

Messenger of Allah. He replied: He did not reach that which required dyeing. Had I wished to count his grey hairs in his beard (and in a narration: had I wished to count the grey hairs that were in his head), I could have done. *Agreed upon it. And in a narration of Muslim,* he said: Whiteness was in the tuft in his lower lip, and in the temples, and in small quantity in the head.

خضاب رسول الله صلعم فقال إنه لم يبلغ ما يخضب لو شئت أن أعد شمطاته في لحيته وفي رواية لو شئت أن أعد شمطات كن في رأسه فعلت متفق عليه وفي رواية لمسلم قال إنما كان البياض في عنفقته وفي الصدغين وفي الرأس نبذ *

37. **Anas** reported: The Apostle of Allah had bright complexion as if his perspiration was pearl. When he walked, he stepped firm, and I have not touched any cushion or silk softer than the palm of the Messenger of Allah, nor have I smelt any musk or ambergris more fragrant than the air of the Prophet. —*Agreed.*

عن أنس قال كان رسول الله صلعم أزهر اللون كان عرقه اللؤلؤ إذا مشى تكفأ وما مسست ديباجة ولا حريرا ألين من كف رسول الله صلعم ولا شممت مسكا ولا عنبرة أطيب من رائحة النبي صلعم * (متفق عليه)

38. **Omme Solaim** reported that the Messenger of Allah used to come to her and take a little mid-day nap near her. She used to spread a leather and he used to have the nap upon it. He perspired profusely and she used to gather his perspiration and put it in perfume-box. The Holy Prophet asked: O Omme Solaim! what is this? She said: We put your perspiration in our perfume-box, as it is the most fragrant of the perfumes. And in a narration, she said: O Ms. of Allah! we wish its blessing

عن أم سليم أن النبي صلعم كان يأتيها فيقيل عندها فتبسط نطعا فيقيل عليه وكان كثير العرق فكانت تجمع عرقه فتجعله في الطيب فقال النبي صلعم يا أم سليم ما هذا قالت عرقك نجعله في طيبنا وهو من أطيب الطيب وفي رواية قالت يا رسول الله نرجو بركته لصبياننا قال

for our children. He said: You are true. —*Agreed.*

اصبت * ( متفق عليه )

39. **Jaber-b-Samorah** reported: I performed the initial prayer with the Messenger of Allah. Then he departed towards his family, and I also came out with him. The boys welcomed him and he began to pass his hand over the cheeks of some one of them, one by one. As for myself, he passed his hands over my cheeks and I perceived coldness or smell from his hands, as if he took them out from the bag of an otto-seller. —*Muslim.*

عن جابر بن سمرة قال صليت مع رسول الله صلعم صلوة الاولى ثم خرج الى اهله وخرجت معه فاستقبله ولدان فجعل يمسح خدي احدهم واحدا واحدا واما انا فمسح خدي فوجدت ليده بردا او ريحا كانما اخرجها من جونة عطار * ( مسلم )

40. **Ali b-Abi Taleb** reported that the Apostle of Allah was neither long nor short, big of head and beard, fleshy of hands and feet, red-white complexioned, thick of joints, and had a long-haired chest. When he walked, he stepped a step as if he came down from a high land. I have not seen like him either before him or after him. —*Tirmizi (Fair, correct)*

عن علي بن ابي طالب قال كان رسول الله صلعم ليس بالطويل ولا بالقصير ضخم الراس واللحية شثن الكفين والقدمين مشربا حمرة ضخم الكراديس طويل المسربة اذا مشى تكفأ تكفأ كانما ينحط من صبب لم ار قبله ولا بعده مثله صلعم * الترمذي ( حسن صحيح )

41. **Same** reported that whenever he described the Prophet, he used to say: He was not too long nor too short, middle-statured among the people, not greatly curly haired, nor straight haired, strong and stout, neither too big nor too short, round of face, white-red complexioned, black of eye-balls, long of eye-lashes, fleshy of the bone and place between shoulders, hairless

عنه كان اذا وصف النبي صلعم قال لم يكن بالطويل الممغط ولا بالقصير المتردد وكان ربعة من القوم ولم يكن بالجعد القطط ولا بالسبط كان جعدا رجلا ولم يكن بالمطهم ولا بالمكلثم وكان بالوجه تدوير ابيض مشرب ادعج العينين اهدب

having one line of hair on chest, having thick palms and feet. When he walked, he stepped firm as if he was walking in a slopping ground; when he turned, he turned the whole boby; there was the seal of prophethood between his shoulders and it was the seal of the prophets, most generous of men in generosity, most truthful of men in tongue, most affable of them in deportment, most honourable of them in lineage. Whoso saw him all on a sudden, he frightened him; and whoso mixed with him with acquaintance, he loved him. One who described him said: I saw nobody like him before him and after him.
—*Tirmizi.*

الأشفار جليل المشاش والكتد أجرد ذو مسربة شثن الكفين والقدمين إذا مشى يتقلع كأنما يمشي في صبب وإذا التفت التفت معا بين كتفيه خاتم النبوة وهو خاتم النبيين أجود الناس صدرا وأصدق الناس لهجة وألينهم عريكة وأكرمهم عشيرة من رآه بديهة هابه ومن خالطه معرفة أحبه يقول ناعته لم أر قبله ولا بعده مثله * (الترمذي)

42. **Jaber-b-Samorah** reported: I saw the Holy Prophet in a moon-lit night. I began to look at the Holy Prophet and at the mo:n while there was a red gown upon him, when lo! he was more beautiful to me than the moon.
—*Tirmizi, Darimi.*

عن جابر بن سمرة قال رأيت النبي صلعم في ليلة إضحيان فجعلت أنظر إلى رسول الله صلعم وإلى القمر وعليه حلة حمراء فإذا هو أحسن عندي من القمر * (الترمذي والدارمي)

43. **Abu Hurairah** reported: I have seen nothing more beautiful than the Apostle of Allah, as if the sun was shining on his face; and I have seen nobody quicker in his walk than the Messenger of Allah, as if the earth was scrolled up for him. We certainly exert ourselves (for provisions), but he was without anxiety. —*Tirmizi.*

عن أبي هريرة قال ما رأيت شيئا أحسن من رسول الله صلعم كأن الشمس تجري في وجهه وما رأيت أحدا أسرع في مشيته من رسول الله صلعم كأنما الأرض تطوى له إنا لنجهد أنفسنا وإنه لغير مكترث * (الترمذي)

44. **Jaber-b-Samorah** reported that there was thinness in the hips of the Apostle of Allah; and he used not to laugh but only smile; and whenever I looked at him, I said that he was anointed of eyes while he did not use antimony.—*Tirmizi.*

عن جابر بن سمرة قال كان في ساقي رسول الله صلعم حموشة وكان لا يضحك إلا تبسما وكنت إذا نظرت إليه قلت أكحل العينين وليس بأكحل * (الترمذي)

45. **Ka'ab-b-Malek** reported that whenever the Apostle of Allah became pleased, his face used to shine, so much so that his face became as it were a slice of the moon, and we used to recognise that. —*Agreed.*

عن كعب بن مالك قال كان رسول الله صلعم إذا سر استنار وجهه حتى كان وجهه قطعة قمر وكنا نعرف ذلك * (متفق عليه)

674w. **Jaber** reported that the Holy Prophet did not tread any path which somebody trod afterwards except that the latter could recognise that he (prophet had trodden it, on account of the fragrance of his sweat or smell of his perspiration. —*Darimi.*

عن جابر أن النبي صلعم لم يسلك طريقا فيتبعه أحد إلا عرف أنه قد سلكه من طيب عرقه أو قال من ريح عرقه * (الدارمي)

675w. **Abu Obaidah** reported: I said to Rubaiyye-b-Muawwez: Describe to us the Messenger of Allah. She said: O my darling! had you seen him, you would have seen the sun rising. —*Darimi.*

عن أبي عبيدة قال قلت للربيع بنت معوذ صفي لنا رسول الله صلعم قالت يا بني لو رأيته رأيت الشمس طالعة * (الدارمي)

676w. **Ibn Abbas** reported that the Holy Prophet had the front teeth wide apart When he spoke, he was seen like light coming out from between his two front teeth. —*Darimi.*

عن ابن عباس قال كان النبي صلعم أفلج الثنيتين إذا تكلم رئي كالنور يخرج من بين ثناياه * (الدارمي)

677w. **Anas** reported that a Jew servant used to serve the

عن أنس أن غلاما يهوديا كان

Holy Prophet. He fell ill and so the Prophet came to see him and found his father near his head reading the Torah. The Holy Prophet said to him: O Jew! I ask you in the name of Allah Who revealed the Torah on Moses: Do you find in the Torah my description, my praise and my banishment? 'No' said he. The boy said: Yes, by Allah, O Ms. of Allah. Verily we find in the Torah your description, your praise and your banishment, and verily I bear witness that there is no deity but Allah and that you are the Apostle of Allah. The Holy Prophet said to his companions: Get him up from near his head and turn to your brother. —*Baihaqi.*

يخدم النبي صلعم فمرض واتاه النبي صلعم يعوده فوجد اباه عند راسه يقرء التورة فقال له رسول الله صلعم يايهودي انشدك بالله الذي انزل التورة على موسى هل تجد في التورة نعتي وصفتي ومخرجي قال لا قال الفتى بلى والله يارسول الله انا نجدلك في التورة نعتك وصفتك ومخرجك واني اشهد ان لا اله الا الله وانك رسول الله فقال النبي صلعم لاصحابه اقيموا هذا من عند راسه ولوا اخاكم *

(البيهقي)

678w. **Abu Hurairah** reported from the Holy Prophet who said: Verily I am a mercy that has been raised up.

—*Darimi, Baihaqi.*

عن ابي هريرة عن النبي صلعم انه قال انما انا رحمة مهداة *

(الدارمي والبيهقي)

## SECTION 3

### His character and conduct.[2444]

46. **Anas** reported: I was walking with the Messenger of Allah upon whom there was a gown made of Najran with thick border. A desert Arab overtook him and pulled him a great

عن انس قال كنت امشي مع رسول الله صلعم وعليه برد نجراني غليظ الحاشية فادركه اعرابي فجذبه

2444. See note 2434 (x).

pulling with his cloth till the Holy Prophet came back near the throat of the desert Arab. Then I looked to a side of the shoulder of the Messenger of Allah whereon the border of the gown impressed marks on account of his excessive pulling. Afterwards he said : O Muhammad ! pass order for me from the property of Allah which is with you. Then the Messenger of Allah turned his look towards him and laughed. Thereafter he passed order for a gift to be given to him.

—*Agreed.*

بردائه جبذة شديدة ورجع نبي الله صلعم في نحر الاعرابي حتى نظرت الى صفحة عاتق رسول الله صلعم قد اثرت بها حاشية البرد من شدة جبذته ثم قال يا محمد مر لي من مال الله الذي عندك فالتفت اليه رسول الله صلعم ثم ضحك ثم امر له بعطاء * (متفق عليه)

47. **Same** reported : The Apostle of Allah was the best of men, the most generous of men and the bravest of men. The people of Medina were overtaken with awe one night. The people hastened towards the uproar. The Holy Prophet who had gone previous to them towards the up roar met them while he was saying "Be not frightened, be not frightened" and he was upon an undressed horse belonging to Abu Talha without any saddle thereon, and there was a sword in his neck. He said : I have indeed found it (like) a sea.[2445]

—*Agreed.*

عنه قال كان رسول الله صلعم احسن الناس واجود الناس واشجع الناس ولقد فزع اهل المدينة ذات ليلة فانطلق الناس قبل الصوت فاستقبلهم النبي صلعم قد سبق الناس الى الصوت وهو يقول لم تراعوا لم تراعوا وهو على فرس لابي طلحة عري ما عليه سرج وفي عنقه سيف فقال لقد وجدته بحرا (متفق عليه)

2445. The horse became fast-running like the passing of sea-currents. In another narration, it occurs that the horse was on the first day lean and thin but on the second day it became very fast-running owing to the touch of the Holy Prophet. Therein lies the sign of his prophethood.

48. **Jaber** reported: The Apostle of Allah was never asked for anything but he said "No".
—*Agreed*.

عن جابر قال ما سئل رسول الله صلعم شيئا قط فقال لا * (متفق عليه)

49. **Anas** reported that a man begged the Holy Prophet of the sheep between two hills. He gave them to him. He came to his people and said: O people! accept Islam. Verily Muhammad certainly gives away in charity so much that he does not fear poverty. —*Muslim*.

عن انس ان رجلا سال النبي صلعم غنما بين جبلين فاعطاه اياه فاتى قومه فقال اي قوم اسلموا فوالله ان محمدا ليعطي عطاء ما يخاف الفقر * (مسلم)

50. **Jubair-b-Mut'em** reported that while he was travelling with the Apostle of Allah in his caravan from Hunain, the desert Arabs clung to him begging till they drove him to a thorny tree which scratched off his sheet. The Holy Prophet halted and said: Give me my sheet. Had I had sheep equal to the number of these plants, I would have certainly distributed them among yourselves, and even after that you would never have found me either a miser, or a liar, or a coward.—*Bukhari*.

عن جبير بن مطعم بينما هو يسير مع رسول الله صلعم مقفله من حنين فعلقت الاعراب يسئلونه حتى اضطروه الى سمرة فخطفت رداءه فوقف النبي صلعم فقال اعطوني ردائي لو كان لي عدد هذه العضاه نعم لقسمته بينكم ثم لا تجدوني بخيلا ولا كذوبا ولا جبانا * (البخاري)

51. **Anas** reported that when the Apostle of Allah prayed the morning prayer, the servants of Medina used to come with their pots wherein there was water. They brought no pot except that he immerged his hand therein. Often he was approached in th cool morning and he used to

عن انس قال كان النبي صلعم اذا صلى الغداة جاء خدم المدينة بآنيتهم فيها الماء فما ياتون باناء الا غمس يده فيها فربما جاءه بالغداة الباردة فيغمس

immerge his hand therein.[2446] —*Muslim.*

يده فيها (مسلم)

52. **Same** reported that any common woman out of the women of Medina could have caught hold of the hand of the Apostle of Allah and taken him where she intended.[2447] —*Bukhari.*

عنه قال كانت امة من اماء اهل المدينة تاخذ بيد رسول الله صلعم فتنطلق به حيث شاءت (البخاري)

53. **Same** reported that a woman had something (wrong) in her brain. She said: O Apostle of Allah! verily I have got a work to be done by you. He said: O mother of so and so! look to which of the lanes thou wisheth till I finish thy business for thee. Then he went alone with her by one of the paths till she got her work done (by him.) —*Muslim.*

عنه ان امراة كانت في عقلها شئ فقالت يا رسول الله ان لي اليك حاجة فقال يا ام فلان انظري اي السكك شئت حتى اقضي لك حاجتك فخلا معها في بعض الطرق حتى فرغت من حاجتها (مسلم)

54. **Same** reported: The Apostle of Allah was neither indecent, nor a great curser, nor a great rebuker. He used to say at the time of reprimand: What is the matter with him? May his forehead be covered with dust! —*Bukhari.*

عنه قال لم يكن رسول الله صلعم فاحشا ولا لعانا ولا سبابا كان يقول عند المعتبة ماله ترب جبينه (البخاري)

55. **Abu Hurairah** reported: He was questioned: O Apostle of Allah! invoke against the polytheists. He replied: Verily I have not been sent as

عن ابي هريرة قال قيل يا رسول الله ادع على المشركين قال اني لم ابعث

2446. They brought the pots with water to the Holy Prophet with a belief that if he touched the pots with his hand, they would serve as cure of many diseases. So great was the faith of his companions in him.

2447. The Prophet out of sheer modesty did not refuse at any time to do some service to any ordinary and common man and woman who might require his service.

a great curser, but I have been certainly sent as a mercy.[2448] —*Muslim.*

لعانا وانما بعثت رحمة (مسلم)

56. **Ayesha** reported : I have never seen the Holy Prophet bursting into laughter so as to be seen his gullet. He used only to smile. —*Bukhari.*

عن عائشة قالت ما رأيت النبي صلعم مستجمعا قط ضاحكا حتى ارى منه لهواته وانما كان يتبسم (البخاري)

57. **Same** reported : Verily the Prophet used not to hasten talk as you hasten. He used to have talk which, if a counter counted, he could have certainly numbered. —*Agreed.*

عنها قالت ان رسول الله صلعم لم يكن يسرد الحديث كسردكم كان يحدث حديثا لو عده العاد لاحصاه (متفق عليه)

58. **Aswad** reported : I asked Ayesha what the Holy Prophet used to do in his household. She replied : He used to join in the labour of his wives, that is, in the work of his wives. When there came the prayer-time, he went out to pray.[2449] —*Bukhari.*

عن الاسود قال سالت عائشة ما كان النبي صلعم يصنع في بيته قالت كان يكون في مهنة اهله تعني خدمة اهله فاذا حضرت الصلوة خرج الى الصلوة (البخاري)

59. **Ayesha** reported : The Apostle of Allah was never given option between two things but he chose the easier of them so long as it was not sinful. If it was sinful, he used to keep farthest from it among the people. The Apostle of Allah did never take revenge for

عن عائشة قالت ما خير رسول الله صلعم بين امرين قط الا اخذ ايسرهما ما لم يكن اثما فان كان اثما كان ابعد الناس منه وما انتقم رسول الله صلى

2448. On account of the curse of the previous prophets upon their people, their followers received some sort of punishment even during their life-time. The Holy Prophet, inspite of bitter persecutions towards him and his followers, never slipped a word of curse from his mouth, and consequently the people of the world, Muslims and non-Muslims, were not destroyed during his time, nor will meet with any great calamity till the Doomsday.

2449. This proves that prayer was the foremost duty of the Holy Prophet. Whenever he heard Azan, he stopped instantly all work to prostrate before the Lord.

anything regarding himself except to vindicate the honour of Allah; he used then to take revenge for Allah.[2450] —*Agreed.*

اللّٰه عليه وسلم لنفسه في شيء قط الا ان ينتهك حرمة الله فينتقم الله (متفق عليه)

60. **Same** reported: The Apostle of Allah never assaulted anything, neither a woman, nor a servant, with his own hand except by fighting in the way of Allah. Nothing was ever taken from him for which he took revenge from the owner except for something which went to destroy the sacred things of Allah.[2451] Then only he used to take revenge for Allah.—*Muslim.*

عنها قالت ما ضرب رسول الله صلعم شيئا قط بيده ولا امرأة ولا خادما الا ان يجاهد في سبيل الله وما نيل منه شيء قط فينتقم من صاحبه الا ان ينتهك شيء من محارم الله فينتقم لله (مسلم)

61. **Ayesha** reported: The Apostle of Allah was neither indecent by nature, nor indecent by compulsion, nor a wanderer in the markets, nor did he use to return evil for evil but to forgive and pardon. —*Tirmizi.*

عن عائشة قالت لم يكن رسول الله صلعم فاحشا ولا متفحشا ولا سخابا في الاسواق ولا يجزي بالسيئة السيئة ولكن يعفو ويصفح (الترمذي)

62. **Anas** narrated about the Holy Prophet that he used to visit the sick, follow the bier, respond to the invitation of a slave and ride upon asses. I have indeed seen him on the Day of Khaiber upon an ass with a rein of date refuge.

—*Ibn Majah, Baihaqi.*

عن انس يحدث عن النبي صلعم انه كان يعود المريض ويتبع الجنازة ويجيب دعوة المملوك ويركب الحمار لقد رايته يوم خيبر على الحمار وخطامه ليف (ابن ماجة والبيهقي)

63. **Ayesha** reported that the Holy Prophet used to mend

عن عائشة قالت كان رسول الله صلعم

2450. The Prophet returned good for evil. The Quran says: Pardon them, ask forgiveness, and verily Allah loves those who do good. This had many illustrations in the life of the Prophet.

2451. The Holy Prophet did not take any revenge for wrongs done to him personally, but he used to inflict punishment for wrongs done to the community as a whole.

his shoes, sew his cloth and work in his household just as any of you works in his own house. She also reported that he was a man among men who used to patch his cloths, milk his goats and engage himself in work.[2452] —*Tirmizi*.

يخصف نعله ويخيط ثوبه ويعمل في بيته كما يعمل احدكم في بيته وقالت كان بشرا من البشر يفلي ثوبه ويحلب شاته ويخدم نفسه ( الترمذي )

64. **Khareja b-Zaid** reported: A party of men went to Zaid-b-Sabet and told him: Narrate to us some traditions of the Apostle of Allah. He said: I was his neighbour. Whenever a revelation came to him, he used to send for me and I used to write for him. Whenever we talked about the world, he used to talk about it with us; and whenever we talked about the next world, he used to talk about it with us; and whenever we talked of food, he used to talk of it with us. Everything of this I inform you about the Apostle of Allah.[2453] —*Tirmizi*.

عن خارجة بن زيد قال دخل نفر على زيد بن ثابت فقالوا له حدثنا احاديث رسول الله صلعم قال كنت جاره فكان اذا نزل عليه الوحي بعث الي فكتبته له فكان اذا ذكرنا الدنيا ذكرها معنا فاذا ذكرنا الاخرة ذكرها معنا واذا ذكرنا الطعام ذكره معنا فكل هذا احدثكم عن رسول الله صلعم ( الترمذي )

65. **Anas** reported that whenever the Prophet handshook with a man, he used not to take away his hand from his hand till the latter took away his hand, nor did he turn away his face from his face till the latter turned away his face from his face. He was not seen putting his legs forward in front of his friend. —*Tirmizi*.

عن انس ان رسول الله صلعم كان اذا صافح الرجل لم ينزع يده من يده حتى يكون هو الذي ينزع يده ولا يصرف وجهه عن وجهه حتى يكون هو الذي يصرف وجهه عن وجهه لم ير مقدما ركبتيه بين يدي جليس له ( الترمذي )

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2452. The life of the Prophet affords a striking example of plain living and high thinking. He attached no importance to power and worldly pursuits. No work was too low for him.

2453. This proves that writing was prevalent at the time of the Prophet and that Zaid-b-Sabet used to write revelations as they were revealed.

66. **Jaber** reported that there were distinctness and precision in the talk of the Apostle of Allah.[2454] —*Abu Daud.*

عن جابر قال كان في كلام رسول الله صلعم ترتيل وترسيل (ابوداود)

67. **Ayesha** reported that the Prophet used not to hasten talk as you hasten it, but he used to hold talk with regular intervals. He who sat by him would remember it. —*Tirmizi.*

عن عائشة قالت ما كان رسول الله صلعم يسرد سردكم هذا ولكنه كان يتكلم بكلام بينه فصل يحفظه من جلس اليه (الترمذي)

68. **Abdullah-b-Hares** reported : I did not see anybody smiling more than the Apostle of Allah. —*Tirmizi.*

عن عبد الله بن الحارث قال ما رأيت احدا اكثر تبسما من رسول الله صلعم (الترمذي)

69. **Abdullah-b-Salam** reported that when the Apostle of Allah conversed being seated, he used often to raise up his look towards heaven. —*Abu Daud.*

عن عبد الله بن سلام قال كان رسول الله صلعم اذا جلس يتحدث يكثر ان يرفع طرفه الى السماء (ابوداود)

70. **Amr b-Syeed** reported from Anas who said : I never saw anybody more kind to his family than the Apostle of Allah. His son Ibrahim used to be suckled at the suburbs of Medina and he used to go there on foot along with us and enter the house. His nurse was a girl. He used to take him, kiss him and then return. Amr said : When Ibrahim died, the Apostle of Allah said : Verily Ibrahim is my son, and he died (as infant) at breast, and there were two nurses for him whose suckling would be

عن عمرو بن سعيد عن انس قال ما رأيت احدا كان ارحم بالعيال من رسول الله صلعم كان ابراهيم ابنه مسترضعا في عوالي المدينة فكان ينطلق ونحن معه فيدخل البيت وانه ليدخن وكان ظئره قينا فياخذه فيقبله ثم يرجع قال عمرو فلما توفي ابراهيم قال رسول الله صلعم ان ابراهيم ابني وانه مات في الثدي وان له لظئرين تكملان رضاعه

2454. Tartil is to say distinctly, and Tarsil is to say with interruptions.

completed in Paradise.[2465] —*Muslim*

في الجنة (مسلم)

**71. Abdullah-b-Abi Aufa** reported that the apostle of Allah used often to remember (Allah), talk vain things little, prolong prayer and shorten sermon. He used not to refrain from walking with the widows and the poor and fulfilling their wants. —*Nisai, Darimi.*

عن عبد الله بن أبي أوفى قال كان رسول الله صلعم يكثر الذكر ويقل اللغو ويطيل الصلوة ويقصر الخطبة ولا يأنف أن يمشي مع الأرملة والمسكين فيقضي له الحاجة (النسائي والدارمي)

**72. Ali** reported that Abu Jahl said to the Holy Prophet: Verily we don't hold you as liar but we do not believe what you have brought. Then the Almighty Allah revealed about them: Verily they do not hold you as liar but the unjust deny the verses of Allah ( Q). —*Tirmizi.*

عن علي أن أبا جهل قال للنبي صلعم إنا لا نكذبك ولكن نكذب بما جئت به فأنزل الله تعالى فيهم فإنهم لا يكذبونك ولكن الظالمين بآيات الله يجحدون (الترمذي)

**679w. Jaber-b-Samorah** reported that the Apostle of Allah used to keep prolonged silence. —*Sharh-Sunnat.*

عن جابر بن سمرة قال كان رسول الله صلعم طويل الصمت (شرح السنة)

**680w. Ali** reported that a Jew who was named so and so, a learned doctor, had some dinars due from the Apostle of Allah. He demanded (it) to Prophet but he told him: O Jew! there is nothing with me which I can give you. He said: O Muhammad! I shall not go away from you till you give me. The Apostle of Allah said: In that case I shall keep sitting with you. He sat with him. The Prophet prayed Zuhr, Asr, Magrib, the last

عن علي أن يهوديا كان يقال له فلان حبر كان له على رسول الله صلعم دنانير فتقاضى النبي صلعم فقال له يا يهودي ما عندي ما أعطيك قال فإني لا أفارقك يا محمد حتى تعطيني فقال رسول الله صلعم إذا أجلس معك فجلس معه فصلى رسول الله صلعم الظهر والعصر

2465. Ibrahim was the son of the Prophet by Mary the Copt. He was given to Omme Saif who used to reside in the suburb of Medina. The Prophet used to go there on foot to see his child. Ibrahim died at the age of 17 months.

Isha and Fajr. The companions of the Messenger of Allah were threatening him and were about to drive him out. The Prophet drew attention to what they were doing with him. They said: O Ms. of Allah! a Jew is detaining you! The Apostle of Allah said: My Lord prohibited me to oppress a covenanted man or one besides him. When the day dawned, the Jew said: I bear witness that there is no god but Allah and I bear witness that you are the Apostle of Allah, and half of my property is in the way of Allah. Behold, by Allah, I have not done with you what I have done with you but to examine your descriptions in the Torah: Muhammad, son of Abdullah, his birth place is Mecca and his place of migration is Taibah, his kingdom is in Syria, neither unmannerly, nor harsh, nor wandering in the markets, nor prone to indecency or word of treachery. I bear witness that there is no deity but Allah and that you are the Apostle of Allah. This is my property. Pass order about it as Allah gave you wisdom. The Jew had enormous wealth. —*Baihaqi*.

والمغرب والعشاء الآخرة والغداة وكان اصحاب
رسول الله صلعم يتهددونه ويتوعدونه
ففطن رسول الله صلعم ما الذي يصنعون به
فقالوا يا رسول الله يهودي يحبسك فقال
رسول الله صلعم منعني ربي ان اظلم
معاهدا وغيره فلما ترجل النهار قال
اليهودي اشهد ان لا اله الا الله واشهد
انك رسول الله وشطر مالي في سبيل
الله اما والله ما فعلت بك الذي فعلت
بك الا لانظر الى نعتك في التورة
محمد بن عبد الله مولده بمكة ومهاجره
بطيبة وملكه بالشام ليس بفظ ولا غليظ
ولا سخاب في الاسواق ولا متزي بالفحش
ولا قول الخنا اشهد ان لا اله الا الله
وانك رسول الله وهذا مالي فاحكم فيه
بما اراك الله وكان اليهودي كثير المال
(البيهقي)

681w. **Ayesha** reported that the Aposlte of Allah said: O Ayesha! had I wished, the mountain of gold would have

عن عائشة قالت قال رسول الله
صلعم يا عائشة لو شئت لسارت معي جبال

travelled with me. An angel came to me. His waist was equal to Ka'ba (in length). He said: Verily your Lord tenders you greeting and enquires whether you wish to be a Servant-prophet or you wish to be a King-prophet. Then I looked towards Gabriel who hinted at me: Humble thyself. *And in a narration of Ibn Abbas*: Then the Prophet looked towards Gabriel as if to consult with him. Gabriel hinted with his hand to be humble. I said: A Servant-prophet. She reported: The Holy Prophet after that used not to take food leaning, saying: I shall eat as a servant eats, and I shall sit as a servant sits.

—*Sharhi Sunnat.*

الذهب جاءني ملك وان حجزته
لتساوي الكعبة فقال ان ربك يقرأ
عليك السلام ويقول ان شئت نبيا
عبدا وان شئت نبيا ملكا
فنظرت الى جبرئيل فاشار الي ان ضع
نفسك وفي رواية ابن عباس فالتفت
رسول الله صلعم الى جبرئيل كالمستشير
له فاشار جبرئيل بيده ان تواضع فقلت
نبيا عبدا قالت فكان رسول الله صلعم بعد
ذلك لا يأكل متكئا يقول آكل كما يأكل
العبد واجلس كما يجلس العبد
(شرح السنة *)

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SECTION 4

## 2456. His Prophethood and Revelation.

(a) **Meaning of Revelation (وحی).** Revelation (وحی), in its wider sense, means a communication from God, direct or indirect, by which He reveals His will and sends down laws. This includes inspiration called Ilham. In religious terminology, revelation was confined only to direct message from God through an angel to His Prophets that appeared from time to time from Adam down to the Prophet Muhammad.

(b) **Objects to which revelation is sent.** The Quran speaks of the word Wahi, as said above, in the widest sense. It says that *wahi* (revelation) is sent to earth, heaven, lower animals, angels, pious men and prophets. Speaking of the revelation to earth, heaven and lower animals, it says: On that day, she (*earth*) shall tell her news as your Lord had *revealed* to her—99 : 10Q. So He ordained them seven heavens in two days and *revealed* in

every *heaven* its affairs—41 : 12Q. And your Lord *revealed* to the *bee* : Make hives in the mountains and in the trees and in what they build :—16 : 68Q. As regards *Wahi* to *angels*, the Quran says : When your Lord revealed to the angels : I am with you, therefore make those firm who believe—8 : 12Q. Regarding Wahi to *saints and pious men*, the Quran says : And We revealed to Moses' mother saying : Give him suck—28 : 7Q. When I revealed to the *disciples* (of Jesus) : Believe in Me and My apostle—5 : 111Q. The word Wahi occurs in many places in cases of prophets. It appears, therefore, that the word Wahi has been widely used in the Quran.

(c) **Kinds of Wahi.** The very Quran itself divides Wahi to mankind in three classes in order of merit. It declares : It is not for any mortal that Allah should speak to him except by Wahi, or from behind a veil, or by sending a messenger and revealing by His permission what He pleases – 42 : 51Q. From the above verse, we learn that there are only three modes of communicating the Divine will to mankind. Firstly, He speaks by Wahi ; secondly, He speaks from behind a veil ; thirdly, He speaks by sending a messenger with His words. The third class is the highest and the most developed form of revelation, next is the second and then the third.

(1) **First class Wahi.** This is called وحی متلو i.e. revelation that is recited. This is also termed as نزول i.e. direct revelation from God. The Quran says about نزول : And if you are in doubt as to that which We *revealed* to Our servant, then produce a chapter like it—2 : 23Q. It is only granted to prophets which are limited in number, say 1,24000 to 200,000. Divine Messages with the very words and sentences were sent through the Archangel Gabriel to the Prophets in their wakeful state. It is the clearest, surest and the most distinct. The Quran, the Bible, the Torah and other religious books of every country are revelations of this description. The books of the reformers cannot be classed with the former books, and the reformers themselves cannot be raised up to the rank of prophethood. The prophets only receive the first class Wahi and the Quran therefore makes the prophets one distinct class above the average run of mankind. It says : Surely this—your community—is one community and I am your Lord – 21 : 92Q. It makes it clearer in another verse : He does not reveal His secrets to any except to him whom He chooses as a prophet—

72 : 26Q. Everybody has been commanded to obey them. Therefore follow their guidance—6 : 87Q. Such kind of revelation has been closed with the demise of the last Prophet Muhammad. The Prophets were blessed also with the second and third class revelations.

(2) **Second class revelation.** It is a revelation next to the first class in point of distinctness. It is revealed from behind a veil. In other words, unseen voice is heard in a wakeful state, or some dream is dreamt in sleep or in semi-conscious state i.e. neither in wakeful state, nor in sleep. Revelations are also made by signs and gestures. The Prophet saw correct dreams before he received the first class revelation through the Archangel Gabriel. Such kind of revelation is not closed and is extended to pious persons, not necessarily the prophets. The Prophet said : There is nothing remaining of prophethood except good news. They (companions) enquired. And what are good news? He said : Correct dream (9 : 89). The good dream is one portion out of 46 portions of prophethood – (9 : 90). Therefore such kind of revelation is less nearly by 46 times in distinctness and clarity than the first class revelation. The reformers next to the Prophets were blessed with this kind of revelation. The Holy Prophet said : Verily the Almighty and Glorious Allah will send for this people at the head of every century one who will revive their religion for them—1 : 92. But for that account they cannot be placed in the same rank with the Prophets. Under this class generally fall Hadis Qudsi i.e. traditions in which Allah spoke to the Prophet. Such traditions can be suitably placed between first class and second class regarding precision and clarity.

(3) **Third class revelation.** This is the lowest kind of revelation popularly called Ilham ( الہام ) meaning inspiration or Ruh ( روح ) meaning Spirit. It is not expressed in words from outside but it is an inner revelation or sudden passing of ideas in mind which explains the whole subject and gives solution. This occurs in pious persons in wakeful state. The general kind of traditions fall under this category. The Quran says : And he does not speak vain things. It is nought but inspiration which is inspired (53 : 3Q). This Ilham (inspiration) in not closed as the verse (42 : 51Q) indicates. The Quran says : These are they into whose hearts He has imprinted faith and whom He has strengthened with Ruh (spirit) from Him—58 : 22Q. The first class is revelation

with words and the second and third classes in indistinct words and illumined ideas. Therefore we see a wide gulf of difference in the languages of the Quran and Hadis.

(d) **Necessity of Revelation.** What is the necessity of revelation? In other words, what is the necessity of disclosing some divine secrets and unknown things to men? Man has been given very little of wisdom (17 : 58Q). He knows not many secrets of this world, his own past and future and his conditions after death. Only his Creator knows the sectrets of creation and the ultimate goal of creation of man and other animals. He can guide himself without revelation so far as his knowledge extends regardless of his ultimate success either in this world or in the next. In the fitness of things therefore divine guidance with a look to his ultimate object is necessary. That is done through revelation. Is it not a fact that we daily see the sun, moon and innumerable stars which are still mysteries of creation? Have we not been created from nothing into something, and shall we not vanish again from something into nothing? Hence revelation with information of a life after death and its incidents is necessary. It commands a belief in such unseen things as existence of God, a future world for accountability of our actions in this world, the existence of angels, etc. To this effect the Quran says reminding mankind of His guidance by revelation: Then Adam received some words from his Lord, and so He returned to Him............. Go forth all from this; then surely there will come to you a guidance from Me; then whoso follows My guidance, no fear shall come upon them, nor shall they grieve.—2 : 37Q.

(e) **The Prophet's first experience of revelation.** The Holy Prophet received the first class revelation which came down for the very first time through the Archangel Gabriel in the cave Hira, now known as the mountain of Light, 3 miles to the north-east of Mecca in the month of Ramzan on Monday[1] in the year 13 B. H. (July or August 610 A. D.). Before that, he saw prophetic dreams and heard unseen voices and calls. Before he received the first revelation, he took himself in complete seclusion to the Mount of Light and there applied himself in ardent divine service which consisted only of deep medidations. When the first chapter was revealed, the Prophet was greatly over-awed at the sight of the

1. The Prophet said: Therein (Monday) I was born and therein revelation came to me -35 : 80

angel and came running to his beloved wife Khadija who consoled the Prophet, believed in his prophethood as the first Muslima and took him to her uncle Waraqa who was versed in Biblical literature. On his assurance to Khadija that her husband was the would-be world prophet, she came back with him.

It appears from the traditions that the Archangel Gabriel came to the Prophet with divine words sometimes in the form of a man. The words sometimes came like the ringing of bells which signifies that before the Prophet was made fit to receive divine message, he was taken away from the turmoils of this world. In the period of time in which he received revelations, perspiration profusely came out of him signifying a great physical and mental exhaustion.

73. **Ibn Abbas** reported that the Prophet reached prophethood at the fortieth year; he stayed thirteen years at Mecca (wherein) revelation came to him. Thereafter he was ordered to emigrate and so he was in migration for ten years and died while he was a man of sixty-three years.[2457] —*Agreed.*

عن ابن عباس قال بعث رسول الله صلعم لاربعين سنة فمكث بمكة ثلاث عشرة سنة يوحى اليه ثم امر بالهجرة فهاجر عشر سنين ومات وهو ابن ثلاث وستين سنة * ( متفق عليه )

74. **Same** reported that the Apostle of Allah stayed fifteen years at Mecca, listening to the voice (of Gabriel) and seeing light for seven years; and he did not hear anything for eight years he got revelation; he stayed at Medina for ten years; he died while he was a man of 65 years.[2458] —*Agreed.*

عنه قال اقام رسول الله صلعم بمكة خمس عشرة سنة يسمع الصوت ويرى الضوء سبع سنين ولا يرى شيئا وثمان سنين يوحى اليه واقام بالمدينة عشرا وتوفى وهو ابن خمس وستين سنة * ( متفق عليه )

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2457. This is the more authentic tradition on the subject This is supported by historical facts.

2458. The Holy Prophet stayed at Mecca for 10 years after his prophethood. It appears from this tradition that he stayed there for 15 years. Hence it is true that the Prophet heard unseen voice even before his prophethood and saw Gabriel also in the form of light. It is wrong to say that he died at the age when he was 65 years old. This is historically incorrect.

75. **Anas** reported : Allah took his breath at the head of 60th year.[2458a] —*Agreed.*

عن انس قال توفاه الله على رأس ستين سنة * (متفق عليه)

76. **Same** reported that the Prophet died while he was a man of 63 years ; and so Abu Bakr while he was a man of 63 years ; and so Omar while he was a man of 63 years.[2458b] —*Muslim.*

عنه قال قبض النبي صلعم وهو ابن ثلث وستين وابو بكر وهو ابن ثلث وستين وعمر وهو ابن ثلث وستين * (مسلم)

77. **Ayesha** reported : The first revelation which began to be revealed to the Apostle of Allah was correct dream in sleep. He did not see a dream but it came like the morning dawn. Thereafter loneliness became dear to him and he used to seclude himself to the cave of Hira[2459] and engaged therein in deep devotion (and it is divine service) for many nights before he went to his house and provided himself with food therefor. Then he would return to Khadija and take provision for the like of them (nights) until the truth came unto him while he was in the cave of Hira. The angel appeared before him and said "Read." He said :

عن عائشة قالت اول ما بدئ به رسول الله صلعم من الوحي الرؤيا الصادقة في النوم فكان لا يرى رؤيا إلا جاءت مثل فلق الصبح ثم حبب إليه الخلاء وكان يخلو بغار حراء فيتحنث فيه وهو التعبد الليالي ذوات العدد قبل ان ينزع إلى اهله يتزود لذلك ثم يرجع إلى خديجة فتزود لمثلها حتى جاءه الحق وهو في غار حراء فجاءه الملك فقال اقرء فقال ما

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2458a. This is also historically incorrect. He died at the 63rd year of his life.

2458b. There are differences of opinions regarding the age of these holy persons. On page 53 (Vol I). Abu Bakr was shown to have lived for 60 years. This was also the age of Omar. Osman lived for 68 or 70 years.

2459. The first prophetic dream occurred 6 months before Gabriel's appearance at Hira, a hill about three miles to the north-east of Mecca, known now-a-days as *Jabal Nur.*

I cannot read.[2459a] He narrated : Then he took me and pressed me hard till there came great exhaustion on me ; thereafter he let me off and said : Read. I replied : I cannot read. Then he took me and pressed me hard for the second time until there appeared a great exhaustion on me ; thereafter he let me off. He said : Read. I said : I cannot read. Then he took me and pressed me a third time till there appeared a great exhaustion on me : thereafter he let me off. He said : Read in the name of your Lord Who created, created man from a clot. Read and your Lord is the Most Generous, Who taught with the pen, taught man what he knew not (56 : 1Q). Then the Prophet returned therewith, his heart was trembling and he went to Khadijah and said : Wrap me up, wrap me up. Then they wrapped him up until the dread went away from him. Then he told Khadija and gave her the information : I have indeed feared for my life. Khadija said : Never, by Allah, never will Allah humiliate you. Certainly you observe the tie of kinship, and speak the truth, and bear the burden (of others),

انا بقاري قال فاخذني فغطني حتى
بلغ مني الجهد ثم ارسلني فقال اقرء
فقلت ما انا بقاري فاخذني
فغطني الثانية حتى بلغ مني الجهد
معا ثم ارسلني فقال اقرء قلت ما
انا بقاري فاخذني فغطني الثالثة
حتى بلغ مني الجهد ثم ارسلني فقال
اقرء باسم ربك الذي خلق خلق الانسان
من علق اقرء وربك الاكرم الذي علم
بالقلم علم الانسان مالم يعلم فرجع بها
رسول الله صلعم يرجف فؤاده فدخل
على خديجة فقال زملوني زملوني فزملوه
حتى ذهب عنه الروع فقال لخديجة
واخبرها الخبر لقد خشيت على نفسي
فقالت خديجة كلا والله لا يخزيك الله
ابدا انك لتصل الرحم وتصدق الحديث
وتحمل الكل وتكسب المعدوم وتقري

2459a. This proves that the Prophet was an unlettered and unschooled man as he could not read at first. This was the first lesson of the Great Master to his pupil Muhammad from the Mother of the Book which is in heaven and from which revelations came to previous prophets.

and help the destitute, and entertain the guests and help in genuine distress. Thereafter Khadija took him to Waraqa-b-Naufal, cousin of Khadijah. She said to him : O son of uncle ! hear from the son of your brother. Waraqa asked him : O my brother's son [2459b] What have you seen ? Thereupon the Apostle of Allah gave him information of what he had seen. Waraqa said to him : That is the Archangel whom God sent down to Moses. Woe to me ! would that I were therein a youth ! Woe to me ! would that I were alive when your own people would drive you out ! The Apostle of Allah said : Are they to drive me out ? 'Yes' replied he, 'never came a man with the like of what you have brought but was persecuted. If your day can overtake me, I shall help you with a great help.' Thereafter Waraqa did not live long. And revelation broke off [2459c] *Agreed upon it. Bukhari added* : Until the Prophet felt grief about what has reached us, such a grief that he went out several mornings in that mood, so that he might destroy himself from the heads of the hills. Whenever he ascended

الضيف وتعين على نوائب الحق ثم
انطلقت به خديجة الى ورقة بن نوفل
ابن عم خديجة فقالت له يا ابن عم
اسمع من ابن اخيك فقال له ورقة
يا ابن اخي ماذا ترى فاخبره رسول
الله صلعم خبر ما راى فقال له ورقة
هذا الناموس الذي انزل الله على موسى
يا ليتني كنت فيها جذعا يا ليتني اكون
حيا اذ يخرجك قومك فقال رسول الله
صلعم او مخرجي هم قال نعم لم يأت
رجل قط بمثل ما جئت به الا عودي
وان يدركني يومك انصرك نصرا مؤزرا
ثم لم ينشب ورقة ان توفي وفتر
الوحي متفق عليه وزاد البخاري حتى حزن النبي
صلعم فيما بلغنا حزنا غدا منه مرارا كي
يتردى من رؤس شواهق الجبل فكلما

2459b Waraqa was not Prophet's uncle in reality but the address was according to Arab custom. This Waraqa died before the Prophet began to preach Islam in public. He was vastly learned in Gospel and was old and blind.

2459c. Between two revelations, there was a break of six months during which the Prophet received no revelation. Some say that the period of cessation was three years.

on the submit of a hill in order to cast himself down therefrom. Gabriel appeared before him and said : O Muhammad ! you are truly the Apostle of Allah. On that account, his commotion of heart became calm and his soul was set at rest.[2450d]

اوفى بذروة جبل لكى يلقى نفسه
منه تبدى له جبرئيل فقال يامحمد
إنك رسول الله حقا فيسكن لذلك
جاشه وتقر نفسه *

78. **Jaber** reported that he heard the Apostle of Allah conversing about the cessation of revelation. He said : (Once) while I was walking, I heard a voice from heaven and I raised up my look, when lo ! the angel who appeared before me at Hira was seated on a throne between heaven and earth. I was then frozen with fear at his sight till I looked down towards the earth. I returned to my wife and said : Wrap me up, wrap me up. So they wrapped me up. Then the Almighty Allah revealed : O thou wrapped in a cloak ! Arise and warn ; glorify thy Lord, And purify thy cloak, and uncleanliness do shun (74 : 1 Q). Afterwards revelation became intensive and in rapid succession. —*Agreed*.

عن جابر انه سمع رسول الله صلعم
يحدث عن فترة الوحي قال فبينا انا
امشي سمعت صوتا من السماء فرفعت
بصري فاذا الملك الذي جاءني بحراء
قاعد على كرسي بين السماء والارض
فجئثت منه رعبا حتى هويت الى الارض
فجئت اهلي فقلت زملوني زملوني
فزملوني فانزل الله تعالى يايها المدثر
قم فانذر وربك فكبر وثيابك فطهر
والرجز فاهجر ثم حمي الوحي وتتابع *
(متفق عليه)

79. **Ayesha** reported that Haresah-b-Hisham asked the

عن عائشة ان حارث بن هشام سأل

2450d. In the period of cessation of revelation, the Holy Prophet was overwhelmed with deep regret owing to the stop of revelation. He wished sometimes that he would destroy himself rather than suffer the pangs of the absence of Divine Communion. It appears from this tradition that Gabriel appeared sometimes to the Prophet and consoled him in the period of cessation but he did not take revelation with him at those times.

Apostle of Allah and said : O Apostle of Allah ! how does revelation come to you ? The Apostle of Allah said : Sometimes it comes to me like the ringing of a bell and that is the most troublesome to me ; then it leaves me, and indeed I remember what is said ; and sometimes the angel assumes the form of a man for me and talks with me and I retain in memory what he says. Ayesha reported : And indeed I saw him while the revelation descended upon him on an intensely cold day ; then it left him while his brow steamed with sweat.

رسول الله صلعم فقال يا رسول الله كيف يأتيك الوحي فقال رسول الله صلعم أحيانا يأتيني مثل صلصلة الجرس وهو أشد علي فيفصم عني وقد وعيت عنه ما قال وأحيانا يتمثل لي الملك رجلا فيكلمني فأعي ما يقول قالت عائشة ولقد رأيته ينزل عليه الوحي في اليوم الشديد البرد فيفصم عنه وإن جبينه ليتفصد عرقا (متفق عليه)

80. **Obadah-b Swamet** reported that when a revelation came unto the Prophet, he used to become greatly perturbed and his face became changed. *And in a narration* : He nodded his head and his companions also nodded their heads. When revelation came to an end, he raised up his head. —*Muslim.*

عن عبادة بن الصامت قال كان النبي صلعم إذا أنزل عليه الوحي كرب لذلك وتربد وجهه وفي رواية نكس رأسه ونكس أصحابه رؤسهم فلما أتلي عنه رفع رأسه (مسلم)

81. **Ibn Abbas** reported : When it was revealed "And warn thy near kith and kin," the Holy Prophet came out until he ascended Safa. Thereupon he began to proclaim "O children of Fihr, O children of Adi from the tribe of the Quraish,"—till they all assembled. The man who could not come out began to send a

عن ابن عباس قال لما نزلت وأنذر عشيرتك الأقربين خرج النبي صلى الله عليه وسلم حتى صعد الصفا فجعل ينادي يا بني فهر يا بني عدي لبطون قريش حتى اجتمعوا فجعل الرجل إذا لم

messenger to look what it was. Abu Lahab came along with the Quraish. He said: Inform me that if I give thee the information that a cavalry will come out from the back of this mountain (and in a narration: if a cavalry will come out from the valley) intending to attack thee,—would you all believe me? 'Yes', they all replied, 'we have not found thee but a truthful man.' He said: Then surely I am a warner to thee on the eve of a severe chastisement. Abu Lahab said: Fie on thee! for this you have called us together! Then came down the revelation: May destruction overtake both the hands of Abu Lahab and may he perish (111:1Q).

يستطع ان يخرج ارسل رسولا لينظر ما هو فجاء ابو لهب وقريش فقال ارايتم ان اخبرتكم ان خيلا تخرج من سفح هذا الجبل وفي رواية ان خيلا تخرج بالوادي تريد ان تغير عليكم اكنتم مصدقي قالوا نعم ما جربنا عليك الا صدقا قال فاني نذير لكم بين يدي عذاب شديد قال ابو لهب تبا لك لهذا جمعتنا فنزلت تبت يدا ابي لهب وتب

(متفق عليه)

82. **Abdullah-b-Mas'ud** reported: While the Apostle of Allah was praying near the Ka'ba and the party of the Quraish were in their assemblies, someone (Abu Jahl) said: Who among you will go to the she-camel of so and so's family and then intend to take its dung, its blood and its foetus, and then stop him, till when he (Prophet) prostrates down he will put it upon his shoulders? The most wretched of them was sent. When he prostrated, he threw it (foetus) upon his shoulders but still the Holy Prophet tarried in prostration. Thereupon they burst into laughter until some of them became

عن عبد الله بن مسعود قال بينما رسول الله صلعم يصلي عند الكعبة وجمع قريش في مجالسهم اذ قال قائل ايكم يقوم الى جزور ال فلان فيعمد الى فرثها ودمها وسلاها ثم يمهله حتى اذا سجد وضعه بين كتفيه فانبعث اشقاهم فلما سجد وضعه بين كتفيه وثبت النبي صلعم ساجدا فضحكوا حتى مال بعضهم على بعض من الضحك

inclined to others on account of the laughter. Someone then went to Fatimah who came running while the Prophet was still in prostration and then threw it away from him. She approched them rebuking. When the Apostle of Allah finished the prayer, he said thrice "O Allah! unto thee I leave the Quraish. (And whenever he invoked, he used to invoke thrice; and whenever he asked, he used to ask thrice). O Allah! unto Thee I leave Amr-b-Hisam, Utbah-b-Rabiah, Shaibah-b-Rabiah, Walid-b-Utbah, Umayya-b-Khalat, Uqbah-b-Abi Muit and Umrah b Walid. Abdullah said: By Allah, I have indeed seen them all slain on the Day of Badr. Thereafter they were all hurled down unto a pit, the pit of a well. The Apostle of Allah then said: Curse has followed the inmates of the pit.

فانطلق منطلق الى فاطمة فاقبلت تسعى وثبت النبي صلعم ساجدا حتى القته عنه واقبلت عليهم تسبهم فلما قضى رسول الله صلعم الصلوة قال اللهم عليك بقريش ثلثا وكان اذا دعا دعا ثلثا واذا سال سال ثلثا اللهم عليك بعمرو بن هشام وعتبة بن ربيعة وشيبة بن ربيعة ووليد بن عتبة وامية بن خلف وعقبة بن ابي معيط وعمارة ابن الوليد قال عبد الله فو الله لقد رايتهم صرعى يوم بدر ثم سحبوا الى القليب قليب بدر ثم قال رسول الله صلعم واتبع اصحاب القليب لعنة (متفق عليه)

83. **Ayesha** reported that she asked: O Apostle of Allah! has there come unto thee a day which was more severe than the Day of Uhud? He replied: I met indeed from thy people, and the most severe of what I met from them was on the Day of Aqabah[2460] when I

عن عائشة انها قالت يا رسول الله هل اتى عليك يوم كان اشد من يوم احد فقال لقد لقيت من قومك وكان اشد ما لقيت منهم يوم العقبة اذ عرضت

2460. Aqabah is a place between two hills at Mina. In the pilgrim season, the Holy Prophet used to preach Islam among the pilgrims. When he was thus talking

presented myself to the son of a man, Ya'lail-b-Kolal, and he did not respond to me to what I intended. Then I waded on with my face painted with misgivings. I did not feel relief except at Qarn Sa'aleb. There I raised up my head when lo! I was by the side of a cloud which was giving me shade. I looked when lo! there was therein Gabriel. He called me and said: Certainly Allah has heard the saying of thy people and what they returned to thee, and so He has sent unto thee the angel of mountains that thou shouldst bid him what thou wisheth about them. He said: Then the angel of mountains called me and greeted me and thereafter he said: O Muhammad! verily Allah has heard the saying of thy people, and I am the angel of mountains. Thy Lord has sent me to thee that thou shouldst bid me with thy command that I may turn the mountain sides upon them provided thou willeth. The Apostle of Allah said: Rather I wish that Allah should bring out of their loins those who will worship Allah, the One, and will not set up anything with Him. —*Agreed.*

نفسي على ابن عبد ياليل ابن كلال فلم يجبني الى ما اردت فانطلقت وانا مهموم على وجهي فلم استفق الا بقرن الثعالب فرفعت رأسي فاذا انا بسحابة قد اظلتني فنظرت فاذا فيها جبرئيل فناداني فقال ان الله قد سمع قول قومك وما ردوا عليك وقد بعث اليك ملك الجبال لتأمره بما شئت فيهم قال فناداني ملك الجبال فسلم علي ثم قال يا محمد ان الله قد سمع قول قومك وانا ملك الجبال وقد بعثني ربك اليك لتأمرني بامرك ان شئت ان اطبق عليهم الاخشبين فقال رسول الله صلعم بل ارجو ان يخرج الله من اصلابهم من يعبد الله وحده ولا يشرك به شيئا ( متفق عليه )

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of Islam to Ibn Abd Yalail-b-Kolal of the Saqif tribe, he was pelted with stones and blood was oozing out. At that time, Gabriel came and saught his permission to overturn the land and to destroy them. The Prophet replied in the most generous manner.

84. **Anas** reported that one of the four canine teeth[2460a] of the Messenger of Allah was broken on the Day of Uhud, and there was an wound in his head. Blood then began to ooz out therefrom and he was saying: How will a people get salvation who wounded the head of their Prophet and broke one of his canine teeth ? —*Muslim.*

عن انس ان رسول الله صلعم كسرت رباعيته يوم احد وشج في راسه فجعل يسلت الدم عنه يقول كيف يفلح قوم شجوا راس نبيهم وكسروا رباعيته (مسلم)

85. **Abu Hurairah** reported that the Messenger of Allah said: The wrath of Allah has become severe upon a people who have done so (hinting at his canine teeth) to their Prophet. The wrath of Allah has become severe upon a man whom the Apostle of Allah killed in the way of Allah. —*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم اشتد غضب الله على قوم فعلوا بنبيه يشير الى رباعيته اشتد غضب الله على رجل يقتله رسول الله في سبيل الله (متفق عليه)

86. **Yahya-b-Abi Kasir** reported: I asked Abu Salamah-b-Abdur Rahman about what came down as the first revelation of the Quran. He said: O one who is wrapped up in a cloack (74 Q). I said: They are saying "Read in the name of thy Lord" (68 Q). Abu Salamah said: I asked Jaber about that and I told him like what you have told me. Jaber said to me: I shall not narrate to thee except what the Apostle of Allah narrated to us. He said: I

عن يحيى بن ابي كثير قال سألت ابا سلمة بن عبد الرحمن عن اول ما نزل من القرآن قال يايها المدثر قلت يقولون اقرأ باسم ربك قال ابو سلمة سألت جابرا عن ذلك وقلت له مثل الذي قلت لي فقال لي جابر لا احدثك الا بما حدثنا رسول الله صلعم قال جاورت بحراء شهرا

2460a. Rabubiah means one of the fore-teeth. The Prophet was wounded in the battle-field and he was saying: Allah! forgive them because they know not,

stayed at Hira for a month. When I have finished my stay, I got down but then I was called. I looked towards my right side but found nothing; and I looked towards my left but found nothing, and I looked towards my back but found nothing. Then I raised my head up and saw something. I came to Khadija and said: Wrap me up. So they wrapped me up and poured cold water upon me. Then came down the revelation: O one clothed! rise up and warn, and thy Lord do magnify, and thy cloth do cleanse, and uncleanliness do shun (74 Q). And that was before prayer was made obligatory, —*Agreed*.

فَلَمَّا قَضَيْتُ جِوَارِي هَبَطْتُ فَنُودِيتُ فَنَظَرْتُ
عَنْ يَمِينِي فَلَمْ أَرَ شَيْئًا وَنَظَرْتُ عَنْ شِمَالِي
فَلَمْ أَرَ شَيْئًا وَنَظَرْتُ عَنْ خَلْفِي فَلَمْ أَرَ شَيْئًا
فَرَفَعْتُ رَأْسِي فَرَأَيْتُ شَيْئًا فَأَتَيْتُ خَدِيجَةَ
فَقُلْتُ دَثِّرُونِي فَدَثَّرُونِي وَصَبُّوا عَلَيَّ
مَاءً بَارِدًا فَنَزَلَتْ يَاأَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ
وَرَبَّكَ فَكَبِّرْ وَثِيَابَكَ فَطَهِّرْ وَالرُّجْزَ فَاهْجُرْ
وَذَالِكَ قَبْلَ أَنْ تُفْرَضَ الصَّلٰوةُ (مُتَّفَقٌ عَلَيْهِ)

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## SECTION 5

### 2461. Signs of his prophethood.

Some of the signs of the prophethood of Muhammad (P. H.) are the following. (1) The round seal of prophethood imprinted by nature on a raised piece of flesh in the place between his two shoulders. This is historically true and was witnessed by most of his companions. (2) The second sign of his prophethood is that when Muhammad (P.H.) was a boy of six years old under the care of Halima, he was once taken away by some angels from among some playing boys and his chest was split up in order that his heart might be taken out for purging off some impure tendencies. His heart was again placed in its proper place and the chest was sewn. Had he not been a prophet, an unnatural thing beyond the range of human comprehension would not have occurred. The Prophet was commissioned as a World Prophet and therefore he was made fit from his earliest years to receive the greatest responsibility of his office. Man is prone to disbelieve what surpasses his imagination but he should

think that God can do everything what He likes and is powerful over all things. (3) The third sign of his prophethood is that he, being unlettered and unschooled and living among the most brute and uncivilized people, could not have given us a book, namely the Quran which, from its purity of diction, elegant style, flowing rhetoric, sublime thoughts and grandeur of expressions, is unparalled in the history of literature. His own language and style and those of the Quran are widely different. Had the two - Hadis and Quran-came from the same source, they would have resembled at least in many respects The fact is however otherwise. This conclusively proves that Muhammad was a true prophet and the Quran was revealed to him. The Quran is therefore the greatest sign of his prophethood and his greatest living miracle. Bosworth Smith says: It was one miracle claimed by Muhammad—his 'standing miracle' he called it, and miracle indeed it is (Life of Muhammad, P. 290). (4) Fourthly, the Prophet was an ideal for everyman of any profession and he had an ideal character and conduct not attained by any previous prophet. Is it not then a sign that he was chosen to be a prophet for guidance of the fallen humanity ? Can an illiterate man have so rich legacies of thoughts, ideas and sayings which captured the imagination of the whole medieval world and which are now accepted as the best solutions of the complex world problems. (6) Sixthly, his wars with a small band of devoted followers with huge well-trained armies and his victories in all of them prove that God was with him and that he was the chosen one of God Himself. (7) His prophecies [1] of his ultimate triump during his time, his prophecies of the events up to the Resurrection Day and the literal fulfilment of some of them show that he was no less than a prophet of God. (8) His miracles, though few, are standing monuments of his exalted office of prophethood. The spliting up of his chest when he was a boy of six years under the fosterage of

1. The Prophet said that the Muslims would conquer the Roman and Persian empires within few years after him 31 : 38. This proved true at the time of the Caliph Omar. Another prophecy is that idols shall never be worshipped in Arabia after Islam. This is also found true. He said that there would be complete peace in Arabia. This was also proved true. He said : Khilafat will last for 30 years and then there will be kingdom – 39 : 16. It appears from historical facts that the prophecy was fulfilled. He said : There will soon arise among my followers nearly 30 false prophets – 39 : 32. It is well-known how Musailamah and others claimed prophethood. He said : The Muslims will conquer Jerusalem – 39 : 41. Jerusalem was conquered afterwards by Hazrat Omar. See note 79 and Chapter 39 for some more prophecies.

Halima, his dividing of the moon into two portions at the request of the Meccan people, the greeting by even stones and trees of the Prophet by Sala'am, the shadowing of clouds over the head of the Prophet in the course of his journey and many such wonderful works show beyond doubt that Muhammad was really the Prophet of Allah.

87. **Anas** reported that Gabriel appeared before the Apostle of Allah while he was playing with boys. He took him, laid him down, pierced his heart and took out a clot of blood. Then he said : This is the portion of the devil in thee. Next he washed it with Zemzem water [2462] with a cup of gold. Thereafter he joined him and took him back to his place. The boys came running to his mother, that is to his foster mother, and said : Verily Muhammad has been killed. So they approached him while he was quite of a changed colour. Anas said : I saw the sign of sewing in his chest.

—*Muslim.*

عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم اَتَاهُ جِبْرَئِيْلُ وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ فَاَخَذَهُ فَصَرَعَهُ فَشَقَّ عَنْ قَلْبِهِ فَاسْتَخْرَجَ مِنْهُ عَلَقَةً فَقَالَ هٰذَا حَظُّ الشَّيْطَانِ مِنْكَ ثُمَّ غَسَلَهُ فِيْ طَسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْزَمَ ثُمَّ لَاَمَهُ وَاَعَادَهُ فِيْ مَكَانِهِ وَجَاءَ الْغِلْمَانُ يَسْعَوْنَ اِلٰى اُمِّهِ يَعْنِيْ ظِئْرَهُ فَقَالُوْا اِنَّ مُحَمَّدًا قَدْ قُتِلَ فَاسْتَقْبَلُوْهُ وَهُوَ مُنْتَقِعُ اللَّوْنِ قَالَ اَنَسٌ فَكُنْتُ اَرٰى اَثَرَ الْمِخْيَطِ فِيْ صَدْرِهِ (مُسْلِم)

88. **Jaber-b-Samorah** reported that the Apostle of Allah said : Verily I know certainly of a stone at Mecca which used to

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِنِّيْ لَاَعْرِفُ حَجَرًا بِمَكَّةَ كَانَ

2462. It appears from this that there is a great blessing in the water of the Zemzem well near the Holy Ka'be. The well originated with the striking of feet by the just-born child Ishmail, son of the Patriarch Abraham. This tradition is the basis of the story of cleansing the heart of the Prophet by split. It is said that such cleansing took place on four occasions, at the time when the Prophet was a mere child under the care of Halima, at the time when he was 10 years old, thirdly before his prophethood and fourthly at the time when he went to heaven. It is not correctly known how far it is historically correct.

greet me before I reached prophethood. Surely I recognise it even now [2462a] —*Muslim*.

يسلم على قبل ان ابعث اني لاعرفه الآن * ( مسلم )

89. **Anas** reported : Verily the people of Mecca asked the Apostle of Allah to show them a miracle. So he showed them the moon into two parts, so that they could see Hira [2462b] between the two (pieces).

—*Agreed*.

عن انس قال ان اهل مكة سألوا رسول الله صلعم ان يريهم اية فأرهم القمر شقتين حتى راوا حراء بينهما * ( متفق عليه )

90. **Ibn Mas'ud** reported that the moon was split up during the time of the Apostle of Allah into two portions—one portion above the mountain and another below it. The Apostle of Allah said : Bear witness. —*Agreed*.

عن ابن مسعود قال انشق القمر على عهد رسول الله صلعم فرقتين فرقة فوق الجبل وفرقة دونه فقال رسول الله صلعم اشهدوا * ( متفق عليه )

91. **Abu Hurairah** reported that Abu Jahl had asked : Does Muhammad soil his face with dust amidst your backs ?[2462c] 'Yes' it was said. He said : By Lat and Uzza, if I see him doing that, I will place my leg upon his neck. Then he came to the Apostle of Allah while he was praying thinking that he would place his leg upon his neck. He did not frighten them except that he returned to his loins and guarded himself by his hands [2463]. He was asked : What is the

عن ابي هريرة قال قال ابو جهل هل يعفر محمد وجهه بين اظهركم فقيل نعم فقال واللات والعزى لئن رايته يفعل ذلك لاطأن على رقبته فاتى رسول الله صلعم وهو يصلي زعم ليطأ على رقبته فما فجئهم منه الا وهو ينكص على عقبيه ويتقي بيديه فقيل له مالك فقال ان بيني وبينه لخندقا

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2462a. This is said to be the famous Black Stone accommodated in a corner of the holy Ka'ba

2462b. Hira is the famous cave in which the Prophet received the first revelation.

2462c. This means : Does Muhammad pray and prostrate ?

2463. Abu Jahl went to do his misdeeds but he could not do them. When he came near the Prophet, he was suddenly caught by awe and fear for his life.

matter with you? He said: There was certainly a ditch of fire between him and me, fear and wings. The Apostle of Allah said: Had he drawn near me, the angles would have torn him to pieces. —*Muslim*,

من نار وهولا واجنحة فقال رسول الله
صلعم لو دنا مني لاختطفته الملائكة
عضوا عضوا * (مسلم)

92. **Adi-b-Hatem** reported: While I was near the Holy Prophet, a man suddenly came to him and complained to him of hunger. Thereafter another came and complained to him of the stoppage of a pathway. He asked: O Adi! hast thou seen Hira? If the life be long with thee, thou wilt certainly see a caravan starting from Hira till they will circumbulate the Ka'ba without fearing anybody except Allah. If the life be long with thee, the treasures of the Chosroes will soon be brought by conquest; and if the life be long with thee, thou wilt certainly see a man coming out with his hand full of gold or silver, searching for one who will be entitled to receive it but he will not find anybody fit to receive therefrom; [2463a] and one of you will certainly see Allah on the day He will meet him while there will be no interpretor to interpret between Him and him. He will surely say: Did I not send an Apostle to thee to

عن عدي بن حاتم قال بينا انا
عند النبي صلعم اذ اتاه رجل فشكا اليه
الفاقة ثم اتاه الآخر فشكى اليه قطع
السبيل فقال يا عدي هل رأيت الحيرة
فان طالت بك حيوة فلترين الظعينة
ترتحل من الحيرة حتى تطوف بالكعبة
لا تخاف احدا الا الله ولئن طالت بك
حيوة لتفتحن كنوز كسرى ولئن طالت
بك حيوة لترين الرجل يخرج ملء كفه
من ذهب او فضة يطلب من يقبله
فلا يجد احدا يقبله منه وليلقين
الله احدكم يوم يلقاه وليس بينه
وبينه ترجمان يترجم له فليقولن الم
ابعث اليك رسولا فليبلغك فيقول

2463a. This will take place at the time of the descent of Jesus Christ. See tradition 40 : 2.

deliver message to thee? He will say: Yes. He will say: Did I not give thee wealth and bestow honour on thee? He will say "Yes". Then he will look to his right side but will find nothing but Hell, and he will took to his left but will find nothing but Hell. Guard the fire although with (the alms of even) a piece of date; he who does not find it (even), then with a pleasant word. Adi said: Then I saw caravan starting from Hira till they circumbulated the Ka'ba without fearing except Allah. I was among those who conquered the treasures of the Chosroe, son of Hurmuz. If the life be long with thee, thou wilt certainly see what the Prophet, the father of Qasem, said about the coming out with full hands. —*Bukhari*.

93. **Khabbab-b-Art** reported: We complained to the Prophet while he was laying his head upon his cloth in the shade of Ka'ba. We met with persecution at the hands of the polytheists. We said: Will thou not invoke Allah (for destruction)? Thereupon he sat while his face became red and said: There was a man among those who were before you. A pit was dug for him in the ground and he was thrust therein. Then a sew was brongt

يقول بلى الم اعطك مالا وافضل عليك
فيقول بلى فينظر عن يمينه فلا يرى
الا جهنم وينظر عن يساره فلا يرى الا
جهنم اتقوا النار ولو بشق تمرة فمن لم
يجد فبكلمة طيبة قال عدي فرايت
الظعينة ترتحل من الحيرة حتى تطوف
بالكعبة لا تخاف الا الله وكنت فيمن
افتتح كنوز كسرى بن هرمز ولئن
طالت بكم حيوة لترون ما قال النبي
ابوالقاسم صلعم يخرج ملا كفه * (البخاري)

عن خباب بن الارت قال شكونا
الى النبي صلعم وهو متوسد بردة في
ظل الكعبة ولقد لقينا من المشركين
شدة فقلنا الا تدعوا الله فقعد وهو محمر
وجهه وقال كان الرجل فيمن كان قبلكم
يحفر له في الارض فيجعل فيه فيجاء
بمنشار فيوضع فوق راسه فيشق باثنين

and was placed above his head and he was hewn into two pieces, but still that could not turn him from his religion. And there was one whose bones and sinews were combed away from his flesh with iron combs but still that could not turn him from his religion. By Allah, this affairs of (ours) will certainly meet with success, so much so that a rider from San'a'a [2463b] to Hazramaut will travel by night with nothing to fear but Allah, or an wolf upon his flock, but now you are too hasty

—*Bukhari.*

فما يصده ذلك عن دينه ويمشط
بامشاط الحديد ما دون لحمه من عظم
وعصب وما يصده ذلك عن دينه والله
ليتمن هذا الامر حتى يسير الراكب
من صنعاء الى حضرموت لا يخاف الا
الله او الذئب على غنمه ولكنكم
تستعجلون * (البخاري)

94. **Anas** reported that the Apostle of Allah used to go to Omme Haram, [2463c] daughter of Melhan, who was the wife of Obadah-b-Swamet. One day he went to her and she gave him food. Thereafter she sat lousing his head. The Apostle of Allah fell asleep and thereafter awoke with smile. She said: I asked: What makes you smile, O Prophet of Allah? He said: Some people out of my followers were presented to me as warriors in the way of Allah. They will embark in the middle of the sea as kings upon thrones or like kings

عن انس قال كان رسول الله صلعم
يدخل على ام حرام بنت ملحان وكانت
تحت عبادة ابن الصامت فدخل عليها
يوما فاطعمته ثم جلست تفلي راسه
فنام رسول الله صلعم ثم استيقظ وهو
يضحك قالت فقلت ما يضحكك
يا رسول الله قال اناس من امتي عرضوا
على غزاة في سبيل الله يركبون ثبج
هذا البحر ملوكا على الاسرة او مثل

2463b. San'a'a is a place in Yemen. It was the former capital of Yemen.

2463c. Omme Haram was the maternal aunt of Anas. She was the sister of the foster mother of the Prophet named Omme Solaim. Omme Haram was within the prohibited degrees of the Prophet. She died during the rule of Hazrat Osman and during the governorship of Hazrat Muwayiah. This took place before Muwayiah became Caliph.

upon thrones. I said : O Apostle of Allah ! pray to Allah that He may make me one of them. So he invoked for them. Thereafter he placed his head and fell asleep but after a while he awoke with a smile. I asked : O Apostle of Allah ! what makes thee smile ? He said : Some people out of my followers were presented to me as warriors in the way of Allah, just as he said in the first instance. I said : O Apostle of Allah ! invoke Allah that He may make me one of them. He said : Thou art among the former two. Then Omme Haram got on board the sea during the rule of Muwayiah and fell down from her riding animal when she came out of the sea and thus died. —*Agreed.*

الملوك على الاسرة فقلت يارسول الله ادع الله ان يجعلني منهم فدعا لها ثم وضع رأسه فنام ثم استيقظ وهو يضحك فقلت يارسول الله ما يضحكك قال اناس من امتي عرضوا علي غزاة في سبيل الله كما قال في الاولى فقلت يارسول الله ادع الله ان يجعلني منهم قال انت من الاولين فركبت ام حرام البحر في زمن معاوية فصرعت عن دابتها حين خرجت من البحر فهلكت * ( متفق عليه )

95. **Ibn Abbas** reported that Zemad came to Mecca, and he was of the Azd (clan) of Shanua tribe. He used to cure by charm (the disease) from the (effect of) wind.[2463d] He heard the fools out of the inhabitants of Mecca say that Muhammad was a mad man. So he said : Had I seen this man, perchance Allah would have cured him upon my hand. He said : Then he met him and said : O Muhammad !

عن ابن عباس قال ان ضمادا قدم مكة وكان من ازد شنوءة وكان يرقي من هذا الريح فسمع سفهاء اهل مكة يقولون ان محمدا مجنون فقال لو اني رأيت هذا الرجل لعل الله يشفيه على يدي قال فلقيه فقال يا محمد

2463d. These diseases arise from the effects of evil spirits. This man heard that the Prophet was overtaken by evil spirits. Hence he came from a distant land to cure the Prophet but instead of curing him, he himself was cured of his idol worship and superstitious beliefs.

verily I cure by charm from this wind. Have you got (the desease)? The Apostle of Allah said: All praise is due to Allah, we praise Him, and we seek assistance from Him; whomsoever Allah guides, there is none to misguide him: and whomsoever He misguides, there is none to guide him; and I bear witness that there is no deity but Allah, the One; there is no partner for Him; and I bear witness that Muhammad is His servant and His Apostle. As for what follows next.[2463e] He said: Repeat these words of yours to me. Then the Apostle of Allah reported them to him three times. Whereupon he said: Certainly I heard the saying of the sooth sayers and the saying of the sorcerers and the poems of the poets, but I have never heard the like of these words of yours. We have indeed reached the ocean of the sea.[2463f] Extend thy hand; that I may take allegiance to thee over Islam. He said: Then he took allegiance to him.—*Muslim.*

إني أرقي من هذا الريح فهل لك
فقال رسول الله صلعم إن الحمد لله نحمده
ونستعينه من يهده الله فلا مضل له
ومن يضلله فلا هادي له وأشهد أن
لا إله إلا الله وحده لا شريك له
وأشهد أن محمدا عبده ورسوله أما
بعد فقال أعد علي كلماتك هؤلاء
فأعادهن عليه رسول الله صلعم ثلث
مرات فقال لقد سمعت قول الكهنة
وقول السحرة وقول الشعراء فما سمعت
مثل كلماتك هؤلاء ولقد بلغن
قاموس البحر هات يدك أبايعك على
الإسلام قال فبايعه * (مسلم)

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2463e. It was the practice of the Prophet to recite "As for what follows next" before he actually began his intended sermon but after the praise and glorification of Allah. In this case, the sermon was not recited as the man accepted Islam after he heard the beautiful words of divine hymns from the Prophet.

2463f. In some narration, there is the word ناموس instead of قاموس; but in the majority of cases, the latter was used. ناموس means law of God and قاموس ocean. We have indeed reached the ocean of the sea means that we have met a person who is the most eloquent and the most expert in rhetoric. In some narration, there occurs the بلغنا instead of بلغن

96. **Ibn Abbas** reported : Abu Suffyan-b-Harb narrated to me from his mouth to my mouth : I took journey during the period (of treaty) [2463g] that existed between me and the Apostle of Allah He said : When I was in Syria, a letter from the Prophet was brought to Herculius. [2463h] It was Dehya al Kalbi who brought it to the chief of Bosra. The Chief of Bosra handed it over to Heraclius. Then Heraclius said : Is there anybody here from the tribe of this man who professes that he is a Prophet ? 'Yes' said they. Then I was called among a party of the Quraish. We went to Heraclius and were given seat in his presence. He asked : Who among you is by relationship nearest unto this man who professes that he is a prophet ? Abu Sufyan said : I said : I. Then they seated me in front of him and seated my companions behind me. After that he called for his interpreter and said : Tell them that I am asking about this man who professes that he is a prophet. If he

عن ابن عباس قال حدثني ابو
سفيان ابن حرب من فيه الى فى
قال انطلقت فى المدة التى كانت
بينى وبين رسول الله صلعم قال فبينما
انا بالشام اذ جئ بكتاب من النبى
صلعم الى هرقل وكان دحية الكلبى
جاء به فدفعه الى عظيم بصرى فدفعه
عظيم بصرى الى هرقل هل ههنا احد من
قوم هذا الرجل الذى يزعم انه نبى
قالوا نعم فدعيت فى نفر من قريش
فدخلنا على هرقل فاجلسنا بين يديه
فقال ايكم اقرب نسبا من هذا الرجل
الذى يزعم انه نبى قال ابو سفيان
فقلت انا فاجلسونى بين يديه واجلسوا
اصحابى خلفى ثم دعا بترجمانه فقال
قل لهم انى سائل عن هذا الرجل الذى

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2463g. This refers to the truce of Hudaibiyyah concluded in 6 A. H. between the Prophet and the Quraish.

2463h. Heraclius was the Emperor of Byzantians from 610 to 641 A. C. He regained the lost glory of the Byzantine Empire by fighting with the Persians, the hereditary foes of the Byzantines. Before this, the Persians conquered Anatolia, Egypt and Syria. In 622 A. C., Heraclius defeated the Persians and drove them out of Asia Minor. In 625 A. C., the Persian armies were completely defeated and Khusroo Parvez fled to his capital to be murdered by his own son in 628 A. H. In 628 A. H., Heraclius received the letter from the Prophet inviting him to Islam. It was in the year 7 A. H.

speak lie unto me, belie him. Abu Sufyan said . And, by God, had it not been that lie would be attached to me, I would have certainly lied about him. Next he said to his interpreter : Ask him—What is his lineage among you ? I said : He is a man of good lineage amongst us. He asked : Was there any king among his forefathers ? 'No' said I He asked : Did you ever impute any lie to him befor he said what he said ? I said : No. He asked : And who follows him —the noble ones among the people or the helpless among them ? I said : Rather the helpless among them. He asked : Do they increase or decrease ? I said : Nay, rather they increase. He asked : And did any one among them turn apostate from his religion out of disgust for it after he embraced it ? I said · No. He asked : And did you fight with him ? I said : Yes. He asked : How was your battle with him ? I said : The battle between us and him was like a bucket which he could win from us and we could win from him. He asked : Did he break pledge ? I said : No While we are in this truce with him. We dont know what he will do therein. He said : By Allah, it is not possible for me to speak a word in which I would admit anything besides this (word).

يزعم انه نبي فان كذبني فكذبوه قال
ابوسفيان وايم الله لولا مخافة ان
يؤثر علي الكذب لكذبته ثم قال
لترجمانه سله كيف حسبه فيكم قلت
هو فينا ذو حسب قال فهل كان من آبائه
من ملك قلت لا قال فهل كنتم تتهمونه
بالكذب قبل ان يقول ما قال قلت لا قال
ومن يتبعه اشراف الناس ام ضعفاؤهم
قلت بل ضعفاؤهم قال ايزيدون ام
ينقصون قال قلت لا بل يزيدون قال هل
يرتد احد منهم عن دينه بعد ان يدخل
فيه سخطة له قلت لا قال فهل قاتلتموه
قلت نعم قال فكيف كان قتالكم اياه قلت
تكون الحرب بيننا وبينه سجالا يصيب
منا ونصيب منه قال فهل يغدر قلت لا
ونحن منه في هذه المدة لا ندري ما هو
صانع فيها قال والله ما امكنني من
كلمة ادخل فيها شيئا غير هذه

He asked : Did anybody tell this word before him ? I said : No. Then he said to his interpreter : Tell him : I asked you about his lineage among you, and you replied that he is a man of good lineage among you. And so are the apostles who are sent amongst the nobility of their people. And I asked you : "Was there any king among his forefathers ?" You replied "No". I say : Had there been a king among his forefathers, I would have said that he is a man who seeks the kingdom of his forefathers. And I asked you about his followers, whether they are the weak among them or the nobles among them, and you replied that rather they are the weak among them. And they are the followers of the apostles. And I asked you : Did you impute falsehood to him before he said what he said. And you replied "No". I know that he would not have given up lying unto men and then gone and lied unto Allah. And I asked you : Did anybody among them turn apostate from his religion out of disgust for it after he accepted it ? You replied : No. And thus is the faith whenever its joy merges unto the hearts. And I asked you : Do they increase or decrease ? You replied that they increase. And thus is the faith

قال فهل قال هذا القول احد قبله
قلت لا ثم قال لترجمانه قل له اني
سألتك عن حسبه فيكم فزعمت انه
فيكم ذو حسب وكذلك الرسل تبعث
في احساب قومها وسألتك هل كان
في آبائه ملك فزعمت ان لا فقلت
لو كان من آبائه ملك قلت رجل يطلب
ملك آبائه وسألتك عن اتباعه
اضعفاؤهم ام اشرافهم فقلت بل ضعفاؤهم
وهم اتباع الرسل وسألتك هل كنتم
تتهمونه بالكذب قبل ان يقول ما قال
فزعمت ان لا فعرفت انه لم يكن ليدع
الكذب على الناس ثم يذهب فيكذب
على الله وسألتك هل يرتد احد منهم
عن دينه بعد ان يدخل فيه سخطة له
فزعمت ان لا وكذلك الايمان اذا خالط
بشاشته القلوب وسألتك هل يزيدون
ام ينقصون فزعمت انهم يزيدون وكذلك

till it becomes perfect. And I asked you; Did you fight with him? You replied that you fought with him and the battle occurred between you and him like a bucket which he took from you and you took from him. And thus the Apostles are tried; thereafter the result is for them. And I asked you: Does he break pledge? You replied that he does not break pledge. And thus are the apostles who do not break pledge. And I asked you: Did anybody say this word before him? You replied: No. I said (unto myself): If anybody had uttered this word before him, I would say that the man follows a saying said before him. Then he asked: What is it that he enjoins upon you? We replied: He enjoins upon us prayer, zakat, to respect blood-tie and to keep purity. He said: If it is a truth what you say, then he is certainly a prophet, and I knew it beforehand that he would appear[2463i] but I did not think that he would be amongst you. If I knew that I could be loyal to him, I would have liked to meet him,[2463j] and if I were near him, I

الايمان حتى يتم وسألتك هل قاتلتموه
فزعمت انكم قاتلتموه فتكون الحرب بينكم
وبينه سجالا ينال منكم وتنالون منه
وكذلك الرسل تبتلى ثم تكون لها
العاقبة وسألتك هل يغدر فزعمت انه
لا يغدر وكذلك الرسل لا تغدر وسألتك
هل قال هذا القول احد قبله فزعمت
ان لا فقلت لو كان قال هذا القول احد
قبله قلت رجل ائتم بقول قيل قبله
قال ثم قال بما يأمركم قلنا يأمرنا
بالصلوة والزكوة والصلة والعفاف قال ان
يك ما تقول حقا فانه نبي وقد كنت
اعلم انه خارج ولم اك اظنه منكم
ولو اني اعلم اني اخلص اليه
لاحببت لقاءه ولو كنت عنده لغسلت

2463i. Heraclius knew from the Gospel that the last prophet would appear.

2463j. Out of worldly apprehensions and the risk of losing his throne, Heraclius did not openly profess Islam though he inwardly believed the truth of the mission of the Prophet.

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would have washed his feet, and his kingdom would certainly reach what is under my feet. Thereafter he called for the letter of the Apostle of Allah and read it out. —*Agreed.*

عَنْ قَدَمَيْهِ وَلَيَبْلُغَنَّ مُلْكُهُ مَا تَحْتَ قَدَمَيَّ ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللهِ صلعم فَقَرَأَهُ (مُتَّفَقٌ عَلَيْهِ)

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## SECTION 6

### 2465. His ascent to heaven (معراج)

In the 12th year of the Call in the month of Rabiul Awal (some say on the 27th Ramazan or 27th Rajab), the Holy Prophet's ascent to heaven, popularly known as Mi'raj came to pass. The popular version as witnessed in the traditions is that the Holy Prophet was lying one night within the enclosure of the Holy Ka'ba at Mecca when suddenly the Archangel Gabriel came with a steed called 'Buraq' running like lightning, had the Prophet mounted thereon and went to the mosque of Jerusalem. The Quran says with regard to this occurrence: Glory be to him who made His servant to go in a night from the Sacred Mosque to the remote mosque (of Jerusalem) of which We have blessed the precints, so that We may show him some of Our signs—17:1Q. From this verse coupled with traditions the Prophet's night journey from the Holy Ka'ba to the mosque of Jerusalem has been firmly established. Thereafter the steed was kept outside and the Holy Prophet entered the mosque, and led a prayer of two rak'ats. Then he went to the first heaven with Gabriel. In this way, he crossed seven heavens after meeting all the great prophets who welcomed him with due honour. In the seventh heaven, he was taken by Gabriel up to the Lote-tree which is the farthest limit of men and angels. They can not go beyond that, nor their knowledge exceeds that limit. The Holy Prophet alone went a little further and spoke with God behind a veil and received revelations and secret knowledge which no mortal had attained before. The Quran refers to this meeting of his with God: He is in the highest part of the horizon. Then he drew near and drew nearer, and then he was the measure of two bows and closer still. And He revealed to His servant what He revealed. The heart was

not untrue to what he saw. What! do you then dispute as to what he saw? And certainly he saw him (Gabriel) in another descent, at the farthest Lote-tree, near it is Paradise, the place to be resorted to. When that which covers covered the Lote-tree, the eye did not turn aside, nor did it exceed the limit. And cetainly he saw of the greatest signs of his Lord 53:1-18Q.[1] Thereafter the Prophet returned to what he came from in the same night after attaining highest spiritual perfection.

This night journey of the Prophet baffled the imagination of the people and hence the enemies of the Prophet did not at all pay any heed to his ascent. Some of the Quraish asked him to describe the mosque of Jerusalem and he was successful. The companions of the Prophet believed the Prophet in his story of ascen, but some of them differed with regard to its actual nature, whether it was physical or spiritual or whether it was in dream. Hazrats Ayesha and Muwayiah held that it was purely spiritual. In other words, soul was taken to see the signs of God. They were supported by the great saint Hasan al-Basri. The greater body of companions and their successors hold the doctrine of physical ascent. In other words, the Prophet went to heaven with the body. They gave stress on the word اسرى بعبده ليلا They said that the word عبد as distinguished from روح signifies physical ascent. There is another class which says that it was only an experience in dream.

These differences arose only because the knowledge and experience of man cannot comprehend an incomprehensible thing. Wherever such inconceivable things, such as Predestination, Paradise and Hell etc, have been described, difference found congenial room. The best thing is to leave to God what is beyond comprehension and believe in the words of the Holy Prophet. Let not any controversy misguide us. Then coming to the true nature of the descent, we confess that we are not in a better position to give a true light in an unseen thing. Has not God power enough to lift up a human body to heaven? Indeed he had shewn it by taking Jesus to heaven. Can He not again take out the soul from a body and take it to Him?[2] Or can He not take both the body and soul together to heaven? To deny is to limit God's power. To acknowledge one way or

1. See note 2401 and traditions under that section.

2. See note 2374 and 2400 for further explanation.

the other is to acknowledge limit of one's own knowledge. Dream is a common experience of every human being. It often sees vague and indefinite things. In awakeful state, things are however seen more clearly and comprehensively than in dream. A child in the womb can only feel outside heat and cold but they become more vivid and clear when he is ushered into this world of light. The Holy Prophet therefore saw things clearly and definitely in his ascent as it appears from the Quranic verse 17 : 1. Indeed he got revelation in heaven which canot possibly be the act of dream only. Revelation is not dream but an actual fact received in wakeful state. Hence the Prophet's ascent took place in wakeful state. Regarding the bodily and spiritul ascents, God has got power over everything but none can say as to the actual nature of ascent in absence of any definite statement by the Prophet.

عن قتادة عن أنس بن مالك
عن مالك بن صعصعة أن نبي الله
صلعم حدثهم عن ليلة أسري به قال
بينما أنا في الحطيم وربما قال في
الحجر مضطجعا إذ أتاني آت فشق ما
بين هذه إلى هذه يعني من ثغرة
نحره إلى شعرته فاستخرج قلبي
ثم أتيت بطست من ذهب مملوء
إيمانا فغسل قلبي ثم حشي ثم
أعيد وفي رواية ثم غسل البطن
بماء زمزم ثم ملئ إيمانا وحكمة ثم
أتيت بدابة دون البغل وفوق الحمار

97. **Qatadah** from Anas-b Malek, from Malek-b-Sa'sa'ah, reported that the Holy Prophet had communicated to them about the night wherein he was taken to heaven. He said : While I lay in the *Hatim* [2465a] (and often he said : in Hajar), lo ! someone came to me and split open what is between this and this, that is, from the uppermost part of his breast to below his navel. Then he took out my heart. Thereafter a cup of gold full of faith was brought to me and my heart was washed and filled up (with faith) and then it was kept as before. (*And in a narration* : Then the belly was washed with Zemzem water and filled up with faith and wisdom.) Thereafter a white animal smaller than a mule and bigger

2465a. Hatim is a place near the Ka'ba surrounded by a low wall.

than an ass, called *Buraq* [2466] was brought to me. It put its step as long as its eye-sight reached. I was mounted thereon.

(1) Then Gabriel waded on with me until he came to the nearest heaven and sought it to be opened. It was asked : And Who is he? Gabriel. Spoke. It was asked : And who is with you? He replied : Muhammad. It was asked : Has revelation been sent to him? He replied : Yes. It was said : Welcome unto him ! how good is he who has come. He came and it was opened. When I entered it, lo ! there was therein Adam. He said : He is your forefather. Greet him. I greeted him and he returned the geeting. Thereafter he said : Welcome unto the righteous son, and the righteous Prophet !

(2) Next he ascended with me till he came unto the second heaven and sought (it) to be opened. It was questioned : Who is he? Gabriel spoke. It was questioned : And who is with you? He said : Muhammad. It was asked : Has revelation been sent to him? 'Yes' he said. It was said : Welcome unto him ! how good is he who has come ! It was then opened. When I entered, lo ! there were John and Jesus, they being

ابيض يقال له البراق يضع خطوه عند
اقصى طرفه فحملت عليه *
فانطلق بي جبرئيل حتى اتى
السماء الدنيا فاستفتح قيل من هذا
قال جبرئيل قيل ومن معك قال
محمد قيل وقد ارسل اليه قال نعم
قيل مرحبا به فنعم المجيء جاء ففتح
فلما خلصت فاذا فيها آدم فقال هذا
ابوك آدم فسلم عليه فسلمت عليه
فرد السلام ثم قال مرحبا بالابن
الصالح والنبي الصالح *
ثم صعد بي حتى اتى السماء الثانية
فاستفتح قيل من هذا قال جبرئيل قيل
ومن معك قال محمد قيل وقد ارسل
اليه قال نعم قيل مرحبا به فنعم
المجيء جاء ففتح فلما خلصت اذا يحيى
وعيسى وهما ابنا خالة قال هذا يحيى

2466. Buraq comes from Barq meaning lightning. Hence Buraq signifies the most speedy conveyance.

cousins. He (Gabriel) said : He is John and he is Jesus ; offer them greeting. I offered them greeting and they returned it. Thereafter they said : Welcome to the righteous brother and the righteous Prophet !

وهذا عيسى فسلم عليهما فسلمت فرد ثم قالا مرحبا بالاخ الصالح والنبي الصالح *

(3) Then he ascended with me to the third heaven and demanded (it) to be opened. It was asked : Who is he ? Gabriel spoke. It was asked : And who is with you ? He said : Muhammad. It was asked : Has revelation been sent to him ? 'Yes' he said. It was asked : Welcome to him ! how good is he who has come ! Then it was opened. When I entered, lo ! there was Joseph. He said : He is Joseph offer him greeting. Then I offered him greeting and he returned it. Thereafter he said : Welcome to the righteous brother and the righteous Prophet !

ثم صعدبي الى السماء الثالثة فاستفتح قيل من هذا قال جبرئيل قيل ومن معك قال محمد قيل وقد ارسل اليه قال نعم قيل مرحبا به فنعم المجيء جاء ففتح فلما خلصت اذا يوسف قال هذا يوسف فسلم عليه فسلمت عليه فرد ثم قال مرحبا بالاخ الصالح والنبي الصالح *

(4) Thereafter he (Gabriel) ascended with me until he came to the fourth heaven and demanded (it) to be opened. It was questioned : Who is he ? Gabriel spoke. It was asked : And who is with you ? He said : Muhammad. It was asked : And has revelation been sent to him ? 'Yes' said he. It was said : Welcome unto him ! how good is he who has come ! It was then opened. When I entered, lo ! there was Idris.

ثم صعدبي حتى اتى السماء الرابعة فاستفتح قيل من هذا قال جبرئيل قيل ومن معك قال محمد قيل وقد ارسل اليه قال نعم قيل مرحبا به فنعم المجيء جاء ففتح فلما خلصت فاذا

He said : He is Idris, offer him greeting. So I offered him greeting and he returned it. Thereafter he said : Welcome unto the righteous brother and the righteous Prophet !

(5) Thereafter he ascended with me until he came to the fifth heaven and demanded (it) to be opened. It was asked : Who is he ? Gabriel spoke. It was asked : And who is with you ? He said Muhammad, It was questioned : And has revelation been sent unto him ? 'Yes' he said. It was said : Welcome to him ! how good is he who has come ! Then he opened. When I entered, lo ! there was Aaron. He said : He is Aaron ; offer him greeting. Then I offered him greeting and he returned. Thereafter he said : Welcome to the righteous brother and the righteous Prophet !

(6) Thereafter he (Gabriel) ascended with me until he came to the sixth heaven and demanded it to be opened. It was asked : Who is he ? Gabriel spoke. It was asked : And who is with you ? He said : Muhammad. It was asked : And has revelation been sent to him ? 'Yes' said he. It was said : Welcome unto him ! how good is he who has come ! Then he opened. When I entered, lo ! there was Moses. He said He is Moes ; offer him

إدريس فقال هذا إدريس فسلم عليه
فسلمت عليه فرد ثم قال مرحبا بالأخ
الصالح والنبي الصالح *

ثم صعد بي حتى أتى السماء
الخامسة فاستفتح قيل من هذا قال جبرئيل
قيل ومن معك قال محمد قيل وقد
أرسل إليه قال نعم قيل مرحبا به فنعم
المجيء جاء ففتح فلما خلصت فاذا هارون
قال هذا هارون فسلم عليه فسلمت عليه
فرد ثم قال مرحبا بالأخ الصالح والنبي
الصالح

ثم صعد بي حتى أتى السماء
السادسة فاستفتح قيل من هذا قال
جبرئيل قيل ومن معك قال محمد
قيل وقد أرسل إليه قال نعم قيل
مرحبا به فنعم المجيء جاء ففتح فلما
خلصت فاذا موسى قال هذا موسى فسلم

greeting. Then I offered him greeting and he returned. Thereafter he said : Welcome to the righteous brother and the righteous Prophet ! When I passed by, he (Moses) wept. It was questioned to him ; What makes you weep ? He replied : I weep because there has been sent after me a young man whose followers will enter Paradise in greater numbers than those who will enter it out of my followers.

(7) Thereafter he ascended with me to the seventh heaven and demanded (it) to be opened. It was questioned : Who is he ? Gabriel spoke. It was asked : And who is with you ? He replied : Muhammad. It was asked : And has revelation been sent to him ? 'Yes' said he. It was said : Welcome unto him ! how good is he who has come ! When I entered, lo ! there was Abraham. He said : He is your forefather Abraham. Offer him greeting. Then I offered him greeting and he returned the greeting. Thereafter he said : Welcome to the righteous son and the righteous Prophet !

(8) Afterwards I was raised up to the farthest Lote-tree, lo ! its fruits were like the jars of Hajar, and lo ! its leaves were like the ears of elephant. He (Gabriel) said : This is the

عليه فسلمت عليه فرد ثم قال مرحبا بالأخ الصالح والنبي الصالح فلما جاوزت بكى قيل له ما يبكيك قال أبكي لأن غلاما بعث بعدي يدخل الجنة من أمته أكثر ممن يدخلها من أمتي

ثم صعد بي إلى السماء السابعة فاستفتح قيل من هذا قال جبريل قيل ومن معك قال محمد قيل وقد بعث إليه قال نعم قيل مرحبا به فنعم المجيء جاء فلما خلصت فإذا إبراهيم قال هذا أبوك إبراهيم فسلم عليه فسلمت عليه فرد السلام ثم قال مرحبا بالابن الصالح والنبي الصالح

ثم رفعت إلى سدرة المنتهى فإذا نبقها مثل قلال هجر وإذا ورقها مثل آذان الفيلة قال هذا سدرة المنتهى فإذا

farthest Lote-tree.[2466a] Lo! there are four rivers, two are hidden rivers and two are open rivers. I asked: O Gabriel! what are these two? He said: As for the hidden two, they are rivers of Paradise; and as for the open two, they are the Nile and Euphrates. [2466b] Thereafter I was taken up to the Much-Frequented House [2466c] Next a vessel of wine, a vessel of milk and a vessel of honey were taken before me. I took milk and so he said: It is a natural disposition [2466d] upon which you and your followers stand upon. Afterwards prayer was made obligatory—fifty prayers every day. Then I returned and passed by Moses who asked: With what have you been commanded? I said: I have been

اربعة انهار نهران باطنان ونهران ظاهران فقلت ما هذان يا جبرئيل قال اما الباطنان فنهران في الجنة واما الظاهران فالنيل والفرات ثم رفع لي البيت المعمور ثم اتيت باناء من خمر واناء من لبن واناء من عسل فاخذت اللبن فقال هي الفطرة انت عليها وامتك ثم فرضت على الصلوة خمسين صلوة كل يوم فرجعت فمررت على موسى فقال بم امرت قلت امرت بخمسين صلوة كل يوم قال ان

2466a. The Quran says about this tree: And certainly He sent him in another descent, at the farthest Lote tree, near which is Paradise to be resorted to. When that covers covered the Lote-tree, the eye did not turn aside, nor did it exceed the limit –53-1 to 17Q. This tree has got shade which extends far and wide. Beyond this tree, no creature can go and has got any knowledge of what is beyond. This proves that man has got limited knowledge and that there are things for beyond his knowledge.

2465b. The two rivers, the Nile and the Euphrates, indicate that as these are the rivers of paradise, the lands covered by these rivers and the lands surrounding them will be under the sway of the Muslims and the religion of Islam for all time to come. The two hidden rivers have not been extended to the world.

2466c. The Quran has got a reference of this Much-Frequented House in heaven in 52 : 4Q. The Holy Ka'ba at Mecca is the direct prototype of this heavenly house. The Ka'ba was always visited by all nations and countries in all ages and there is the constant remembrance of God in the sacred enclosure.

2466d. Milk has been spoken of as a natural disposition as milk nourishes the body of a child just when it is born. This is a symbolical expression for natural inclination to recognise only one God for worship. The Quran says, The nature on which Allah created men (S : 82Q.)

commanded with fifty prayers every day. He said: Verily your followers will not be able to pray fifty times every day. By Allah, I have tested the people before you and tried to reform the children of Israil with utmost trial. Return to your Lord and beg of Him to lighten (the burden of) your followers. Then I returned and He (God) granted me a remission of ten prayers. Then I returned to Moses, but he said as before. I came back and He granted me remission of ten prayers. Then I returned to Moses and he said as before. I went again and He granted me a remission of ten prayers Then I returned to Moses and he said as before. Then I returned and He put off ten from me. Then I was commanded with ten prayers every day. Then I returned to Moses and he said as before. I went again and I was commanded with five prayers every day. I came back to Moses and he asked: With what have you been commanded? I said: I have been commanded with five prayers every day. He said: Verily your followers will not be able to pray five times every day, and verily I have tested the people before you and have tried to reform the children of Israil an utmost trial. So return to your Lord and beg of Him to lighten (the burden of) your followers. He said: I begged of my Lord until I became

امتك لا تستطيع خمسين صلوة كل يوم
واني والله جربت الناس قبلك
وعالجت بني اسرائيل اشد المعالجة
فارجع الى ربك فسله التخفيف لامتك
فرجعت فوضع عني عشرا فرجعت الى
موسى فقال مثله فرجعت فوضع عني
عشرا فرجعت الى موسى فقال مثله
فرجعت فوضع عني عشرا فرجعت الى
موسى فقال مثله فرجعت فوضع عني
عشرا فامرت بعشر صلوة كل يوم فرجعت
الى موسى فقال مثله فرجعت
فامرت بخمس صلوة كل يوم فرجعت
الى موسى فقال بما امرت قلت
امرت بخمس صلوة كل يوم قال ان
امتك لا تستطيع خمس صلوة كل يوم
واني قد جربت الناس قبلك
وعالجت بني اسرائيل اشد المعالجة
فارجع الى ربك فسله التخفيف
لامتك قال سالت ربي حتى استحييت

ashamed. But I am content and submit. He said: When I passed by, someone proclaimed: I have confirmed My compulsory order and lightened (the burden) of My servants —*Agreed.*

ولكني أرضى وأسلم قال فلما جاوزت نادى منادٍ أمضيت فريضتي وخففت عن عبادي * (متفق عليه)

98. **Sabet al-Sutani** from Anas reported that the Apostle of Allah said: I was taken to the *Buraq* which is a white long steed, larger than an ass and smaller than a mule, which places its step as far as the farthest limit of its eye-sight Then I mounted on it till I came to the Holy House. I tied it up with the string wherewith the prophets used to tie up.[2467] He said: Then I entered the mosque, prayed two rak'ats therein and afterwards I came out. Gabriel came to me with a vessel of wine and a vessel of milk. I chose milk. Gabriel then said: You have chosen the natural thing. Thereafter he ascended with us to heaven and narrated a similar thing (as in the previous tradition). He said: when I was by the side of Adam, he gave me a welcome and invoked for my blessing. And he said about the third heaven: When I was by the side of Joseph, (lo! he was given half of the beauty), he gave me a welcome and invoked blessing on me, And he did not

عن ثابت البناني عن أنس أن رسول الله صلعم قال أتيت بالبراق وهو دابة أبيض طويل فوق الحمار ودون البغل يقع حافره عند منتهى طرفه فركبته حتى أتيت بيت المقدس فربطته بالحلقة التي تربط بها الأنبياء قال ثم دخلت المسجد فصليت فيه ركعتين ثم خرجت فجاءني جبرئيل بإناء من خمر وإناء من لبن فاخترت اللبن فقال جبرئيل اخترت الفطرة ثم عرج بنا إلى السماء وساق مثل معناه قال فإذا أنا بآدم فرحب بي ودعا لي بخير وقال في السماء الثالثة فإذا أنا بيوسف إذا هو قد أعطي شطر الحسن فرحب بي ودعا لي بخير ولم يذكر بكاء موسى

2467. It appears from this that the Prophet went up to Jerusalem by means of the Buraq and thereafter he ascended to heaven without it.

mention about the weeping of Moses. And he said about the seventh heaven: When I was by the side of Abraham who was leaning his back against the Much-Frequented House, lo! 70,000 angels go unto him every day without again coming to him. Thereafter he took me to the farthest Lote-tree; lo! its leaves are like the elephant-ears, and lo! its fruits are like vessels. When it gives shade to what it gives owing to the injunction of Allah, he becomes changed. There is none in the creation of Allah who is able to describe its beauty, and He revealed to me what He revealed.[2467a] He ordained 50 obligatory prayers upon me every day and night. I came down to Moses who said: What has your Lord ordained for your followers? I said: 50 prayers every day and night. He said: Go back to your Lord and beg of him remission because your followers will not be able to do that. Indeed I tested the children of Israil and conveyed message to them. He said: Then I returned to my Lord and said: O Lord! lighten (the burden) of my followers and take off from me the five prayers

وَقَالَ فِي السَّمَاءِ السَّابِعَةِ فَإِذَا أَنَا بِإِبْرَاهِيمَ مُسْنِدًا ظَهْرَهُ إِلَى الْبَيْتِ الْمَعْمُورِ وَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ إِلَيْهِ ثُمَّ ذَهَبَ بِي إِلَى السِّدْرَةِ الْمُنْتَهَى فَإِذَا وَرَقُهَا كَآذَانِ الْفِيَلَةِ وَإِذَا ثَمَرُهَا كَالْقِلَالِ فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللهِ مَا غَشِيَ تَغَيَّرَتْ فَمَا أَحَدٌ مِنْ خَلْقِ اللهِ يَسْتَطِيعُ أَنْ يَنْعَتَهَا مِنْ حُسْنِهَا وَأَوْحَى إِلَيَّ مَا أَوْحَى فَفَرَضَ عَلَيَّ خَمْسِينَ صَلٰوةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَنَزَلْتُ إِلَى مُوسَى فَقَالَ مَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ قُلْتُ خَمْسِينَ صَلٰوةً فِي كُلِّ يَوْمٍ وَلَيْلَةٍ قَالَ ارْجِعْ إِلَى رَبِّكَ فَسَلْهُ التَّخْفِيفَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذٰلِكَ فَإِنِّي بَلَوْتُ بَنِي إِسْرَائِيلَ وَخَبَرْتُهُمْ قَالَ فَرَجَعْتُ إِلَى رَبِّي فَقُلْتُ يَا رَبِّ خَفِّفْ عَلَى أُمَّتِي

2467a Near the farthest Lote-tree, Gabriel parted away from the Prophet as he could not go further. Then Allah revealed to him many secrets and spoke with him from behind a veil The Prophet thus anointed himself with Divine Knowledge and Divine morals. This indicates the highest spiritual attainment of the Holy Prophet which nobody can conceive in this world within his imagination.

from me. Then I returned to Moses and said: Take off five prayers from me. He said: Verily your followers will not be able to do that. So return to your Lord and beg of him remission. He said: I continued to come back to my Lord and Moses, until He said: O Muhammad! these are certainly five prayers every day and night; for every prayer, there are ten, and that will amount to 50 prayers. Whoso inclines towards good but does not do it, one merit is recorded for him. If he does it, ten merits are recorded for him; and whoso inclines towards evil and does not do it, nothing is recorded against him. If he does it, one evil is recorded against him. He said: Then he came down till I came to Moses and informed him. He said: Return to your Lord and beg of Him to lighten (the burden). Then the Messenger of Allah said: I said; I returned to My Lord, until I felt ashamed before Him.

—*Muslim.*

فحط عني خمسا فرجعت إلى موسى
فقلت حط عني خمسا قال إن امتك
لا تطيق ذلك فارجع إلى ربك فسله
التخفيف قال فلم ازل ارجع بين ربي
وبين موسى حتى قال يا محمد إنهن
خمس صلوة كل يوم وليلة لكل صلوة
عشر فذلك خمسون صلوة من هم بحسنة
فلم يعملها كتبت له حسنة فإن عملها
كتبت له عشرا ومن هم بسيئة فلم
يعملها لم تكتب له شيئا فإن عملها
كتبت له سيئة واحدة قال فنزلت حتى
انتهيت إلى موسى فاخبرته فقال
ارجع إلى ربك فسله التخفيف فقال
رسول الله صلعم فقلت قد رجعت إلى
ربي حتى استحييت منه * (مسلم)

99. **Ibn Shihab** from Anas reported: Abu Zarr used to say that the Apostle of Allah had said: The roof of my house was opened up for me while I was at Mecca. Gabriel got down, split up my breast and then washed it with Zemzem water. Thereafter he came with a vessel

عن ابن شهاب عن انس قال كان
ابو ذر يحدث ان رسول الله صلعم قال
فرج عني سقف بيتي وانا بمكة فنزل
جبرئيل ففرج صدري ثم غسله بماء

of gold full of wisdom and faith. He poured it in my chest and sealed it. After that, he took me by the hand and ascended with me to heaven. When I came to the nearest heaven, Gabriel said to the guard of heaven: Open. He asked: Who is he? Gabriel spoke. He asked: Is there anybody with you? He said: Yes, with me is Muhammad (peace be upon him). He asked: Has he got revelation? 'Yes' said he. Then he opened, we got up to the nearest heaven, lo! there was a man seated with numerous parties by his right side and numerous parties by his left side. When he looks to his right side, he laughs; and when he looks to his left side, he weeps. He said: Welcome to the righteous Prophet and the righteous servant. I asked Gabriel: Who is he? He said: He is Adam, and those that are by his right side and his left are the souls of his descendants. Those of them that are by the right side are the inmates of Paradise, and the numerous parties by his left side are the inmates of the fire. So when he looks to his right side, he laughs; and when looks to his left, he weeps.—Until he ascended with me to the second heaven and asked its guard: Open. Its guard told him like what he had

زمزم ثم جاء بطست من ذهب ممتلئ
حكمة وايمانا فافرغه في صدري ثم اطبقه
ثم اخذ بيدي فعرج بي الى السماء
فلما جئت الى السماء الدنيا قال جبرئيل
لخازن السماء افتح قال من هذا قال جبرئيل
قال هل معك احد قال نعم معي محمد
صلى الله عليه وسلم فقال ارسل اليه
قال نعم فلما فتح علونا السماء الدنيا اذا
رجل قاعد على يمينه اسودة اذا نظر
قبل يمينه ضحك واذا نظر قبل شماله
بكى فقال مرحبا بالنبي الصالح والابن
الصالح قلت لجبرئيل من هذا قال هذا
آدم وهذه الاسودة عن يمينه وعن شماله
نسم بنيه فاهل اليمين منهم اهل الجنة
والاسودة التي عن شماله اهل النار فاذا
نظر عن يمينه ضحك واذا نظر قبل
شماله بكى حتى عرج الى السماء الثانية
فقال لخازنها افتح فقال له خازنها مثل

said at first. *Anas said* : He narrated that he had found in heaven Adam, Idris, Moses, Jesus and Abraham but he did not establish as to how their abodes are except that he described that he had found Adam in the nearest heaven and Abraham in the sixth heaven *Ibn Shihab said* : *Ibn Hazm informed me that Ibn Abbas and Abu Habbah Ansari used to say* : The Messenger of Allah said : Thereafter he ascended with me until I was taken straight to on open place wherein I heard the sound of pens [2467b] *Ibn Hazm and Anas said* : The Apostle of Allah said : Allah ordained 50 prayers for my followers. I returned with that, until I was passing by Moses. He asked : What has Allah ordained for you for your followers ? I said : He ordained 50 prayers. He said Return to your Lord, because your followers will not be able. So He revised for me and remitted half of it. Then I returned to Moses and said : He remitted half of it. He said : Return to your Lord, because your followers will not be able to do that. So I returned and He remitted half of it. I came back to him and

ما قال الاول قال انس فذكر انه وجد
في السموت ادم وادريس وموسى
وعيسى وابراهيم ولم يثبت كيف منازلهم
غير انه ذكر انه وجد ادم في السماء
الدنيا وابراهيم في السماء السادسة قال
ابن شهاب فاخبرني ابن حزم ان ابن
عباس وابا حبة الانصاري كانا يقولان
قال النبي صلى الله عليه وسلم ثم عرج
بي حتى ظهرت لمستوى اسمع فيه
صريف الاقلام وقال ابن حزم وانس قال
النبي صلى الله عليه وسلم ففرض الله
على امتي خمسين صلوة فرجعت بذلك
حتى مررت على موسى فقال ما فرض
الله لك على امتك قلت فرض خمسين
صلوة قال فارجع الى ربك فان امتك
لا تطيق فراجعني فوضع شطرها فرجعت
الى موسى فقلت وضع شطرها فقال راجع
ربك فان امتك لا تطيق ذلك فرجعت
فوضع شطرها فرجعت اليه فقال

2467b. This signifies that the Holy Prophet reached a stage where his knowledge extended to the fate of all things in the world.

he said : Return to your Lord because your followers will not be able to do that. Then I returned to him and He said : It is five but still it is fifty. Word changeth not before Me. Then I returned to Moses. He said : Return to your Lord. I said : I am ashamed of My Lord. Thereafter he waded on with me, until he came with me to the farthest Lote-tree. Many colours cover it. I don't know what they are. Then I was admitted in Paradise, lo ! there were therein foundations of pearls, and lo ! its earth was of musk. —*Agreed.*

ارجع الى ربك فان امتك لا تطيق ذلك فراجعته فقال هي خمس وهي خمسون لا يبدل القول لدي فرجعت الى موسى فقال راجع ربك فقلت استحييت من ربي ثم انطلق بي حتى انتهى بي الى سدرة المنتهى وغشيها الوان لا ادري ما هي ثم ادخلت الجنة فاذا فيها جنابذ اللؤلؤ واذا ترابها المسك (متفق عليه)

100. **Abdullah** reported : when the Apostle of Allah was taken up to heaven, he was taken to the farthest Lote-tree which is in the sixth heaven.[2467c] What is taken from the earth reaches up to it and then it is taken therefrom ;[2467d] and what is revealed from above comes up to it, and then it is taken therefrom. He said : When that which covers the Lote-tree covers it. He said : Bed of gold.[2467e] He said : Then the Apostle of Allah was given three things : he was

عن عبد الله قال لما اسري برسول الله صلعم انتهي به الى سدرة المنتهى وهي في السماء السادسة اليها ينتهي ما يعرج به من الارض فيقبض منها واليها ينتهي ما يهبط به من فوقها فيقبض منها قال اذ يغشى السدرة ما يغشى قال فراش من ذهب قال فاعطي رسول الله صلى الله عليه وسلم ثلثا اعطي

2467c. The Lote-tree is in the seventh heaven as in the previous traditions and not in the sixth as has been narrated here.

2457d. The actions and souls of men are taken by angels up to this farthest Lote-tree and they are taken by God therefrom. Similarly the orders and injunctions of God reach to that Lote-tree from where the angels take them down.

2467e. Some say that these are birds of gold.

given 5 prayers, and he was given the last verses of the chapter "Cow",[2467f] and one who will not set up a partner with Allah (a thing destroying) out of his followers will be forgiven.
—*Muslim.*

الصلوة الخمس واعطى خواتيم سورة
البقرة وغفر لمن لا يشرك بالله من امته
شيئا المقحمات (مسلم)

101. **Abu Hurairah** reported that the Apostle of Allah said: I saw myself in the enclosure (of the Ka'ba) while the Quraish were asking me about my ascent to heaven at night. They asked me about many things of the Sacred House (of Jerusalem) which I could not confirm. Then I felt so much distress as I had not felt before. Allah then took it up for me that I might have a look at it. They did not ask me anything of which I did not but inform them. Indeed I have seen myself in a company of the Prophets: Lo! there was Moses standing in prayer and he was a man of curly hair, as if he was of the people of Shanuah; lo! there was Jesus standing in prayer, Urwah-b-Mas'ud-as-Saqafi resembling him more than all the people; lo! there was Abraham standing in prayer; your companion, that is himself, resembling him more than all men. The prayer time came

عن ابى هريرة قال قال رسول الله
صلعم لقد رايتنى فى الحجر وقريش
تسالنى عن مسراى فسالتنى عن اشياء
من بيت المقدس لم اثبتها فكربت
كربا ما كربت مثله فرفعه الله لى
انظر اليه ما يسالنى عن شىء الا انبأتهم
وقد رايتنى فى جماعة من الانبياء فاذا
موسى قائم يصلى فاذا رجل ضرب جعد
كانه من رجال شنوءة واذا عيسى قائم
يصلى اقرب الناس به شبها عروة بن
مسعود الثقفى واذا ابراهيم قائم يصلى
اشبه الناس به صاحبكم يعنى نفسه
فحانت الصلوة فاممتهم فلما فرغت من

2467f. It appears from this that the last verses of the chapter Cow were revealed at Mecca, though admittedly the chapter 'Cow' was revealed at Medina. The learned jurists hold, however, that the Prophet received the news of the revelation of the last verses of the Cow in heaven though he actually received them at Medina.

and I became their Imam.[2467g] When I finished the prayer, some one said to me: O Muhammad! he is Malek, Guard of the Fire. Greet him. I looked at him but he first welcomed me with greeting. —*Muslim.*

الصلوة قال لي قائل يا محمد هذا مالك خازن النار فسلم عليه فالتفت اليه فبدأني بالسلام ( مسلم )

102. **Jaber** reported that he heard the Apostle of Allah say: When the Quraish accused me of lying,[2467h] I walked up to the enclosure (of the Ka'ba). Then Allah disclosed the Sacred House before me and I began to inform them of its descriptions while I was still looking at it. —*Agreed.*

عن جابر انه سمع رسول الله صلعم يقول لما كذبني قريش قمت في الحجر فجلى الله لي بيت المقدس فطفقت اخبرهم عن آياته وانا انظر اليه ( متفق عليه )

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## SECTION 7

### 2468. His Miracles ( المعجزة )

(a) **What is miracle?** A miracle is a Mu'jezah which comes from the root عجز meaning to be unable, or to lack in strength for. Mu'jezah is therefore an act which is not within the ordinary comprehension of man and which cannot be scientifically proved in the ordinary way. In the Quran, it is generally termed by the word Ayat (ايـة sign). It can be done only by the prophets.

(b) **Kinds of miracles.** In the popular sense, miracles can be done by every man who is favoured by God by virtue of his pious deeds. Hence miracles gained different names according as they are done by diffirent kinds of persons.

(1). المعجزة Mu'jezah is a miracle done by the prophets.

(2). الكرامة Keramat is a miracle done by a saint or a great pious man.

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2467g. This indicates that the Prophet is the greatest of all the prophets and his rank is greater than that of other prophets.

2467h. The Quraish disbelieved the Prophet in his narration of his ascent to heaven and asked him some descriptions of the mosque of Jerusalem to which he correctly replied.

(3) معونة Maunat is a miracle done by the general public.
(4) استدراج Istidraj is a miracle done by the transgressors and the unbelievers. The miracles of Dajjal fall under this class.

(c) **Miracle is not an impossibility**. A miraculous or supernatural act is opposed to a natural and ordinary act. Hence the former cannot come within the clear comprehension of men. There arises therefore a natural disbelief in the minds of those persons who have not seen the performance of the miraculous acts and consequently the miraculous acts are tried by ordinary men to be explained away as nothing but ordinary acts of nature. Supernatural beings can possibly act supernatural acts but it surpasses our imagination how men can do supernatural acts and break the law of nature. It is an universal truth that nature goes on uniformly with its laws and it is not at all capricious. That the fire burns is a natural law. If any man is not burnt when he is thrown in it, it is a supernatural act or a miracle on the part of that man. This was what happened with the Patriarch Abraham when he was thrown unto the fire—21 : 69Q. A dead man cannot be brought back to life is a natural law. We find however that Jesus brought the dead to life—3 : 84Q. How can these acts take place in the hands of men ? The Quran declares : The miracles are only with Allah—6 : 109Q It appears therefore that Allah shows miracles in supersession of the natural laws when He likes. The Prophet was instructed to say. Say : I do not say to you : I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel. I do not follow aught save that which is revealed to me—6 : 50Q. In this verse the Holy Prophet did not claim any credit of producing miraculous act by himself but he depended on God on their occurrence. A miracle did not occur whenever a prophet or the people wanted it but when God willed it. Therefore it is God to whom credit is due for miraculous acts of men. Even the doers of miracles cannot explain them. God therefore showed miracles to warn the people. The Quran says : And nothing could prevent Us that We should send miracles except that the ancients rejected them.......... And We do not send miracles but to make men fear—17 : 60Q. The miracle in a prophet's life is needed to assure the people to whom he is sent of the truth of his message and to convince the ordinary mind that some supernatural power is at his back. As God has got powers to produce miracles, He produces them through

prophets and pious men. It cannot therefore be disbelieved that God cannot produce miracles through His chosen servants. In this way, the occurrence of miracles is a possibility. We see the occurrence of a miracle with our eyes. Eyes depend on external light for their sight. Hence things may appear to eye not in their actual garb. If sorcerers can show miraculous feats, can not the prophets do them at the bidding of Allah?

(d) **Islam and miracle**. In Islam, miracle has got a secondary value though they were not discarded by the Prophet altogether. Islam placed its force more on natural reasonings and arguments than on miracles. The reason is two-fold. Firstly, miracles are short-lived and leave no permanent influence. Those who see them are influenced by them but those who live at a remote age have got less faith in them. The argument and reasoning appeal to heart and leave permanent impression in the minds. The Holy Prophet resorted more to appeals to hearts than to the supernatural powers. Hence he worked miracles by his acts, by his reforming the most degraded people and by leaving for the posterity a book which is a miracle of all the miracles. It appears that Jesus had more miracles at his credit than Muhammad (Peace on them). Jesus raised the dead to life, spoke in the cradle, made birds, healed the sick and the leprous—3 : 48Q, while the Prophet did not do these things. Yet Muhammad converted the whole Arabia to his mission within a marvellously short time, while Jesus had about 500 followers during his ministry. Could not supernatural powers of Jesus gain in adherents of the major portion of the then people? It proves beyond doubt that miracles have got a secondary place in propagating a faith. It was by the sheer force of its own merits that Islam rapidly spread throughout the globe. The Quran says: And if they see every miracle, they will not believe in it—7 : 146Q. So miracle has got little value for keeping permanent impression of a faith upon mind.

(e) **Miracles and Prophecy**. The greatest thing in miracles is a prophecy i.e. a forecast of future events. This is not a political forecast but a forcast of future secrets derived from Divine Knowledge. Prophecy is greatest for the following reasons. It can be historically proved but a miracle cannot. Prophecy manifests God's fore-knoledge, while a miracle God's power. As knowledge i s greater than power, prophecy is greater than a miracle. A miracle acn be scientfically proved if deep research is made. Take for example,

a dead man is raised to life. It may be that the man was in a swoon. Again sight is deceptive and depends on external light. Sight may be so changed as to see things not in their true nature. A prophecy can not be explained in such a way. For these reasons, prophecy is the greatest of the miracles. In this sense, Muhammad was the greatest of the prophets because he left rich legacies of prophecies some of which have proved true and some await fulfilment.

(f) **Prophet's miracles and prophecies**. The miracles and prophecies of the Holy Prophet have been elaborately discussed in the traditions in this section. On a careful study of these traditions, and by having great faith on their occurrence and truth, one is bound to admit that the Prophet was the great messenger of God and that there is no untruth in it. I may mention here some great Quranic miracles and prophecies.

(1) He split the moon one night unto two portions. The Quran says: The hour drew nigh and the moon was rent asunder. And if they see a miracle, they turn aside and say: A continual enchantment—54 : 1Q. This was unanimously accepted as true.

(2) He prophesied that the Romans would be victorious. The Quran says: The Romans are vanquished in a near land, and they, after being vanquished, shall be victorious within 3 to 9 years—30 : 1 to 4Q. The Romans were vanquished by the Persians in 615-16 A. D. and Damascus and Jerusalem were captured. In 624 A. D., the Romans pushed upto Media near the Persian capital and defeated the Persians. Thus a great prophecy was fulfilled.

(3) The Prophet was ordered to be arrested by the Chosroe but before he was arrested, the Chosroe was killed by his own son. This was fore-told to the man who came to arrest the Prophet.

(4) He said: The Roman empire will soon be conquered by you—23 : 70. Hazrat Omar conquered the Roman Empire.

(5) The cities will soon be conquered by you—23 : 51. It is historically true that the Muslims became master of the medieval world.

(6) The religion of Islam will prevail over all the religions—61 : 9Q. It is seen that Islam is rapidly developing throughout the world, and time will prove that it will devour all other religions.

(7) Soon the hosts be routed and they shall turn their backs—54 : 43Q. It was uttered just on the eve of the battle of Badr. It is true that the Muslims were victorious in the battle.

(8) Allah has promised to those of you who believe and do good that He will make them rulers in the earth—24 : 55Q. According to this prophecy, the righteous Muslims became masters of the world.

(9) See the innumerable prophecies in the 4th Book (in the beginning) and the fulfilment of some of them. See note 79 (p. 145, 1st. Book) for the prophecies about Muslims and note 1431 (2nd. Book).

103. **Anas-b-Malek** reported: Abu Bakr-b-Siddiq said: I looked to the feet of the polytheists above our heads while we were in the Cave. I said: O Apostle of Allah! if any of them had looked down to his feet, he would have seen us! He said: O Abu Bakr! why is your anxiety? (Whenever there are) two, Allah is the third with them.[2469] —*Agreed.*

عن انس بن مالك ان ابابكر الصديق قال نظرت الى اقدام المشركين على رؤسنا ونحن في الغار فقلت يارسول الله لو ان احدهم نظر الى قدميه ابصرنا فقال يا ابابكر ما ظنك باثنين الله ثالثهما * (متفق عليه)

104. **Bara' a-b-A'jeb** reported from his father who said to Abu Bakr: O Abu Bakr! narrate to me how you both did when you journeyed at night with the Apostle of Allah. He said: We journeyed throughout the night and the day following till the sun was in the meridian and the path was lonely without any passerby therein. A long stone which had got shade and which was not visited by sun's light was raised up for us and we landed down near it. I made a place even by my hand for the Prophet that he may sleep thereon and I spread a fur thereon and

عن البراء بن عازب عن ابيه انه قال لابي بكر يا ابابكر حدثني كيف صنعتما حين سريت مع رسول الله صلعم قال اسرينا ليلتنا ومن الغد حتى قام قائم الظهيرة وخلا الطريق لا يمر فيه احد فرفعت لنا صخرة طويلة لها ظل لم تات عليها الشمس فنزلنا عندها وسويت للنبي صلعم مكانا بيدي ينام عليه

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2469. This refers to the migration of the Holy Prophet from Mecca to Medina. The Prophet accompanied by Abu Bakr slipped away at night and took refuge in a cave in the mount Sur near Mecca. The searching party went at dawn up to the mouth of the cave looking upwards. They then left the place baffled. Therein lies the miracle of the Prophet. The enemies did not even think to turn their look at the bottom of their feet to find out the Prophet. The Prophet at that time consoled Abu Bakr: Be not grieved, for Allah is with us ( Q).

said : Sleep, O Apostle of Allah, and I am looking what is around you Then he fell asleep and I came out looking what was around him when lo ! I was by the side of a shepherd who was approaching. I asked : Is there any milk in your flock ? 'Yes' he said. I asked : Will you milk ? 'Yes' said he. Then he took a goat and drew a little milk in a wooden cup. I had with me a water-skin which I took for the Prophet to store therein, to take drink and to make ablution. I came to the Prophet but I did not like to get him a wake. I waited till he awoke. I poured a little water into the milk till it became cool to the bottom. I said : Drink, O Messenger of Allah. So he drank till I became pleased. Thereafter he asked : Have you brought any conveyance ? 'Yes' said I. He said : Then we continued our yourney till the sun declined and Suraqa-b-Malek followed us. I said : O Apostle of Allah, we are overtaken ! He said : Be not aggrieved ; verily Allah is with us. Thereupon the Prophet invoked against him and then his horse sank unto hard ground upto its belly. He said : Verily I see you both invoking against me, so invoke for me and Allah is for you both to return the search from you. Then the Prophet prayed for him and so he was saved. He did not

وبسطت عليه فروة وقلت نم يارسول
الله صلعم وانا انفض ماحولك فنام
وخرجت انفض ماحوله فاذا انا براع
مقبل قلت افي غنمك لبن قال نعم
قلت افتحلب قال نعم فاخذ شاة فحلب
في قعب كثبة من لبن ومعي اداوة
حملتها للنبي صلعم يرتوي فيها يشرب
ويتوضأ فاتيت النبي صلعم فكرهت ان
اوقظه فوافقته حتى استيقظ فصببت
من الماء على اللبن حتى برد اسفله
فقلت اشرب يارسول الله فشرب حتى
رضيت ثم قال الم يأن للرحيل قلت
بلى قال فارتحلنا بعد ما مالت
الشمس واتبعنا سراقة بن مالك فقلت
اتينا يارسول الله فقال لا تحزن ان الله
معنا فدعا عليه النبي صلعم فارتطمت به
فرسه الى بطنها في جلد من الارض
فقال اني اراكما دعوتما علي فادعوا
لي فالله لكما ان ارد عنكما الطلب
فدعا له النبي صلعم فنجى فجعل لايلقى

meet with anybody but said : What is here is sufficient for you. He did not meet with any body but sent him back.[2470]

أحدًا إلا قال كفيتم ما ههنا فلا يلقى
أحدًا إلا ردّه * (متفق عليه)

105. **Anas** reported : Abdullah-b-Salam heard of the arrival of the Apostle of Allah while he was in a land, plucking fruits. He came to the Prophet and said : Verily I ask you about three things of which none but a prophet has got knowledge : What is the first of the signs of the Hour? And what is the first food of the inmates of Paradise? And what thing makes a child resemble its father or its mother! He said : Gabriel communicated them to me just now. As for the first of the signs of the Hour, it will be a fire which will drive away the people from the east to the west ; and as for the first food which the inmates of Paradise will take, it will be the excess liver of a fish ; and when the semen of the man precedes the semen of the woman, he gives resemblance to the child and when the semen of the woman precedes, she gives resemblance. He said : I bear witness that there is no deity but Allah and that thou art the Apostle of Allah. They said : O Apostle of Allah! Verily the jews are a notorious

عن أنس قال سمع عبد الله بن سلام
بمقدم رسول الله صلعم وهو في أرض
يخترف فأتى النبي صلعم فقال إني
سائلك عن ثلث لا يعلمهن إلا نبي
فما أول أشراط الساعة وما أول طعام
أهل الجنة وما ينزع الولد إلى أبيه
أو إلى أمه قال أخبرني بهن جبرئيل
آنفا أما أول أشراط الساعة فنار تحشر
الناس من المشرق إلى المغرب وأما
أول طعام يأكله أهل الجنة فزيادة
كبد حوت وإذا سبق ماء الرجل ماء
المرأة نزع الولد وإذا سبق ماء
المرأة نزعت قال أشهد أن لا إله
إلا الله وإنك رسول الله قالوا يا رسول الله

2470. The miracle lies in the fact that Suraqa's horse sunk down three times unto the ground and that an enemy like him turned a friend. He accepted Islam after the conquest of Mecca.

people ; if they know my acceptance of Islam before you ask them, they would put me to trouble. Then the Jews came and he asked : Who is Abdullah b-Salam among you ? They replied : He is the best of us and the son of the best of us ; he is our chief and the son of our chief. He said : Inform me that if Abdullah-b-Salam embraces Islam, (what will you do) ? They said : May Allah protect him therefrom. Abdullah then came out and said : I bear witness that there is no god but Allah and that Muhammad is the Apostle of Allah. They said : He is the worst of us and the son of the worst of us. They began to belittle him. He said : O Apostle of Allah ! this is what I feared. —*Bukhari*.

إن اليهود قوم بهت وإنهم إن يعلموا بإسلامي من قبل أن تسألهم يبهتوني فجاءت اليهود فقال أي رجل عبد الله بن سلام فيكم قالوا خيرنا وابن خيرنا وسيدنا وابن سيدنا قال أرأيتم إن أسلم عبد الله بن سلام قالوا أعاذه الله من ذلك فخرج عبد الله فقال أشهد أن لا إله إلا الله وأن محمدا رسول الله فقالوا شرنا وابن شرنا فانتقصوه قال هذا الذي كنت أخاف يا رسول الله *

( البخاري )

106. **Same** reported that the Apostle of Allah held a council at the time when the arrival of Abu Sufyan reached us.[2471] Sa'ad-b-Ubadah stood and said : O Apostle of Allah ! by

عنه قال إن رسول الله صلعم شاور حين بلغنا إقبال أبي سفيان وقام سعد بن عبادة فقال يا رسول الله

2471. Abu sufyan was the greatest foe of Islam. After the Migration, he was coming to Mecca from Syria with a caravan of merchandise. The Muslims sought permission of the Prophet to attack the caravan. This reached Abu Jahl who at once started towards Badr with a large army and joined Abu Sufyan. This reached the Prophet who started with only 313 companions and met the Quraish at Badr. As a result, the first battle in Islam took place in 2 A. H.

It is seen here that the Prophet held consultation with his companions in every important measure.

It is also significant how devoted were the followers to the Prophet in the thick and thin of his life. Bark Gemad is a place in Yemen.

It is historically seen that the prophecy of the Prophet was fulfilled as 70 enemies were destroyed at Badr in the very place pointed out by the Prophet.

One in whose hand there is my life, if you order us to drive them (riding animals) unto the sea, we would do it; and if you order us to strike at the livers of the camels of Bark Gemad, we would do it. Thereupon the Apostle of Allah called together the people. They marched, until they landed at Badr. The Apostle of Allah said: "This is the place of destruction of so and so" and he placed his hand upon the ground (saying): Here, here. So none of them missed the place whereon the Prophet put his hand —*Muslim.*

والذي نفسي بيده لو امرتنا ان نخيضها البحر لاخضناها ولو امرتنا ان نضرب اكبادها الى برك الغماد لفعلنا فندب رسول الله صلعم الناس فانطلقوا حتى نزلوا بدرا فقال رسول الله صلعم هذا مصرع فلان ويضع يده على الارض ههنا وههنا قال فما ماط احدهم عن موضع يد رسول الله صلعم * (مسلم)

107. **Ibn Abbas** reported that the Prophet prayed while he was in a tent on the Day of Badr: O Allah! I beseech Thee according to Thy covenant and Thy promise.[2472] O Allah! shouldst Thou wish, Thou shouldst be worshipped no more after this day. Then Abu Bakr took his hand and said: O Apostle of Allah! sufficient for thee is thy prayer to thy Lord. Then he came out dressed with a coat of mail and said: Soon shall the hosts be routed and they shall turn their backs. (51 : 45Q). —*Bukhari.*

عن ابن عباس ان النبي صلعم قال وهو في قبة يوم بدر اللهم انشدك عهدك ووعدك اللهم ان تشا لا تعبد بعد اليوم فاخذ ابوبكر بيده فقال حسبك يا رسول الله الححت على ربك فخرج وهو يثب في الدرع وهو يقول سيهزم الجمع ويولون الدبر (البخاري)

108. Same reported that the Prophet said on the Day

عنه ان النبي صلعم قال يوم بدر

2472. It is really a wonder that the Prophet gave the prophecy of victory before the war actually began. This is historically true.

of Badr : Here is Gabriel taking hold of the head of his horse whereon are the immunitions of war. —*Bukhari*.

هذا جبرئيل آخذ برأس فرسه عليه أداة الحرب (البخاري)

109. **Same** reported : While a man from among the Muslims was running in the footsteps of one of the polytheists in front of him, lo ! he heard a lashing of whip above him and the sound of a horseman who was saying "O Haizum ![2473] advance", when lo ! he looked to a polytheist falling down senseless in front of him. He looked to him when lo ! his nose was chopped off and his face was torn up like one beaten by a whip and the nose became green. Then the Ansari came and informed the Prophet He said : Thou hast spoken the truth. That was (an angel) from the sides of the third heaven. On that day they killed 70 and took 70 as prisoners. —*Muslim*

عنه قال بينما رجل من المسلمين يومئذ يشتد في أثر رجل من المشركين أمامه إذا سمع ضربة بالسوط فوقه وصوت الفارس يقول أقدم حيزوم إذ نظر إلى المشرك أمامه خر مستلقيا فنظر إليه فإذا هو قد خطم أنفه وشق وجهه كضربة السوط فاخضر ذلك أجمع فجاء الأنصاري فحدث رسول الله صلعم فقال صدقت ذلك من مدد السماء الثالثة فقتلوا يومئذ سبعين وأسروا سبعين (مسلم)

110. **Sa'ad-b-Abi Waqqas** reported : I saw two persons on the right and left sides of the Apostle of Allah on the Day of Uhud. On them were white robes. They were fighting the severest fight. I did not see them before or after. He meant Gabriel and Michael. —*Agreed*.

عن سعد بن أبي وقاص قال رأيت عن يمين رسول الله صلعم وعن شماله يوم أحد رجلين عليهما ثياب بيض يقاتلان كأشد القتال ما رأيتهما قبل ولا بعد يعني جبرئيل وميكائيل (متفق عليه)

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2473. Haizum is the name of Gabriel's horse. He was marching against the polytheists riding thereon. The name of the polytheist is said to be Walid-b-Mugirah whose nose was chopped off

111. **Bara'a** reported : The Holy Prophet sent a party to Abu Rafe'. Abdullah-b-Atik entered his house at night while he was asleep and killed him. Abdullah-b-Atik said afterwards ; I fixed my sword over his belly till it went out by his back. Then I could recognise that I had killed him. I began to open the doors until I came to a staircase. I put my feet and fell down in a moon-lit night. So my leg was fractured and I had it bandaged with a turban. Then I went to my companions and met the Prophet. I narrated to him and he said : Spread thy leg. So I spread my leg. Thereupon he passed his hand over it (and became cured) as if I did never complain of it before. —*Bukhari.*

عن البراء قال بعث النبي صلعم رهطا الى ابي رافع فدخل عليه عبدالله بن عتيك بيته ليلا وهو نائم فقتله فقال عبد الله بن عتيك فوضعت السيف في بطنه حتى اخذ في ظهره فعرفت اني قتلته فجعلت افتح الابواب حتى انتهيت الى درجة فوضعت رجلي فوقعت في ليلة مقمرة فانكسرت ساقي فعصبتها بعمامة فانطلقت الى اصحابي فانتهيت الى النبي صلعم فحدثته فقال ابسط رجلك فبسطت رجلي فمسحها فكانما لم اشتكها قط ( البخاري )

112. **Jaber** reported : We were digging earth on the Day of the Trench when a very hard stone was disclosed. They came to the Prophet and said : This is a hard stone that appeared in the ditch. He said : I shall come down. Thereafter he stood while his belly was tied up with a stone. We stayed three days without taking any food. The Prophet took up a hatchet and gave a stroke and it turned into heaps of sands. Then I went to my wife and said : Have you got anything ?

عن جابر قال انا يوم الخندق نحفر فعرضت كدية شديدة فجاؤا النبي صلعم فقالوا هذه كدية عرضت في الخندق فقال انا نازل ثم قام وبطنه معصوب بحجر ولبثنا ثلثة ايام لانذوق ذواقا فاخذ النبي صلعم المعول فضرب فعاد كثيبا اهيل فانكفأت الى امرأتي فقلت هل عندك شيء

Indeed I have seen the Prophet extremely hungry. She took out a bag wherein there was one sa'a of wheat, and we had a black cock. I slaughtered it and she grinded wheat until we put the meat in a stone-pot and thereafter came to the Prophet and secretly informed him. I said: O Ms. of Allah! we slaughtered fowl and she grinded one sa'a of wheat. So come, thou and a party wilh thee. The Prophet cried aloud: O inmates of the Trench! verily Jaber has prepared a soup. So you are welcome soon to partake of it. The Apostle of Allah said: You must not take down your iron-pot and you must not prepare bread out of your dough-paste till I come. Then he came and I took out the dough paste. He spat therein and sought blessing. There after he came to our iron pot and spat and sought blessing. Then he said: Call one who prepares bread and let him prepare bread with you and fill up cups from your iron-pot but don't get it down. They were one thousand. I swear by God that they all ate till they left it and went away while our iron-pot was boiling as it did before, and while our bread was being prepared from our dough-paste as it was done before. —*Agreed.*

فإني رأيت بالنبي صلعم خمصا شديدا
فأخرجت جرابا فيه صاع من شعير ولنا
بهمة داجن فذبحتها وطحنت الشعير حتى
جعلنا اللحم في البرمة ثم جئت النبي
صلعم فساررته فقلت يا رسول الله ذبحنا
بهيمة لنا وطحنت صاعا من شعير فتعال
أنت ونفر معك فصاح النبي صلعم يا أهل
الخندق إن جابرا صنع سورا فحي هلا
بكم فقال رسول الله صلعم لا تنزلن برمتكم
ولا تخبزن عجينكم حتى أجيء وجاء
فأخرجت له عجينا فبصق فيه وبارك ثم
عمد إلى برمتنا فبصق وبارك ثم قال
ادعي خابزة فلتخبز معك واقدحي من
برمتكم ولا تنزلوها وهم ألف فأقسم بالله
لأكلوا حتى تركوه وانحرفوا وإن برمتنا
لتغط كما هي وإن عجيننا ليخبز كما
هو (متفق عليه)

113. **Abu Qatadah** reported: The Holy Prophet said to Ammar while digging the ditch. He began to pass his hand over his head and say: What a trouble to the son of Sumayyah! A rebellious party will kill you! [2474] —*Muslim*.

ابى قتادة ان رسول الله صلعم قال لعمار حين يحفر الخندق فجعل يمسح رأسه ويقول بؤس ابن سمية تقتلك الفئة الباغية (مسلم)

114. **Solaiman-b-Sorad** reported that the Holy Prophet said when the Allied forces were scattered away from him: Now we shall fight with them and they will not fight with us. We shall march against them. [2475] —*Bukhari*.

عن سليمان بن صرد قال قال النبى صلعم حين اجلى الاحزاب عنه الآن نغزوهم ولا يغزونا نحن نسير اليهم (البخارى)

115. **Ayesha** reported that when the Apostle of Allah returned from the ditch and put off arms and took wash, Gabriel came to him while he was shaking off dust from his head and said: You have put off your arms By God, I have not put them off, march against them. The Prophet said: Where? He hinted at Banu Quraizah. [2476] So the Prophet marched against them.

عن عائشة قالت لما رجع رسول الله صلعم من الخندق ووضع السلاح واغتسل اتاه جبرئيل وهو ينفض رأسه من الغبار فقال قد وضعت السلاح والله ما وضعته اخرج اليهم فقال النبى صلعم فاين فاشار الى بنى قريظة فخرج النبى صلى الله عليه وسلم اليهم متفق عليه وفى رواية

2474. Ammar, son of Sumayyah, was tortured by Abu Jahl in a brutal manner. His mother Sumayyah accepted Islam at Mecca. She was tortured so much that a lance was thrust into her private parts. In consequence of the Prophet's prophecy, Ammar joined Hazrat Ali in the battle against Muwayiah and was killed in the battle of Siffin.

2475. The Allied forces of 24,000 met the Muslims in the battle of the Ditch and besieged Medina for one month. Thereafter they left the place discomfitted. The Prophet was victorious without a single drop of blood. This is a mighty miracle indeed! Thereafter the Prophet said that the polytheist would never attack them. This was also fulfilled.

2476. Banu Quraizah was a Jewish tribe living in the vicinity of Medina. They made a contract with the Prophet to protect Medina and help Islam, but in

*Agreed upon it. And in a narration of Bukhari: Anas said:* As if I am looking at the dust that has been raised *up in the lanes of Banu* Ganam by the retinue of Gabriel when the Apostle of Allah marched towards Banu Quraizah.

للبخاري قال انس كأني انظر الى الغبار ساطعا في زقاق بني غنم موكب جبرئيل عليه السلام حين سار رسول الله صلعم الى قريظة

116. **Jaber** reported : The people were thirsty on the Day of Hudaibiyyah [2477] and there was a jug in front of the Prophet out of which he made ablution. Thereafter the people approached him. They said : There is no water with us to make therewith ablution and to drink except what is in your jug. Then the Prophet placed his hand unto the jug and water began to gush forth between his fingures like springs. Thereupon we took drink and made ablution. Jaber was asked : How many were you ? He said : Had we been one hundred thousands, it would have surely sufficed us. We were fifteen hundreds. —*Agreed.*

عن جابر قال عطش الناس يوم الحديبية ورسول الله صلعم بين يديه ركوة فتوضأ منها ثم اقبل الناس نحوه قالوا ليس عندنا ماء نتوضأ به ونشرب الا ما في ركوتك فوضع النبي صلعم يده في الركوة فجعل الماء يفور بين اصابعه كأمثال العيون قال فشربنا وتوضأنا قيل لجابر كم كنتم قال لو كنا مائة الف لكفانا كنا خمس عشرة مائة ( متفق عليه )

117. **Bara'a-b-A'jeb** reported : We were 1400 on the Day of Hudaibiyyah with the Apostle of Allah, and Hudaibiyyah

عن البراء ابن عازب قال كنا مع رسول الله صلعم اربع عشرة مائة يوم

the Battle of the Allies, they broke the treaty and sided with the enemies. As a result, the Prophet marched against them, routed them and banished them from their stronghold.

2477. The Prophet started to make pilgrimage but they were not allowed to proceed to Mecca by the Quraish. As a result, the treaty of Hudaibiyyah took place in 6 A. H.

was a well. We exhausted it and left not a drop therein. It reached the Prophet who came to it, sat down on its edge and then called for a a pot of water. He made ablution and then gurgled and invoked. Thereafter he poured it therein and then said : Leave it for an hour. Then they allowed satisfaction to themselves and to their riding animals by water till they departed. —*Bukhari.*

الحديبية والحديبية بئر فنزحناها فلم تترك فيها قطرة فبلغ النبي صلعم فاتاها فجلس على شفيرها ثم دعا باناء من ماء فتوضأ ثم مضمض ودعا ثم صبه فيها ثم قال دعوها ساعة فارووا انفسهم وركابهم حتى ارتحلوا * ( البخاري )

118. **Auf** from Abu Raja from Imran b Hussain reported : We accompanied the Prophet in a journey. The people complained to him of thirst. He then got down and called so and so whom Abu Raja named but Auf forgot. He called Ali and said : Go and search for water. So they went and met a woman with two water-skins or buckets of water. They took her to the Prophet and got her down from her camel. The Prophet called for a pot and poured therein from the mouth of the water-skins and proclaimed among the people : Take drink. So they sought water. He narrated : We —thirty thirsty persons—drank water till we were satiated. Then we filled up every skin and jar that were with us. By oath of Allah, it was taken off from her while it presented a doubt in us whether it was filled up more when it was at first taken. —*Agreed.*

عن عوف عن ابي رجاء عن عمران بن حصين قال كنا في سفر مع النبي صلعم فاشتكى اليه الناس من العطش فنزل فدعا فلانا كان يسميه ابو رجاء ونسيه عوف ودعا عليا فقال اذهبا فابتغيا الماء فانطلقا فتلقيا امرأة بين مزادتين او سطيحتين من ماء فجاءا بها الى النبي صلعم فاستنزلوها عن بعيرها ودعا النبي صلعم باناء ففرغ فيه من افواه المزادتين ونودي في الناس اسقوا فاستقوا قال فشربنا عطاشا اربعين رجلا حتى روينا فملانا كل قربة معنا واداوة وايم الله لقد اقلع عنها وانه ليخيل الينا انها اشد ملئة منها حين ابتدأ *

( متفق عليه )

119. **Jaber** reported : We journeyed with the Apostle of Allah till we got down at a wide valley. The Apostle of Allah went to finish his call of nature but found nothing to screen him therewith when lo ! there were two plants by the side of the valley. The Holy Prophet went to one of these two, took a branch out of its branches and said . Follow me (to cover me) with permission of the Almighty Allah . So it follwed him like a docile camel which follows its driver till he came to the other plant. He took a branch out of its branches and said : Follow me with the permission of Allah. So it follwed him in like manner till when he came to the middle of what is betwen these two (plants), he said : Join to cover me with the permission of Allah So they came together. I sat down muttering within myself and then my attention was drawn when lo ! I saw the Apostle of Allah coming and lo ! the two plants became separate and each of the two stood over its root. —*Muslim.*

عَنْ جَابِرٍ قَالَ سِرْنَا مَعَ رَسُولِ اللهِ صلعم حَتَّى نَزَلْنَا وَادِيًا اَفْيَحَ فَذَهَبَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْضِي حَاجَتَهُ فَلَمْ يَرَ شَيْئًا يَسْتَتِرُ بِهِ وَاِذَا شَجَرَتَانِ بِشَاطِئِ الْوَادِي فَانْطَلَقَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِلَى اِحْدَاهُمَا فَاَخَذَ بِغُصْنٍ مِنْ اَغْصَانِهَا فَقَالَ اِنْقَادِي عَلَيَّ بِاِذْنِ اللهِ تَعَالَى فَانْقَادَتْ مَعَهُ كَالْبَعِيرِ الْمَخْشُوشِ الَّذِي يُصَانِعُ قَائِدَهُ حَتَّى اَتَى الشَّجَرَةَ الْاُخْرَى فَاَخَذَ بِغُصْنٍ مِنْ اَغْصَانِهَا فَقَالَ اِنْقَادِي عَلَيَّ بِاِذْنِ اللهِ فَانْقَادَتْ مَعَهُ كَذَلِكَ حَتَّى اِذَا كَانَ بِالْمَنْصَفِ مِمَّا بَيْنَهُمَا قَالَ اِلْتَئِمَا عَلَيَّ بِاِذْنِ اللهِ فَالْتَأَمَتَا فَجَلَسْتُ اُحَدِّثُ نَفْسِي فَحَانَتْ مِنِّي لَفْتَةٌ فَاِذَا اَنَا بِرَسُولِ اللهِ صلعم مُقْبِلًا وَاِذَا الشَّجَرَتَانِ قَدِ افْتَرَقَتَا فَقَامَتْ كُلُّ وَاحِدَةٍ مِنْهُمَا عَلَى سَاقٍ (مُسْلِم)

120. **Yezid-b-Abu Obaid** replied : I see the effect of an wound in the leg of Salamah -b-Akwa'a. I asked : O Abu Muslim ! what is this wound ? He said : It is an wound which

عَنْ يَزِيدَ بْنِ اَبِي عُبَيْدٍ قَالَ رَاَيْتُ اَثَرَ ضَرْبَةٍ فِي سَاقِ سَلَمَةَ بْنِ الْاَكْوَعِ فَقُلْتُ يَا اَبَا مُسْلِمٍ مَا هَذِهِ الضَّرْبَةُ قَالَ

afflicted me on the Day of Khaiber. The people said: Salamah has been wounded. Thereupon I came to the Prophet who puffed off therein three breaths. Thereafter I had no complaint of it till now.

—*Bukhari.*

ضربة اصابتني يوم خيبر فقال الناس
اصيب سلمة فاتيت النبي صلعم فنفث
فيه ثلث نفثات فما اشتكيتها حتى
الساعة * (البخاري)

121. **Anas** reported: The Prophet gave death-news of Zaid, Ja'far and Ibn Rawahah to the people before their news reached them. He said: Zaid took the banner and fell. Thereafter Ja'far took and fell. Then Ibn Rawahah took and he also fell, (his eyes were then shedding tears), till a sword out of the swords of Allah, namely Khalid-b-Walid, took the banner, until Allah gave them victory.[2478]

—*Bukhari.*

عن انس قال نعى النبي صلعم زيدا
وجعفرا وابن رواحة للناس قبل ان
ياتيهم خبرهم فقال اخذ الراية زيد
فاصيب ثم اخذ جعفر فاصيب ثم
اخذ ابن رواحة فاصيب وعيناه تذرفان
حتى اخذ الراية سيف من سيوف
الله يعني خالد بن الوليد حتى فتح
الله عليهم * (البخاري)

122. **Abbas** said: I was present with the Apostle of Allah in the Battle of Hunain. When the Muslims and the infidels encountered, the Muslims turned back retracing. Then the Apostle of Allah led his mule towards the infidels while I was taking hold of the rein of the mule of the Prophet of Allah to stop it with the hope that it might

عن عباس قال شهدت مع رسول
الله صلعم يوم حنين فلما التقى
المسلمون والكفار ولى المسلمون مدبرين
فطفق رسول الله صلعم يركض بغلته قبل
الكفار وانا اخذ بلجام بغلة رسول الله

2478. This refers to the battle of Muta which took place in 8 A. H. between 3000 Muslims and 100,000 Byzantines. The Prophet placed Zaid, a liberated slave, in command of the army. In case of his death, Jafar was to command, and in case of Jafar's death, Abdullah-b-Rawwahah was to command. In the battle-field all these commanders were killed one after another till Khalid-b-Walid took the command and got victory. Their deaths in the field of Muta near Syria were communicated by the Prophet to his companions on the very day they died. What a wonderful prophecy!

not go in haste and Abu Sufyan[2479] was holding the stirrup of the Apostle of Allah. The Apostle of Allah said : O Abbas ! call the companions of the Samorah tree.[2480] Abbas who was a man of loud voice said : I called out with my topmost voice : Where are the companions of the Samorah tree ? He said : By God, when they heard my cry, their love became like that of a cow for its calves. They cried : Present to thee, present to thee. They said : Then they fought with the infidels. The call to the Helpers was by the saying : O Assembly of the Helpers ! O assembly of the Helpers ! He narrated : Then the call was confined to the children of Hares-b-Khazraj. The Prophet was looking while riding upon his mule like one eagerly longing to kill them. He said : This was when the blood boiled in veins. Thereafter he took some pebbles and threw them at the faces of the infidels and then said : Be routed, by the Lord of Muhammad. By

صلعم اكفها إرادة ان لا تسرع وابو سفيان بن الحارث آخذ بركاب رسول الله صلعم فقال رسول الله صلعم أي عباس ناد أصحاب السمرة فقال عباس وكان رجلا صيتا فقلت باعلى صوتي أين أصحاب السمرة فقال والله لكأن عطفتهم حين سمعوا صوتي عطفة البقر على أولادها فقالوا يا لبيك يا لبيك قال فاقتتلوا الكفار والدعوة في الانصار يقولون يا معشر الانصار يا معشر الانصار قال ثم قصرت الدعوة على بني الحارث بن الخزرج فنظر رسول الله صلعم وهو على بغلته كالمتطاول عليها إلى قتالهم فقال هذا حين حمي الوطيس ثم اخذ حصيات فرمى بهن وجوه الكفار ثم قال انهزموا

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2479 Abu Sufyan was here Mugirah-b-Hares-b-Abdul Muttaleb. He was cousin of the Prophet and was protecting him from attack of enemies. The Muslims were at first defeated in this battle but later on through the wonderful courage of the Prophet and His unbounded mercy, the Muslims became victorious. The Prophet gave previous news of victory at the time of discomfiture and then rushed towards the enemies.

2480 The companions of the Samorah tree mean those companions who were present at Hudaibiyah and who took allegiance under the Samorah tree. The Quran refers to this tree in verse 48 : 18Q.

Allah, it (defeat) was not due but to his throwing stones at them. I continued to see their edge (of swords) blunt and their affair of retreating.

—*Muslim.*

وربِ محمد فوالله ماهزموا الا ان رماهم
بحصياته فمازلت ارى حدهم كليلا
وامرهم مدبرا * (مسلم)

123. **Abu Ishaq** reported that a man said to Bara'a : O Abu Omarah ! you have fled on the Day of Hunain ! He said : No, by Allah, the Apostle of Allah did not turn back but the young men of his companions came out while there were sufficient arms with them. They met a people [2480a] who were archers. Rarely an arrow missed from them. Thereupon they threw arrows at them which rarely missed (their mark). Then they approached the Apostle of Allah who was riding upon a white mule and Abu Sufyan-b-Hares was driving it. He got down and sought for victory and said : I am the Prophet ; there's no untruth, I am the descendant of Abdul Muttaleb. Thereafter he arranged them in ranks. *Muslim narrated it and for Bukhari, there is its substance. And in a narration reported by both : Bara'a said :* By God, when the fight became severe, we used to seek protection to him, and verily the brave man of us was he who shared with him, that is the Prophet (in fight).

عن ابي اسحاق قال قال رجل
للبراء يا ابا عمارة فررتم يوم حنين قال
لا والله ماولى رسول الله صلعم ولكن خرج
شبان اصحابه ليس عليهم كثير سلاح
فلقوا قوما رماة لا يكاد يسقط لهم سهم
فرشقوهم رشقا لا يكادون يخطئون فاقبلوا
هناك الى رسول الله صلعم على بغلته
البيضاء وابو سفيان بن الحارث يقوده
فنزل واستنصر وقال انا النبي لاكذب انا
ابن عبد المطلب ثم صفهم رواه مسلم
وللبخاري معناه وفي رواية لهما قال
البراء كنا والله اذا احمر البأس نتقي
به وان الشجاع منا للذي يحاذي به
يعني النبي صلعم *

2480a. The people were Hawazin tribe who were good archers.

124. **Salamah b-Akwa'a** reported: We were present in a fight with the Apostle of Allah at Hunain. The companions of the Apostle of Allah took heels. When they surrounded the Apostle of Allah, he got down from the mule and then caught hold of a handful of dust from the earth, threw it towards their faces and said: May the faces be disfigured! Allah did not create a man out of them but filled up his eyes with dust as a result of that handful and so they turned back. Thus Allah routed them, and the Apostle of Allah divided their booties among the Muslims. —*Muslim.*

عن سلمة ابن الاكوع قال غزونا مع رسول الله صلعم حنينا فولى صحابة رسول الله صلعم فلما غشوا رسول الله صلعم نزل عن البغلة ثم قبض قبضة من تراب من الارض ثم استقبل به وجوههم فقال شاهت الوجوه فما خلق الله منهم انسانا الا ملا عينيه ترابا بتلك القبضة فولوا مدبرين فهزمهم الله وقسم رسول الله صلعم غنائمهم بين المسلمين * (مسلم)

125. **Abu Hurairah** reported: We were present with the Apostle of Allah at Hunain. The Prophet said to a man[2480c] from among those who were with him, who was claiming Islam: He is from the inmates of the fire. When the fighting began, the man fought a severe fight and was greatly wounded. A man came and said: O Apostle of Allah! have you found him about whom you have spoken that he is one of the inmates of the fire? He has been fighting in the way of

عن ابي هريرة قال شهدنا مع رسول الله صلعم حنينا فقال رسول الله صلعم لرجل ممن معه يدعي الاسلام هذا من اهل النار فلما حضر القتال قاتل الرجل من اشد القتال وكثرت به الجراح فجاء رجل فقال يارسول الله ارايت الذي تحدث انه من اهل النار قد قاتل في سبيل الله من اشد

2480b. The booty that fell to the hands of the Muslims was 24,000 sheep, 6000 prisoners and 4000 silver coins.

2480c. The name of this man was Qerman who belonged to the hypocrites led by Abdullah-b-Obai.

Allah a fierce fight and receiving a great many wounds? He said: Behold! verily he is of the inmates of the fire. Some people then were about to entertain doubt. While he was upon that condition lo! the man felt the pain of wounds, took his hand towards his throat, pierced an arrow and killed himself therewith. The Muslim people ran towards the Apostle of Allah and said: O Apostle of Allah! Allah has proved your word true. So and so has pierced his throat and killed himself. Then the Messenger of Allah said: Allah is greatest; I bear witness that I am the servant of Allah and His Messenger. O Bilal! get up and proclaim: None but a believer shall enter Paradise, and verily Allah will certainly help this religion through a transgressing man.

—*Bukhari*.

القتال فكثرت به الجراح فقال اما إنه من أهل النار فكاد بعض الناس يرتاب فبينما هو على ذلك إذ وجد الرجل ألم الجراح فأهوى بيده إلى كنانته فانتزع سهما فانتحر بها فاشتد رجال من المسلمين إلى رسول الله صلعم فقالوا يا رسول الله صدق الله حديثك قد انتحر فلان وقتل نفسه فقال رسول الله صلعم الله أكبر أشهد أني عبد الله ورسوله يا بلال قم فأذن لا يدخل الجنة إلا مؤمن وإن الله ليؤيد هذا الدين بالرجل الفاجر *

( البخاري )

126. **Ayesha** reported: The Apostle of Allah was enchanted, so much so that he conjectured that he did a thing while he did not do it, so much so that when he was one day near me, he supplicated Allah and supplicated Him. Thereafter he said: O Ayesha! do you know that Allah has revealed to me about what I sought decision from Him? Two men (angels) came to me; one of them sat near my head and another near my

عن عائشة قالت سحر رسول الله صلعم حتى أنه ليخيل إليه أنه فعل الشيء وما فعله حتى إذا كان ذات يوم عندي دعا الله ودعاه ثم قال أشعرت يا عائشة أن الله قد أفتاني فيما استفتيته جاءني رجلان جلس أحدهما عند رأسي والآخر

log. Thereafter one of them said to his companion: What is the pain of the man? He said: He has been enchanted:[2481] He asked: And who enchanted him? He said: Labeed-b-A'sam, the Jew. He asked: In what thing? He said: In a comb and combed hairs and the grape cover of a male person. He asked: Where is it? He said: In a well of Zamzan. The Prophet went with a party of his companions to the well and said. This is the well which was shown to me. Its water was as it were reddish-brown complexion of Henna, and its date trees were as it were the heads of devils.[2482] Then they took it out. —*Agreed.*

127. **Abu Sayeed al Khodri** reported: While we were near the Apostle of Allah who was then dividing (booties), Zul Khuwaisarah, a man of Banu Tamim, came to him and said: O Apostle of Allah! be just. He said: Woe to thee! who will do justice when I have not done justice? Thou art appointed and undone if I have

رجلي ثم قال احدهما بصاحبه ما وجع
الرجل قال مطبوب قال ومن طبه قال
لبيد بن الاعصم اليهودي قال فيماذا قال
في مشط ومشاطة وجف طلعة ذكر قال
فاين هو قال في بئر ذروان فذهب
النبي صلعم في اناس من اصحابه الى
البئر فقال هذه البئر التي اريتها وكان
ماءها نقاعة الحناء وكان نخلها رؤس
الشياطين فاستخرجه ( متفق عليه )

عن ابي سعيدن الخدري قال بينما
نحن عند رسول الله صلعم وهو يقسم قسما
اتاه ذوالخويصرة وهو رجل من بني تميم
فقال يا رسول الله اعدل فقال ويلك
فمن يعدل اذا لم اعدل قد خبت وخسرت

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2481. This enchantment of the Prophet took place in 6 A. H. after his return from Hudaibiyyah. It had its effect over the Prophet for 40 days. Some say that it continued for six months. The Jew Labeed-b-A'sam enchanted the Prophet in a comb and combed hairs with eleven knots which were covered with the bark of a tree. That was thrown into a well. The Prophet discovered it from informations received in dreams and read the refuging verses which were then revealed. As a result, he became cured.

2482. The devils here mean serpents, both coming from the class of jinn (18 : 50Q).

not done justice. Omar said: Give me permission to strike his neck. He said: Leave him, because he has got companions in comparison of whose prayer, the prayer of any of you is insignificant and of whose fast the fast of any of you. They will read the Quran which will not cross their throats.[2483] They will flee away from the religion just as an arrow rushes off from its quiver while he will be looking at its blade, at its sinew, at its fold (and it is its cage) and at its feathers. Nothing was found therein which preceded dung and blood. Whoever of them will be black will have one of his shoulders like the breast of a woman or like a hump of flesh that flows down. They will come out against the best host of men. Abu Sayeed said: I bear witness that I heard this tradition from the Apostle of Allah and I bear witness that Ali-b-Abi Taleb killed them while I was with him. So he ordered for that man who was sought and brought till I compared his descriptions with the descriptions of the Apostle of Allah. *And in a naraation*: A man approached with eyes

ان لم اكن اعدل فقال عمر ائذن لي ان
اضرب عنقه فقال دعه فان له اصحابا
يحقر احدكم صلوته مع صلوتهم وصيامه
مع صيامهم يقرؤن القران لا يجاوز تراقيهم
يمرقون من الدين كما يمرق السهم من
الرمية ينظر الى نصله الى رصافه الى
نضيه وهو قدحه الى قذذه فلا يوجد فيه
شيء قد سبق الفرث والدم ايتهم رجل
اسود احدى عضديه مثل ثدي المراة
او مثل البضعة تدردر ويخرجون على
خير فرقة من الناس قال ابو سعيد
اشهد اني سمعت هذا الحديث من
رسول الله صلى الله عليه وسلم
واشهد ان علي بن طالب قاتلهم وانا
معه فامر بذلك الرجل فالتمس فاتي به
حتى نظرت اليه على نعت النبي صلعم
نعته وفي رواية اقبل رجل غائر العينين

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2483. It means that outwardly their prayers will be prolonged and their fast will be continuing but they will all be done for show or tinge of show and not truly for the sake of Allah. They will read the Quran but it will not leave any impression upon their hearts and it will not lead them to act good.

unto sockets, forehead going forward, beard thick, chest high and head shaved. He said : O Muhammad ! fear God. He said : Who will obey Allah if I have disobeyed Him. Allah will give me security over the people of the world but you will not give me security. A man sought his murder but he prohibited him. When he went away, he said : There shall come out a people from the progeny of this man who will meet the Quran which will not cross their throats. They will flee away from Islam like the throwing of an arrow from the cage. They will kill the Muslims and invite the idol-worshippers. If I could have reached them, I must have killed them the killing of A'd. —*Agreed.*

128. **Abu Hurairah** reported : I used to invite my mother while she was a polytheist to accept Islam. I visited her one day but she told me about the Apostle of Allah what I disliked. Then I came to the Prophet weeping and said : O Apostle of Allah ! invoke Allah to guide the mother of Abu Hurairah. He said : O Allah ! guide the mother of Abu Hurairah. I came out pleased with the invocation of the Prophet. When I came up to the door lo ! it was closed up. My mother heard the traces of

تَأتِي الجَبهَةِ كَثَّ اللِّحيَةِ مُشرِفُ
الوَجنَتَينِ مَحلُوقُ الرَّأسِ فَقَالَ يَا مُحَمَّدُ
اتَّقِ اللهَ فَقَالَ فَمَن يُطِعِ اللهَ اِذَا عَصَيتُهُ
فَيَأمَنُنِي اللهُ عَلَى اَهلِ الاَرضِ وَلَا
تَأمَنُونِي فَسَأَلَ رَجُلٌ قَتلَهُ فَمَنَعَهُ فَلَمَّا
وَلَّى قَالَ اِنَّ مِن ضِئضِئِ هٰذَا قَومٌ
يَقرَؤُنَ القُرآنَ لَا يُجَاوِزُ حَنَاجِرَهُم
يَمرُقُونَ مِنَ الاِسلَامِ مُرُوقَ السَّهمِ مِنَ
الرَّمِيَّةِ فَيَقتُلُونَ اَهلَ الاِسلَامِ وَيَدعُونَ
اَهلَ الاَوثَانِ لَئِن اَدرَكتُهُم لَاَقتُلَنَّهُم قَتلَ
عَادٍ * (مُتَّفَقٌ عَلَيهِ)

عَن اَبِي هُرَيرَةَ قَالَ كُنتُ اَدعُوا
اُمِّي اِلَى الاِسلَامِ وَهِيَ مُشرِكَةٌ فَدَعَوتُهَا
يَومًا فَاَسمَعَتنِي فِي رَسُولِ اللهِ صلعم مَا
اَكرَهُ فَاَتَيتُ رَسُولَ اللهِ صلعم وَاَنَا اَبكِي
فَقُلتُ يَارَسُولَ اللهِ ادعُ اللهَ اَن يَهدِيَ
اُمَّ اَبِي هُرَيرَةَ فَقَالَ اللّٰهُمَّ اهدِ اُمَّ اَبِي
هُرَيرَةَ فَخَرَجتُ مُستَبشِرًا بِدَعوَةِ النَّبِيِّ
صلعم فَلَمَّا صِرتُ اِلَى البَابِ فَاِذَا هُوَ

my feet and said: Halt in your place, O Abu Hurairah. I heard the noise of water. She took bath, put on her coat of mail and put on her veil in haste. She then opened the door and said: O Abu Hurairah! I bear witness that there is no god but Allah and that Muhammad is His servant and His Messenger. I returned to the Apostle of Allah while I was weeping out of joy. He glorified Allah and said: Good.

—*Muslim.*

مجاف فسمعت امي خشف قدمي فقالت مكانك يا ابا هريرة وسمعت خضخضة الماء فاغتسلت فلبست درعها وعجلت عن خمارها ففتحت الباب ثم قالت يا ابا هريرة اشهد ان لا اله الا الله واشهد ان محمدا عبده ورسوله فرجعت الى رسول الله صلعم وانا ابكي من الفرح فحمد الله وقال خيرا *

(مسلم)

129. **Same** reported: You say that most of the traditions of the Prophet have been reported by Abu Hurairah [2484] and Allah is the object of Promise. As for my brethren from the Refugees, their busy hands kept them engaged in the markets; and as for my brethren from the Helpers, the management of their properties [2484a] kept them engaged; but I was a poor man that adhered close to the Apostle of Allah on condtion of food for my belly. The Prophet said one day: Nobody among you must spread out his cloth till I finish

عنه قال انكم تقولون اكثر ابو هريرة عن النبي صلعم والله الموعد وان اخوتي من المهجرين كان يشغلهم الصفق بالاسواق وان اخوتي من الانصار كان يشغلهم عمل اموالهم وكنت امرأ مسكينا الزم رسول الله صلعم على ملئ بطني وقال النبي صلعم يوما لن يبسط احد منكم ثوبه حتى اقضي مقالتي

2484. Abu Hurairah narrated many traditions as he always kept company with the Prophet like a shadow. See page 55 (introduction, 1st vol.) for further light.

2484a. The Refugees who migrated from Mecca were tradesmen carrying on business in markets, and the Helpers who received the Prophet at Medina were agriculturists. Thus they maintained themselvs. Abu Hurairah was, on the other hand, neither an agriculturist, nor a tradesman. So he had every opportunity of clinging to the Prophet always and hearing traditions.

this talk of mine and thereafter till he collects it in his chest lest he may not forget anything out of my saying at any time. I spread out a leopard's skin and there was no cloth upon me other than this, till the Prophet finished his saying and thereafter I gathered it in my chest. By One who sent him with truth, I have not forgotten (anything) from that saying of his up to this day of mine. —*Agreed.*

هذه ثم يجمعه إلى صدره فينسى من مقالتي شيئا أبدا فبسطت نمرة ليس علي ثوب غيرها حتى قضى النبي صلعم مقالته ثم جمعتها إلى صدري فو الذي بعثه بالحق ما نسيت من مقالته ذلك إلى يومي هذا * (متفق عليه)

130. **Jair-b-Abdullah** reported that the Apostle of Allah told me: Why don't you give me relief from Zul-Khalasah?[2185] I said: Yes; but I cannot keep firm upon the horse. I mentioned it to the Prophet. He placed his head upon my chest till I saw the impression of his hand on my chest. He said: O Allah! keep him firm and make him a guide and one guided. He said: I did not afterwards fall from my horse. He marched with 150 horsemen from Ahmas, burnt it with fire, and broke it. —*Agreed.*

عن جرير بن عبد الله قال قال لي رسول الله صلعم ألا تريحني من ذي الخلصة فقلت بلى وكنت لا أثبت على الخيل فذكرت ذلك للنبي صلعم فضرب يده على صدري حتى رأيت أثر يده في صدري وقال اللهم ثبته واجعله هاديا مهديا قال فما وقعت عن فرسي بعد فانطلق في مائة وخمسين فارسا من أحمس فحرقها بالنار وكسرها (متفق عليه)

131. **Anas** reported that a man wrote to the Prophet

عن أنس قال إن رجلا كان يكتب

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2185. Zu'-Khalasah was a place of pilgrimage for the pre-Islamic Arabs. There was an idol therein which was looked upon with the greatest veneration. Therefore the Prophet ordered Jarir to give him peace of mind by demolishing the idol. He took 150 horsemen from the tribe of Ahmas who were well-known for their bravery and heroism.

that he turned an apostate from Islam and joined the infidels. The Prophet said: Verily the earth will not accept him. Abu Talhah informed me that he had come to the land wherein he died. He found him thrown outside. He said: What is the matter with him? They said: They buried him several times but the earth did not accept him.[2485a]

—Agreed.

للنبي صلعم فارتد عن الاسلام ولحق بالمشركين فقال النبي صلى الله عليه وسلم ان الارض لاتقبله فاخبرني ابو طلحة انه اتى الارض التي مات فيها فوجده منبوذا فقال ما شان هذا فقالوا دفناه مرارا فلم تقبله الارض (متفق عليه)

132. **Abu Ayyub** reported; The Prophet came out while the sun set in. He heard a voice and said: The Jews are punished in their graves.

—Agreed.

عن ابي ايوب قال خرج النبي صلعم وقد وجبت الشمس فسمع صوتا فقال يهود تعذب في قبورها (متفق عليه)

133. **Jaber** reported: The Prophet returned from a journey. When he was near Medina, the wind began to blow in such a way as it could bury a rider. The Apostle of Allah said: This wind has been sent for the death of a hypocrite. Then he approached Medina when lo! the chief of the hypocrties has died.[2486]

—Agreed.

عن جابر قال قدم النبي صلعم من سفر فلما كان قرب المدينة هاجت ريح تكاد ان تدفن الراكب فقال رسول الله صلى الله عليه وسلم بعثت هذه الريح لموت منافق فقدم المدينة فاذا عظيم من المنافقين قد مات (مسلم)

134. **Abu Sayeed al Khodri** reported: We came out with the Prophet till we came to Osfan.[2487] He stayed there for some

عن ابي سعيد الخدري قال خرجنا مع النبي صلعم حتى قدمنا عسفان فاقام

2485a. This man was at first a Christian and then a Muslim. Afterwards he returned to his old faith. When he died, he was buried but next morning he was found outside the grave. This continued serveral times. At last the people left him without any further burial. Thus the word of the Prophet proved true.

2486. His name was Refa'a-b-Darir, and the journey referred here was the journey from Tabuk. Some say that the Prophet was returning from the campaign with Banu Mustaliq and the man was Ra'fe.

2487. Osfan is only two stations off from Mecca.

nights. The people (hypocrites) said : We are here in no occupation, and our families are absent and we are not safe about them. This reached the Prophet who said : By One in whose hand there is my life, there is at Medina no lane or path but there are two angels thereon guarding it (Medina) till you return to it. Afterwards he said : March on. So we marched on and returned to Medina. By One with whom oath is taken, we have not as yet put down saddles at the time when we entered Medina when the children of Abdullah-b-Gatfan led a (sudden) attack upon us, and nothing stirred them up before that.[2487a] —*Muslim.*

135. **Anas** reported : (Once) the people were affected by a draught during the time of the Apostle of Allah. While the Prophet was delivering sermon on the Day of congregation, a Beduin Arab got up and said : O Apostle of Allah ! property has been detroyed and houses are starving. So invoke Allah for our sake. Then he raised up his hands while we did not see any sign of cloud in the sky. By One in whose hand there is my life,

بضع ليال فقال الناس ما نحن ههنا في
شغل وإن عيالنا لخلوف ما نأمن عليهم
فبلغ ذلك النبي صلى الله عليه وسلم
فقال والذي نفسي بيده ما في المدينة
شعب ولا نقب إلا عليه ملكان يحرسانها
حتى تقدموا إليها ثم قال ارتحلوا فارتحلنا
وأقبلنا إلى المدينة فوالذي يحلف به
ما وضعنا رحالنا حين دخلنا المدينة حتى
أغار علينا بنو عبد الله بن غطفان وما
يهيجهم قبل ذلك شيء (مسلم)

عن أنس قال أصابت الناس سنة
على عهد رسول الله صلعم فبينا النبي
صلى الله عليه وسلم يخطب في يوم
الجمعة قام أعرابي فقال يا رسول الله
هلك المال وجاع العيال فادع الله لنا
فرفع يديه وما نرى في السماء قزعة

2487a. The prophecy of the Prophet came to be fulfilled. When the people were absent from Medina, it was not attacked as the angels guarded it ; but when they arrived and enterned it, the children of Abdullah-b-Gatfan attacked it as the people then remained in charge of Medina. Some Gatafan were in secrect conspiracy with the Jews of Khaibor to crush Islam.

he did dot put them (hand) down till the clouds spread like mountains. Thereafter he did not get down from his pulpit till I saw rain falling dowd upon his beard, Rain fell on us throughout that day and the day following and the day after the day following up to another congregational Day. That Beduin Arab or another stood and said: O Apostle of Allah! structures have been damaged and properties have been drowned. So invoke Allah for us. Then he raised up his hands and said: O Allah! around us and not on us.[2488] Then he did not point at any side of the cloud but it dissolved, and Medina became like a shield and the valley or Qanah flowed down a month, and none came from any part but gave information of profuse rain. *And in a narration:* He said: O Allah! around us and not on us. O Allah! (shower) on hills, hard grounds and pits of valleys and the places of trees. He narrated: These (clouds) were raised up, and we came out to walk in the sun. —*Agreed.*

فوالذي نفسي بيده ما وضعها حتى ثار السحاب امثال الجبال ثم لم ينزل عن منبره حتى رأيت المطر يتحادر على لحيته فمطرنا يومنا ذلك ومن الغد ومن بعد الغد حتى الجمعة الاخرى وقام ذلك الاعرابي او غيره فقال يا رسول الله تهدم البناء وغرق المال فادع الله لنا فرفع يديه فقال اللهم حوالينا ولا علينا فما يشير الى ناحية من السحاب الا انفرجت وصارت المدينة مثل الجوبة وسال الوادي قناة شهرا ولم يجئ احد من ناحية الا حدث بالجود وفي رواية قال اللهم حوالينا ولا علينا اللهم على الآكام والظراب وبطون الاودية ومنابت الشجر قال فاقلعت وخرجنا نمشي في الشمس

(متفق عليه)

186. **Jaber** reported: Whenever the Prophet delivered sermon, he used to lean against the stem of a date tree out of

عن جابر قال كان النبي صلعم اذا خطب استند الى جذع نخلة من سواري

2488 'Around us' means around the city of Medina, and 'not on us' means not over our houses In other words, he invoked God to send showers not over the city of Medina but over the fields and gardens around it

the posts of the mosque when a pulpit was prepared for him, he stood upon it. The date stem near which he was delivering sermon cried aloud till it was about to be split up. The Prophet got down till he caught hold of it and joined it. Then it began to groan the groaning of a child which is silenced, till it became quiet. He said: It wept for what it used to hear from the Reminder. —*Bukhari*.

المسجد فلما صنع له المنبر فاستوى عليه صاحت النخلة التي يخطب عندها حتى كادت ان تنشق فنزل النبي صلى الله عليه وسلم حتى اخذها فضمها اليه فجعلت تئن انين الصبي الذي يسكت حتى استقرت قال بكت على ما كانت تسمع من الذكر (البخاري)

137. **Salamah-b-Akwa'a** reported that a man took meal near the Apostle of Allah with his left hand. He said: Eat with your right hand. He said: I shall not be able. He said: You will not be able! Nothing but pride has prevented him (from that). He said: Then he could not raise it up to his mouth. —*Muslim*.

عن سلمة بن الاكوع ان رجلا اكل عند رسول الله صلعم بشماله فقال كل بيمينك قال لا استطيع قال لا استطعت ما منعه الا الكبر قال فما رفعها الى فيه (مسلم)

138. **Anas** reported: The people of Medina were once frightened. Then the Prophet rode on a horse of Abu Talhah secretly and was reconnoitering. When he returned, he said: We have indeed found this horse of yours (fast like) a sea. After that, it could not have been surpassed in race. And in a narration: It was not surpassed in race after that day. —*Bukhari*.

عن انس ان اهل المدينة فزعوا مرة فركب النبي صلعم فرسا لابي طلحة بطيئا وكان يقطف فلما رجع قال وجدنا فرسكم هذا بحرا فكان بعد ذلك لا يجارى وفي رواية فما سبق بعد ذلك اليوم (البخاري)

139. **Jaber** reported: My father died with debt due from

عن جابر قال توفي ابي وعليه

him. I requested his creditors to take dates in exchange of his dues but they declined. Then I came to the Prophet and said : You have known that my father was martyred on the Day of Uhud and left a heavy debt. I wish that the creditors might see you. He said to me : Go and place every kind of date in heaps in a corner. I did accordingly and then called him. When they looked at him, they increased their demand as it were to me at that time. When he saw what they were doing, he revolved three times around the largest of them and then sat therein. Afterwards he said : Call your creditors. He continued to measure for them till Allah cleared off my father of his trust. I was pleased (to see) that Allah paid off the trust of my father. I shall not return to my sisters with dates. Allah gave also blessing upon the entire heaps and I looked towards the heap on which the Prophet stayed as if not a single date decreased from it.

—*Bukhari.*

دين فعرضت على غرمائه ان ياخذوا التمر بما عليه فابوا فاتيت النبي صلعم فقلت قد علمت ان والدي قد استشهد يوم احد وترك دينا كثيرا واني احب ان يراك الغرماء فقال لي اذهب فبيدر كل تمر على ناحية ففعلت ثم دعوته فلما نظروا اليه كانهم اغروابي تلك الساعة فلما راى ما يصنعون طاف حول اعظمها بيدرا ثلث مرات ثم جلس عليه ثم قال ادع لي اصحابك فما زال يكيل لهم حتى ادى الله عن والدي امانته وانا ارضى ان يؤدي الله امانة والدي ولا ارجع الى اخواتي بتمرة فسلم الله البيادر كلها وحتى اني انظر الى البيدر الذي كان عليه النبي صلعم كانها لم تنقص تمرة واحدة * (البخاري)

140. **Same** reported : The mother of Malek used to send present to the Prophet in a vessel of ghee. Her children used to come to her and seek lentils while there was nothing

عنه قال ان ام مالك كانت تهدي للنبي صلعم في عكة لها سمنا فياتيها بنوها فيسالون الادم وليس

with them, and she inclined towards that wherein there was present to the Prophet and found ghee therein. The lentils of her house continued for her till she squeezed it up. Then she came to the Prophet who said: Have you discontinued it? 'Yes' said she. He said: Had you left it (as it was), it would have continued to supply. —*Muslim.*

عندهم شيء فتعمد إلى الذي كانت تهدي فيه للنبي صلعم فتجد فيه سمنا فما زال يقيم لها أدم بيتها حتى عصرته فأتت النبي صلعم فقال عصرتيها قالت نعم قال لو تركتيها ما زال قائما * ( مسلم )

141. **Anas** reported that Abu Talhah said to Omme Solaim: I heard the voice of the Apostle of Allah to be weak and I perceived hunger therein. Is there anything with you? 'Yes' said she. Then she took some cakes of wheat and thereafter she took out a veil and took bread with a portion of it and then she kept it concealed under my hands and covered my head with a portion of it. Afterwards she sent me to the Apostle of Allah, so I went with it and found the Prophet within the mosque with some people with him. I saluted them and the Prophet told me: Did Abu Talhah send you? 'Yes' I said. He said: With food? 'Yes' said I. The Apostle of Allah said to those who were with him: Stand up. Then he departed and I also departed from their presence till I came to Abu Talhah and informed him. Abu Talhah said:

عن أنس قال قال أبو طلحة لأم سليم لقد سمعت صوت رسول الله صلعم ضعيفا أعرف فيه الجوع فهل عندك من شيء فقالت نعم فأخرجت أقراصا من شعير ثم أخرجت خمارا لها فلفت الخبز ببعضه ثم دسته تحت يدي ولاثتني ببعضه ثم أرسلتني إلى رسول الله صلعم فذهبت به فوجدت رسول الله صلعم في المسجد ومعه الناس فسلمت عليهم فقال لي رسول الله صلعم أرسلك أبو طلحة قلت نعم قال بطعام قلت نعم فقال رسول الله صلعم لمن معه قوموا فانطلق وانطلقت بين أيديهم حتى جئت أبا طلحة فأخبرته فقال

O Omme Solaim! the Apostle of Allah has come with the people and there is nothing with us with which we shall feed them. She said: Allah and His Apostle know best. Abu Talhah went away till he met the Apostle of Allah. The Apostle of Allah advanced with Abu Talhah. The Prophet said: Come, O Omme Solaim! what is with you? She brought that bread. The Prophet passed order to take it. It was then pasted and Omme Solaim squeezed out butter and prepared lentils. Then the Apostle of Allah uttered therein what Allah wished that he should have uttered. Afterwards he said: Give permission for ten. So he gave them permission. They ate till they were satisfied. Thereafter they came out and then said: Give permission for ten and thereafter ten. So the entire people ate to their satisfaction. And the people were seventy or eighty. *Agreed upon it. And in a narration of Muslim*: He said: Give permission for ten. So they entered. He said: Eat and take the name of Allah. So they ate till he did that with eighty men. Thereafter the Prophet and the inmates of the Household ate and he left the rest. *And in a narration of Bukhari*: he said: "Admit ten to me," till he gave

ابو طلحة يا ام سليم قد جاء رسول
الله صلعم بالناس وليس عندنا ما نطعمهم
فقالت الله ورسوله اعلم فانطلق
ابو طلحة حتى لقي رسول الله صلعم
فاقبل رسول الله صلعم وابو طلحة
معه فقال رسول الله صلعم هلمي يا ام
سليم ما عندك فاتت بذلك الخبز
فامر به رسول الله صلعم ففت وعصرت
ام سليم عكة فادمته ثم قال رسول
الله صلعم فيه ما شاء الله ان يقول ثم
قال ائذن لعشرة فاذن لهم فاكلوا حتى
شبعوا ثم خرجوا ثم قال ائذن لعشرة
ثم لعشرة فاكل القوم كلهم وشبعوا
والقوم سبعون او ثمانون رجلا متفق عليه
وفي رواية لمسلم انه قال ائذن لعشرة
فدخلوا فقال كلوا وسموا الله فاكلوا حتى
فعل ذلك بثمانين رجلا ثم اكل
النبي صلعم واهل البيت وترك سورا
وفي رواية للبخاري قال ادخل على

to forty. Thereafter the Prophet ate. Then I began to examine whether there was any reduction therefrom. *And in a narration of Muslim*: Thereafter he took what remained and collected it. Then he prayed for blessing and it returned to what it was before. He said: Take it.

142. **Same** reported: A cup was brought to the Prophet while he was at Zaora'a. He put his hand unto the cup and then water began to spring forth from amidst his fingers. The people performed ablution. Qatadah said: I asked Anas: How many were you? He replied: Three hundred or more than three hundred. —*Agreed*.

143. **Abdullah-b Mas'ud** reported: We used to consider some verses as a blessing and you used to consider them as a warning. We were (once) with the Prophet in a journey. Water ran short and so he said: Search for the remainder of a water. So they brought a cup with a little water therein. He introduced his hand unto the cup and then said: Come to the blessed ablution, and blessing will come from Allah. Indeed I saw water springing forth from amidst the fingers of the Apostle of Allah and we were hearing the glorification of food while it was being eaten. —*Bukhari*.

عشرة حتى ادى اربعين ثم اكل النبي صلعم فجعلت انظر هل نقص منها شيء وفي رواية لمسلم ثم اخذ ما بقي فجمعه ثم دعا فيه بالبركة فعاد كما كان فقال دونكم هذا *

عنه قال اتي النبي صلعم باناء وهو بالزوراء فوضع يده في الاناء فجعل الماء ينبع من بين اصابعه فتوضأ القوم قال قتادة قلت لانس كم كنتم قال ثلثمائة او زهاء ثلثمائة * (متفق عليه)

عن عبد الله بن مسعود قال كنا نعد الايات بركة وانتم تعدونها تخويفا كنا مع رسول الله صلعم في سفر فقل الماء فقال اطلبوا فضلة من ماء فجاؤا باناء فيه ماء قليل فادخل يده في الاناء ثم قال حي على الطهور المبارك والبركة من الله ولقد رايت الماء ينبع من بين اصابع رسول الله صلعم ولقد كنا نسمع تسبيح الطعام وهو يؤكل *
(البخاري)

144. **Abu Qatadah** reported : The Apostle of Allah delivered us a sermon. He said : Verily you will travel throughout the first and the latter part of the night to get water tomorrow if Allah wills. Then the people went away, nobody paying any attention to another. Abu Qatadah said : While the Prophet was travelling and even up to mid-night, he inclined away from the pathway and put his head (for sleep). Afterwards he said : Guard our prayer for us. But the first man who awoke was the Apostle of Allah while the sun was shinning at his back. Then he said : Ride on. So we rode on and travelled till when the sun was above, he got down and then called for an ablution jar which was with me. There was a little water in it. He made ablution after ablution therefrom. He narrated : There remained a little of water therein. He said afterwards : Guard your ablution-jar for us. It will soon have its news. Then Bilal proclaimed azan for prayer. The Apostle of Allah prayed two rak'ats and then prayed the morning prayer and rode. So we rode with him until we came to the people. When the day reached the meridian and everything became hot, they said : O Apostle of Allah ! we are undone, we are

عن ابي قتادة قال خطبنا رسول
الله صلعم فقال انكم تسيرون عشيتكم
وليلتكم تاتون الماء ان شاء الله غدا
فانطلق الناس لا يلوي احد على احد
قال ابو قتادة فبينما رسول الله صلعم
يسير حتى ابهار الليل مال عن الطريق
فوضع راسه ثم قال احفظوا علينا صلوتنا
فكان اول من استيقظ رسول الله صلعم
والشمس في ظهره ثم قال اركبوا فركبنا
فسرنا حتى اذا ارتفعت الشمس نزل
ثم دعا بميضاة كانت معي فيها شيء
من ماء فتوضأ منها وضوء دون وضوء قال
وبقي فيها شيء من ماء ثم قال احفظ
علينا ميضاتك فسيكون لها نبأ ثم
اذن بلال بالصلوة فصلى رسول الله صلعم
ركعتين ثم صلى الغداة وركب وركبنا
معه فانتهينا الى الناس حين امتد النهار
وحمي كل شيء وهم يقولون يارسول

thirsty. He said : Ther's no destruction for you. He called for the ablution jar and began to pour while Abu Qatadah was giving them drink. He did not return till the people found water in the ablution jar falling thereon. The Apostle of Allah said : Let everyone of you fill up to his best. He will soon be satisfied. He narrated : They did accordingly. Then the Apostle of Allah began to pour and give them drink till nobody remained except me and the Apostle of Allah. Then he poured and said to me : Drink. I said ; O Apostle of Allah ! I shall not drink till you drink. He said : Verily one who gives drink to the people is the last of them. He narrated : Then I drank and he drank. Then the people began to come to the water to find abundant sweet water. —*Muslim*

الله هلكنا وعطشنا فقال لا هلك عليكم ودعا بالميضاة فجعل يصب وابو قتادة يسقيهم فلم يعد ان راى الناس ماء في الميضاة تكابوا عليها فقال رسول الله صلعم احسنوا الملأ كلكم سيروى قال ففعلوا فجعل رسول الله صلعم يصب واسقيهم حتى ما بقي غيري وغير رسول الله صلعم ثم صب فقال لي اشرب فقلت لا اشرب حتى تشرب يارسول الله فقال ان ساقي القوم اخرهم قال فشربت وشرب قال فاتى الناس الماء جامين رواء * (مسلم)

**146. Abu Hurairah** reported : When the day of the battle of Tabuk came to pass, the people were affected by an acute hunger. Omar said : O Apostle of Allah ! call from them the excess of their provisions, and then invoke God for them for blessing thereon. He said : Yes. Then he called for a skin and it was spread. Thereafter he called for the excess of their provisions. One man began to come with a handful

عن ابي هريرة قال لما كان يوم غزوة تبوك اصاب الناس مجاعة فقال عمر يا رسول الله ادعهم بفضل ازوادهم ثم ادع الله لهم عليها بالبركة فقال نعم فدعا بنطع فبسط ثم دعا بفضل ازوادهم فجعل الرجل يجيء بكف ذرة يجيء

of grains, another to come with a piece of bread, until a little quantity was collected on the skin. The Apostle of Allah prayed an invocation for blessing and then said : Take unto your vessels. So they took unto their vessels till they left not a vessel in the battalion but filled it up. He narrated : Then they ate till they were satiated and some excess remained. The Apostle of Allah said : I bear witness that there is no deity but Allah and that I am the Apostle of Allah. No servant will meet Allah therewith without having any doubt (therein) but he will be prevented form Paradise.[2489] —*Muslim*.

الآخر بكف تمر ويجيء الآخر بكسرة حتى اجتمع على النطع شيء يسير فدعا رسول الله صلى الله عليه وسلم بالبركة ثم قال خذوا في اوعيتكم فاخذوا في اوعيتهم حتى ما تركوا في العسكر وعاء الا ملؤه قال فاكلوا حتى شبعوا وفضلت فضلة فقال رسول الله صلعم اشهد ان لا اله الا الله واني رسول الله لا يلقى الله بهما عبد غير شاك فيحجب عن الجنة (مسلم)

146. **Anas** reported that the Prophet was betrothed to Zainab. My mother Omme Solaim wanted date, ghee and cheese and she prepraed 'Hais' food and kept it in a cup. She said : O Anas ! take it to the Apostle of Allah and say : My mother has sent me to thee with this and she tenders you greeting saying : O Apostle of Allah ! this small thing is for thee from us. So I went and informed. He said : Put it down. Thereafter he said : Go and call for me so and so, so and so, and so and so (men whom he named), and call one whom

عن انس قال كان النبي صلعم عروسا بزينب فعمدت امي ام سليم الى تمر وسمن واقط فصنعت حيسا فجعلته في تور فقالت يا انس اذهب بهذا الى رسول الله صلى الله عليه وسلم فقل بعثت بهذا اليك امي وهي تقرئك السلام وتقول ان هذا لك منا قليل يا رسول الله فذهبت فقلت فقال ضعه ثم قال اذهب فادع لي فلانا وفلانا

2489. In other words, one who utters sincerely the two formulas of faith will meet Allah in paradise.

you meet for me. So I called those whom he named and those whom I met. I returned when lo! the house was overcrowded with its inmates. It was questioned to Anas: How many were your numbers? He said: About three hundreds. I saw the Prophet placing his hand upon that food and uttered what Allah had wished. Thereafter he began to call ten by ten to eat therefrom saying to them: Remember the name of Allah and let every one eat what is close to him. He narrated: So they ate till they were satisfied. A batch came out while another entered till they all ate. He said to me: O Anas! raise (it) up. Then I raised it (cup) up. I don't know whether it was heavier when I put it down or when I raised it up. —*Agreed*.

وفلانا رجالا سماهم وادع لي من لقيت فدعوت من سمى ومن لقيت فرجعت فاذا البيت غاص باهله قيل لانس عددكم كم كانوا قال زهاء ثلثمائة فرأيت النبي صلى الله عليه وسلم وضع يده على تلك الحيسة وتكلم بما شاء الله ثم جعل يدعو عشرة عشرة ياكلون منه ويقول لهم اذكروا اسم الله وليأكل كل رجل مما يليه قال فاكلوا حتى شبعوا فخرجت طائفة ودخلت طائفة حتى اكلوا كلهم قال لي يا انس ارفع فرفعت فما ادري حين وضعت كان اكثر ام حين رفعت ( متفق عليه )

147. **Jaber** reported: I was present with Apostle of Allah in a war while I was riding on a camel that was tired. It was unable to go on. The Prophet came to me and asked: What is the matter with your camel? I replied: It is tired. The Apostle of Allah went behind and gave it a goading and prayed for it. Thereupon it began to travel ahead of other camels. He said to me: How do you find your camel (now)? I said: With a great speed

عن جابر قال غزوت مع رسول الله صلعم وانا على ناضح قد اعيى فلا يكاد يسير فتلاحق بي النبي صلعم فقال ما لبعيرك قلت قد عيي فتخلف رسول الله صلعم فزجره فدعا له فما زال بين يدي الابل قدامها يسير فقال لي كيف ترى بعيرك قلت بخير قد اصابته

which thy blessing has blessed it. He asked: will you sell it for one *waqiah*?[2489a] Thereupon I sold it on condition that there should be for me the use of its back up to Medina. When the Apostle of Allah arrived at Medina, I came to him at morn with the camel. Then he paid me its price and handed it over to me. —*Agreed.*

بركتك قال لتبيعنيه بوقية على ان لي فقار ظهره الى المدينة فلما قدم رسول الله صلعم المدينة غدوت عليه بالبعير فاعطاني ثمنه ورده علي

( متفق عليه )

148. **Abu Humaid as-Sayidi** reported: We came out with the Apostle of Allah for the battle of Tabuk and came to *Wadiul-Qora*[2490] near a garden of a woman. The Apostle of Allah said: Guess its measure. So we guessed its measure and the Apostle of Allah guessed it to be ten *wasuqs*. He said: Count them till we return to you if the Almighty Allah wills. We travelled till we came to Tabuk: The Apostle of Allah said: A violent wind will blow over you this night. So let nobody raise up therein (from his place). Whosoever has got a camel, let him tighten its tither. Thereafter a violent wind rose up. A man got up and was carried away by the wind till the wind threw him down by the side of the mount Tai. Afterwards we marched on till we

عن ابي حميد الساعدي قال خرجنا مع رسول الله صلعم غزوة تبوك فاتينا وادي القرى على حديقة لامراة فقال رسول الله صلعم اخرصوها فخرصناها وخرصها رسول الله صلعم عشرة اوسق وقال احصيها حتى نرجع اليك ان شاء الله تعالى وانطلقنا حتى قدمنا تبوك فقال رسول الله صلعم ستهب عليكم الليلة ريح شديدة فلا يقم فيها احد فمن كان له بعير فليشد عقاله فهبت ريح شديدة فقام رجل فحملته الريح حتى القته بجبلي طي ثم اقبلنا حتى قدمنا وادي القرى

2489a. One waqiah is equivalent 40 dirhams.

2490. Wadiul Qora is a valley which is only three days' journey on foot from Medina towards the north. One wasaq is equivalent to 60 sa'as, each sa'a measuring approximately to 3½ Indian seers.

arrived at *Wadil-Qura*. The Apostle of Allah asked the women of her garden: How much were its fruits? She said: Ten *wasaqs*. —*Agreed*.

فسال رسول الله صلعم المرأة عن حديقتها كم بلغ تمرها فقالت عشرة أوسق (متفق عليه)

149. **Abu Zarr** reported that the Apostle of Allah said: Verily you will soon conquer Egypt which is a land where Qirat is recognised.[2491] When you will conquer it, accord good treatment to its inhabitants, because it has got security and blood-connection [2491a] (or he said: security and connection by affinity). When you will see two men quarrelling over a place of brick, come out of it.[2491b] He narrated: Then I saw Abdur Rahman b-Shurahbil-b-Hasanah and his brother Rabiah quarrelling in a place of brick. So I came out therefrom. —*Muslim*.

عن أبي ذر قال قال رسول الله صلعم إنكم ستفتحون مصر وهي أرض يسمى فيها القيراط فإذا فتحتموها فأحسنوا إلى أهلها فإن لها ذمة ورحما أو قال ذمة وصهرا فإذا رأيتم رجلين يختصمان في موضع لبنة فاخرج منها قال فرأيت عبد الرحمن بن شرحبيل بن حسنة وأخاه ربيعة يختصمان في موضع لبنة فخرجت منها (مسلم)

150. **Huzaifah** reported from the Prophet who said: There are twelve hypocrites among my followers (and in a narration he said: And among my people) who will not enter paradise, nor will they find its fragrance till the camel passes through the hole of a needle. As for eight

عن حذيفة عن النبي صلعم قال في أصحابي وفي رواية قال وفي أمتي اثنا عشر منافقا لا يدخلون الجنة ولا يجدون ريحها حتى يلج الجمل في سم الخياط

2491. Qirat is $\frac{1}{20}$th portion of a dinar.

2491a. There is security and protection for Egypt on account of the fact that the Prophet got his wife Mary from Egypt who gave birth to Ibrahim, and also for the fact that Hagar, mother of Ishmel, came from Egypt.

2491b. This refers to the future quarrel that would arise at the time of Hazrat Osman's rule and to the murder of the Caliph Osman, and Muhammad, son of Abu Bakr.

among them, Dubailah will afflict them. It is a light of their fire which will appear in the shoulders till it will enter unto their breasts.[2491c] —*Muslim.*

151. **Abu Musa** reported : Abu Taleb journyed to Syria, and the Prophet also came out with him among some noblemen of the Quraish. When they were near a monk,[2492] they got down and put down their goods. The monk came to them. They used to pass by him before that but he did not come to them. He narrated : While they were putting down their goods, the monk began to examine them critically, till he came and caught the hand of the Apostle of Allah and said : He is the best in the worlds ; he is the Apostle of the Lord of the worlds ; Allah sent him as a mercy for the universe. Some noble men of the Quraish asked him : Who has informed you ? He said : When you came down from the hill, there was no tree or stone remaining but fell down in prostration, and they don't prostrate but for a prophet ; and I recognised him on account of the seal of prophethood below the lump of flesh of his shoulder like an apple. Then he returned

ثمانية منهم تكفيهم الدبيلة سراج من نار يظهر في اكتافهم حتى ينجم في صدورهم ( مسلم )

عن ابي موسى قال خرج ابو طالب الى الشام وخرج معه النبي صلعم في اشياخ من قريش فلما اشرفوا على الراهب هبطوا فحلوا رحالهم فخرج اليهم الراهب وكانوا قبل ذلك يمرون به فلا يخرج اليهم قال فهم يحلون رحالهم فجعل يتخللهم الراهب حتى جاء فاخذ بيد رسول الله صلعم قال هذا سيد العلمين هذا رسول رب العلمين يبعثه الله رحمة للعلمين فقال له اشياخ من قريش ما علمك فقال انكم حين اشرفتم من العقبة لم يبق شجر ولا حجر الا خر ساجدا ولا يسجدان الا لنبي واني اعرفه بخاتم النبوة اسفل من غضروف كتفه مثل التفاحة ثم رجع فصنع لهم طعاما فلما

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2491c. This refers to the verse 7 : 40 of the Quran.

2492. This took place at the time when Abu Taleb was proceeding to Syria for trade with the Prophet when he was a boy of 12 years of age. On the way at Bosra, they met the Christian monk Buhaira. The monk recognised that the boy was the World Prophet.

and prepared meal for them. When he came to them with him, and he was one of the herdsmen of camels, he said: Send for him. So he advanced while there was cloud over him giving him shade. When he came near the people, he found them going ahead of him to the shade of a tree. When he sat down, the shade of the tree inclined to a side for him. He said: Look at the branch of the tree inclining to a side for him. He said: I invoke help of God for you. Who among you is his guardian? They said: Abu Taleb. He continued to ask about him till Abu Taleb sent him back and, Abu Bakr sent Bilal along with him, and the monk gave him provision of cake and oil. —*Tirmizi.*

اَتَاهُمْ بِهِ وَكَانَ هُوَ فِيْ رَعِيَّةِ الْاِبِلِ فَقَالَ اَرْسِلُوْا اِلَيْهِ فَاَقْبَلَ وَعَلَيْهِ غَمَامَةٌ تُظِلُّهُ فَلَمَّا دَنَا مِنَ الْقَوْمِ وَجَدَهُمْ قَدْ سَبَقُوْهُ اِلَى فَيْءِ شَجَرَةٍ فَلَمَّا جَلَسَ مَالَ فَيْءُ الشَّجَرَةِ عَلَيْهِ فَقَالَ انْظُرُوْا اِلَى فَيْءِ الشَّجَرَةِ مَالَ عَلَيْهِ فَقَالَ اَنْشُدُكُمُ اللّٰهَ اَيُّكُمْ وَلِيُّهُ قَالُوْا اَبُوْ طَالِبٍ فَلَمْ يَزَلْ يُنَاشِدُهُ حَتّٰى رَدَّهُ اَبُوْ طَالِبٍ وَبَعَثَ مَعَهُ اَبُوْ بَكْرٍ بِلَالًا وَزَوَّدَهُ الرَّاهِبُ مِنَ الْكَعْكِ وَالزَّيْتِ ( التِّرْمِذِيُّ )

152. **Ali-b-Abu Taleb** reported: I was with the Prophet at Mecca and we came out by one of its sides. No mountain or tree met him but it was saying: Greeting on thee, O Apostle of Allah.
—*Tirmizi, Darimi.*

عَنْ عَلِيِّ بْنِ اَبِيْ طَالِبٍ قَالَ كُنْتُ مَعَ النَّبِيِّ صلعم بِمَكَّةَ فَخَرَجْنَا فِيْ بَعْضِ نَوَاحِيْهَا فَمَا اسْتَقْبَلَهُ جَبَلٌ وَلَا شَجَرٌ اِلَّا هُوَ يَقُوْلُ السَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ( التِّرْمِذِيُّ وَالدَّارِمِيُّ )

153. **Anas** reported that a Buraq, reined and saddled, was taken to the Prophet in a night wherein he was taken to heaven. He found it difficult to ride on it. Gabriel said to it: Are you doing this with Muhammad? None more honourable to Allah than him has

عَنْ اَنَسٍ اَنَّ النَّبِيَّ صلعم اُتِيَ بِالْبُرَاقِ لَيْلَةَ اُسْرِيَ بِهِ مُلْجَمًا مُسْرَجًا فَاسْتَصْعَبَ عَلَيْهِ فَقَالَ لَهُ جِبْرَئِيْلُ اَبِمُحَمَّدٍ تَفْعَلُ هٰذَا فَمَا رَكِبَكَ اَحَدٌ اَكْرَمُ

rode. He said : Then it had profuse perspiration.

—*Tirmizi (Rare).*

عَلَى اللّٰهِ مِنْهُ قَالَ فَارْفَضَّ عَرَقًا

( التِّرْمِذِيُّ ( غَرِيبٌ )

154. **Boraidah** reported that the Apostle of Allah said : When we reached Jerusalem, Gabriel hinted with his fingers and made a hole therewith in a stone and tied up Buraq therewith. —*Tirmizi.*

عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم
لَمَّا انْتَهَيْنَا إِلَى بَيْتِ الْمَقْدِسِ قَالَ جِبْرَئِيلُ
بِإِصْبَعِهِ فَخَرَقَ بِهِ الْحَجَرَ فَشَدَّ بِهِ الْبُرَاقَ

( التِّرْمِذِيُّ )

155. **Ibn Abbas** reported that a Beduin Arab came to the Apostle of Allah and asked : How shall I know that you are a Prophet ? He said . In case I call this date out of this date-tree bearing witness that I am the Apostle of Allah. Then the Apostle of Allah called it and it began to come from the date-tree till it fell down near the Prophet. He said : Return. Then it returned. Whereupon the Arab accepted Islam.

—*Tirmizi (correct).*

عَنِ ابْنِ عَبَّاسٍ قَالَ جَاءَ أَعْرَابِيٌّ
إِلَى رَسُولِ اللّٰهِ صلعم قَالَ بِمَا أَعْرِفُ
أَنَّكَ نَبِيٌّ قَالَ إِنْ دَعَوْتُ هٰذَا الْعِذْقَ
مِنْ هٰذِهِ النَّخْلَةِ يَشْهَدُ أَنِّي رَسُولُ اللّٰهِ
فَدَعَاهُ رَسُولُ اللّٰهِ عَلَيْهِ السَّلَامُ فَجَعَلَ
يَنْزِلُ مِنَ النَّخْلَةِ حَتَّى سَقَطَ إِلَى النَّبِيِّ
صلعم قَالَ ارْجِعْ فَعَادَ فَأَسْلَمَ الْأَعْرَابِيُّ *

( التِّرْمِذِيُّ ( صَحِيحٌ )

156. **Abul Ala** reported from Samorah-b-Jundub : We were with the Prophet taking food by turns from morning till night. Ten persons got up and ten person sat (in each turn). We enquired : What was helping ? He said : Of what thing do you wonder ? Nothing helped but from here (and he hinted with his hand at the Heaven).

—*Tirmizi, Darimi.*

عَنْ أَبِي الْعَلَاءِ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ
قَالَ كُنَّا مَعَ النَّبِيِّ صلعم نَتَدَاوَلُ مِنْ
قَصْعَةٍ مِنْ غُدْوَةٍ حَتَّى اللَّيْلِ يَقُومُ عَشَرَةٌ
وَيَقْعُدُ عَشَرَةٌ قُلْنَا فَمَا كَانَتْ تُمَدُّ قَالَ
مِنْ أَيِّ شَيْءٍ تَعْجَبُ مَا كَانَتْ تُمَدُّ إِلَّا
مِنْ هٰهُنَا وَأَشَارَ بِيَدِهِ إِلَى السَّمَاءِ *

( التِّرْمِذِيُّ وَالدَّارِمِيُّ )

157. **Abdullah-b-Amr** reported that the Prophet marched

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ

on the Day of Badr with 315 (men). He said: O Allah! they are footmen; so carry them. O Allah they are ill clothed, so give them cloth. O Allah! they are hungry, so give them food to their satisfaction. Then Allah gave him victory and they were all changed (in circumstances). There was no man among them except that he returned with a camel or two and they got cloth and sufficient food.[2493] —*Abu Daud.*

صلعم خرج يوم بدر في ثلثمائة وخمسة عشر قال اللهم إنهم حفاة فاحملهم اللهم إنهم عراة فاكسهم اللهم إنهم جياع فأشبعهم ففتح الله له فانقلبوا وما منهم رجل إلا وقد رجع بجمل أو جملين واكتسوا وشبعوا * (ابوداود)

158. **Ibn Mas'ud** reported from the Messenger of Allah who said: Verily you will be given help and gain (booties), and there will be victory for you. Whoso of you reaches that (time), let him fear Allah, enjoin on good and forbid evil.[2494] —*Abu Daud.*

عن ابن مسعود عن رسول الله صلعم قال إنكم منصورون ومصيبون ومفتوح لكم فمن أدرك ذلك منكم فليتق الله وليأمر بالمعروف ولينه عن المنكر * (ابوداود)

159. **Jaber** reported that a Jewess from among the inhabitants of Khaiber mixed poison with roasted mutton and then gave it a present to the Apostle of Allah. The Apostle of Allah took a (cooked) arm and ate therefrom, and a party of his companions also ate with him. The Apostle of Allah said: Raise

عن جابر أن يهودية من أهل خيبر سمت شاة مصلية ثم أهدتها لرسول الله صلعم فأخذ رسول الله صلعم الذراع فأكل منها وأكل رهط من أصحابه معه فقال رسول الله صلعم ارفعوا أيديكم

2493. It is a historical fact that only a few soldiers, only 313 in number, all bare-footed, half-equipped and ill-fed, met the enemies at Badr to keep the torch of Islam shinning overhead. It is really a matter of surprise that they defeated the powerful and well-equipped armies of more than 1000 strong. 70 prisoners and enormous booties fell to the hands of the Muslims.

2494. These refer to the future victories of the Muslims of many important towns and lands. The Muslims were warned by the Prophet not to deviate from the right path when the treasures of the world would roll at their feet.

up your hands. He sent for the Jewess and summoned her. He asked: Have you poisoned this mutton? He replied: Who has informed you? He said: This in my hand of the (cooked) arm informed me. 'Yes' said she. I said: If you are a Prophet, it will never injure you; and if you are not a Prophet, we will be secure from him. Then the Apostle of Allah pardoned her and did not mete out any punishment to her. His companions who partook of the mutton died. The Apostle of Allah took cupping over his neck on account of what he ate from the mutton. Abu Hind had him cupped with a horn and a knife, and he was freed slave of Banu Bayazah of the Ansars.[2495]
— *Abu Daud, Darimi.*

وارسل الى اليهودية فدعاها فقال
سممت هذه الشاة فقالت من اخبرك
قال اخبرتني هذه في يدي للذراع
قالت نعم قلت ان كان نبيا فلن
تضره وان لم يكن نبيا استرحنا منه
فعفا عنها رسول الله صلعم ولم يعاقبها
وتوفي اصحابه الذين اكلوا من الشاة
واحتجم رسول الله صلعم على كاهله من
اجل الذي اكل من الشاة حجمه ابو
هند بالقرن والشفرة وهو مولى لبني
بياضة من الانصار * ( ابوداود والدارمي )

160. **Sahl-b-Hanzaliyah** reported that they travelled with the Apostle of Allah on the Day of Hunain. They prolonged their march till it was late at night. A horse man then came and said: O Apostle of Allah! I ascended such and such a hill when lo! I was by the side of the Hawazin tribe who were riding upon the camels of their fathers with their women and

عن سهل بن الحنظلية انهم ساروا
مع رسول الله صلعم يوم حنين فاطنبوا
السير حتى كان عشية فجاء فارس فقال
يارسول الله اني طلعت على جبل كذا
وكذا فاذا انا بهوازن على بكرة ابيهم
بظعنهم ونعمهم اجتمعوا الى حنين فتبسم

2495. This poisoning by the Jewess named Zainab-bn-Hares took place in 7 A. H. after Khaiber was laid siege to by the Prophet. The effect of this poison grew afresh before the Prophet's death, and consequently the Prophet had to die. There is difference of opinion with regard to the fate of this Jewess. Some say that she was pardoned. Some say that at first she was pardoned and then she was killed after Bashr-b-Bara's died of this poison.

cattles, and they all assembled at Hunain. The Apostle of Allah smiled and said : If Allah wills, these will be the booties of the Muslims tomorrow.[2495a] Thereafter he said : Who will guard us to night ? Anas-b Abi Marsad al Ganawi, said : I, O Apostle of Allah. He said : Ride on. So he rode on a horse of his and said : Advance to this hill till you ascend to its top. When it was dawn, the Prophet came out to his praying place, prayed two rak'ats and then asked : Have you enquired about (the whereabouts of) the horse man ? A man said : O Apostle of Allah ! we have not found. Then Takbir was recited for the prayer. The Apostle of Allah began to look while he was praying towards the hill, till when he finished the prayer, he said : Good news. Your horse man has just arrived. We began to look at the openings of the trees in the hill when lo ! he arrived, till he waited upon the Apostle of Allah. He said : I travelled till I was on the top of this valley where the Apostle of Allah had ordered me. When it was dawn, I ascended both the valleys but found nobody. The Apostle of Allah asked him : Did you get down to-night ? He replied : No, except to pray or to answer

رسول الله صلعم وقال تلك غنيمة
المسلمين غدا إن شاء الله ثم قال من
يحرسنا الليلة قال أنس بن أبي مرثد
الغنوي أنا يارسول الله قال اركب فركب
فرسا له فقال إستقبل هذا الشعب حتى
تكون في أعلاه فلما أصبحنا خرج رسول
الله صلعم إلى مصلاه فركع ركعتين ثم قال
هل حسستم فارسكم فقال رجل يارسول الله
ما حسسنا فثوب بالصلوة فجعل رسول
الله صلعم وهو يصلي يلتفت إلى
الشعب حتى إذا قضى الصلوة قال
ابشروا فقد جاء فارسكم فجعلنا ننظر إلى
خلال الشجر في الشعب فإذا هو قد جاء
حتى وقف على رسول الله صلعم فقال إني
إنطلقت حتى كنت في أعلى هذا
الشعب حيث أمرني رسول الله صلعم
فلما أصبحت طلعت الشعبين كليهما فلم
أر أحدا فقال له رسول الله صلعم هل
نزلت الليلة قال لا إلا مصليا أو قاضي

2495a. In the battle of Hunain, 6000 prisoners, 24000 sheep and cattle and enormous silver and gold fell to the hands of the Muslims.

the call of nature. The Apostle of Allah said : There's no duty upon thee to act after this (night). [2495b] —*Abu Daud*.

حاجة قال رسول الله صلعم فلا عليك ان لا تعمل بعدها * (ابوداود)

161. **Abu Hurairah** reported : I came to the Prophet with some dates. I said : O Ms. of Allah ! invoke blessing from Allah therein. He joined them and then prayed for blessing therein for me. He said : Take them and put them in your meal-bag. Whenever you wish to take something therefrom, enter your hand therein, and take it but don't spread it a spreading. I (Abu Hurairah) took out such and such wasaqs out of those dates in the way of Allah and we were eating therefrom and feeding. It (bag) was not kept septrate from my loin, until it was on the day of the murder of Osman that it was cut off. [2495c] —*Tirmizi*.

عن ابى هريرة قال اتيت النبى صلعم بتمرات فقلت يارسول الله ادع الله فيهن بالبركة فضمهن ثم دعا لى فيهن بالبركة قال خذهن فاجعلهن فى مزودك كلما اردت ان تاخذ منه شيئا فادخل فيه يدك فخذه ولا تنثره نثرا فقد حملت من ذلك التمر كذا وكذا من وسق فى سبيل الله فكنا ناكل منه ونطعم وكان لا يفارق حقوى حتى كان يوم قتل عثمان فانه انقطع * (الترمذى)

162. **Abu Hurairah** reported that when Khaiber was conquered, mutton was presented to the Apostle of Allah. There was poison therein. The Apostle of Allah said : Bring to me all those Jews who were here. They were all brought to him. The Apostle of Allah said to them : I ask you one thing. Will you

عن ابى هريرة قال لما فتحت خيبر اهديت لرسول الله صلعم شاة فيها سم فقال رسول الله صلعم اجمعوا لى من كان ههنا من اليهود فجمعوا له فقال لهم رسول الله صلعم انى سائلكم عن شيء

2495b. He got so much rewards by guarding the Muslim soldiers for the night that they were sufficient for his salvation and there was no further need of pious works or no need of joining another Jihad.

2495c. It is evident from this tradition that fortunes favour the peace-loving people and not the dissenters.

disclose the truth about it. They replied : Yes, O Abul Qasem. The Apostle of Allah asked them : Who is your fore father ? They said : So and so. He said : You have lied. Rather your fore-father is so and so. They said : You are right and just. He asked : Will you speak the truth about a thing if I ask you ? They said : Yes, O Abul Qasem. If we speak falsehood to you, you will recognise as you recognised it about our fore-father. He said to them : Who are the inmates of the fire ? They said : We shall be easily going there but then you will go there after us. Then the Apostle of Allah said : Enter therein debased. By Allah, we shall never succeed you therein. Thereafter he asked : Will you speak the truth about a thing if I ask you of it ? They said : Yes, O Abul Qasem. He said : Have you mixed poison with this mutton ? They said : Yes. He asked : What led you you to do that ? They said : We desired to be relieved of you if you are false ; and if you are true, it won't injure you. —*Bukhari.*

فهل انتم مصدقي عنه قالوا نعم يا ابا القاسم فقال لهم رسول الله صلعم من ابوكم قالوا فلان قال كذبتم بل ابوكم فلان قالوا صدقت وبررت قال فهل انتم مصدقي عن شيء ان سألتكم عنه قالوا نعم يا ابا القاسم ان كذبناك عرفت كما عرفته في ابينا فقال لهم من اهل النار قالوا نكون فيها يسيرا ثم تخلفونا فيها قال رسول الله صلعم اخسئوا فيها والله لا نخلفكم فيها ابدا ثم قال هل انتم مصدقي عن شيء ان سألتكم عنه فقالوا نعم يا ابا القاسم قال هل جعلتم في هذه الشاة سما قالوا نعم قال فما حملكم على ذلك قالوا اردنا ان كنت كاذبا ان نستريح منك وان كنت صادقا لم يضرك

( البخاري )

163. **Amr-b-Akhtab Ansari** reported : The Apostle of Allah one day prayed the morning prayer with us. He ascended the pulpit and addressed us till there came the Zuhr prayer. Then he got down and prayed. Thereafter he ascended the pulpit and addressed us till there came the *Asr* prayer. Then he got

عن عمرو بن اخطب الانصاري قال صلى بنا رسول الله صلعم يوما الفجر وصعد على المنبر فخطبنا حتى حضرت الظهر فنزل فصلى ثم صعد المنبر فخطبنا حتى حضرت العصر ثم نزل فصلى

down and prayed. Thereafter he ascended the pulpit till the sun set in. He informed us what will come to pass up to the Resurrection Day. He said : Those who have retentive power were more informed of this among us. —*Muslim*.

ثُمَّ صَعِدَ الْمِنْبَرَ حَتّٰى غَرَبَتِ الشَّمْسُ فَاَخْبَرَنَا بِمَا هُوَ كَائِنٌ اِلٰى يَوْمِ الْقِيٰمَةِ قَالَ فَاَعْلَمُنَا اَحْفَظُنَا ( مُسْلِمٌ )

164. **Ma'n-b-Abdur Rahman** reported : I heard from my father who said : I asked Masruq : Who gave information of jinn to the Prophet in the night wherein they heard the Quran ? He said : Your father, that is Abdullah-b-Mas'ud, informed me that he had said : A tree informed their arrival. —*Agreed*.

عَنْ مَعْنِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ سَمِعْتُ اَبِىْ قَالَ سَاَلْتُ مَسْرُوْقًا مَنْ اٰذَنَ النَّبِىَّ صلعم بِالْجِنِّ لَيْلَةَ اسْتَمَعُوا الْقُرْاٰنَ فَقَالَ حَدَّثَنِىْ اَبُوْكَ يَعْنِىْ عَبْدَ اللّٰهِ ابْنَ مَسْعُوْدٍ اَنَّهُ قَالَ اٰذَنَتْ بِهِمْ شَجَرَةٌ ( مُتَّفَقٌ عَلَيْهِ )

165. **Anas** reported : We were with Omar between Mecca and Medina and we tried to see the new moon. I was a man of sharp eye-sight and I saw it, and there was nobody who thought that he saw it except myself. I began to say to Omar : Have you not seen it ? He could not see it. He narrated : Omar was saying : Soon I shall see it while I would be lying upon my bed. Thereafter he began to talk about the warriors of Badr. He said : The Apostle of Allah was showing us yesterday the place of those (polytheists) who would be slain at Badr and saying : This is the place of so and so to be slain to morrow if Allah wills, and this is the place

عَنْ اَنَسٍ قَالَ كُنَّا مَعَ عُمَرَ بَيْنَ مَكَّةَ وَالْمَدِيْنَةِ فَتَرَاءَيْنَا الْهِلَالَ وَكُنْتُ رَجُلًا حَدِيْدَ الْبَصَرِ فَرَاَيْتُهُ وَلَيْسَ اَحَدٌ يَزْعَمُ اَنَّهُ رَاٰهُ غَيْرِىْ فَجَعَلْتُ اَقُوْلُ لِعُمَرَ اَمَا تَرَاهُ فَجَعَلَ لَا يَرَاهُ قَالَ يَقُوْلُ عُمَرُ سَاَرَاهُ وَاَنَا مُسْتَلْقٍ عَلٰى فِرَاشِىْ ثُمَّ اَنْشَاَ يُحَدِّثُنَا عَنْ اَهْلِ بَدْرٍ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صلعم كَانَ يُرِيْنَا مَصَارِعَ اَهْلِ بَدْرٍ بِالْاَمْسِ يَقُوْلُ هٰذَا مَصْرَعُ فُلَانٍ غَدًا اِنْ شَاءَ اللّٰهُ وَهٰذَا مَصْرَعُ

of so and so to be slain to-morrow if Allah wills. Omar said : By One who sent him with truth, they did not miss the limits which the Apostle of Allah had fixed. He narrated : Then they were thrown unto a well, some of them upon others. The Apostle of Allah went on till he came to them and said : O so and so, son of so and so ! O so and so, son of so and so ! have you found true what Allah and His Prophet promised you ? And verily I have found true what Allah promised me. Omar said : O Apostle of Allah ! how will the bodies speak wherein there are no lives ? He said : You do not hear what I say more than themselves except that they are not able to reply anything to me.
—*Muslim*.

فلان غدا ان شاء الله قال عمر والذي بعثه بالحق ما اخطأوا الحدود التي حدها رسول الله صلعم قال فجعلوا في بئر بعضهم على بعض فانطلق رسول الله صلعم حتى انتهى اليهم فقال يا فلان بن فلان ويا فلان ابن فلان هل وجدتم ما وعدكم الله ورسوله حقا واني قد وجدت ما وعدني الله حقا فقال عمر يا رسول الله كيف تكلم اجسادا لا ارواح فيها فقال ما انتم باسمع لما اقول منهم غير انهم لا يستطيعون ان يردوا على شيئا (مسلم)

166. **Jaber** reported : A man came to the Apostle of Allah begging food of him. He gave him food of half wasaq of wheat. The man continued to eat therefrom, and his wife and her guests also till he measured it and then it came to an end. Then he came to the Prophet and said : Had you not measured it, you could have certainly eaten therefrom, and it would have certainly continued for you. —*Muslim*.

عن جابر ان رسول الله صلعم جاءه رجل يستطعمه فاطعمه شطر وسق شعير فما زال الرجل ياكل منه وامرأته وضيفهما حتى كاله ففني فاتى النبي صلعم فقال لو لم تكله لاكلتم منه ولقام لكم * (مسلم)

167. **A'sem-b-Kulaib** from his father from one of the Ansars reported : We came out with the Apostle of Allah for a funeral

عن عاصم بن كليب عن ابيه عن رجل من الانصار قال خرجنا مع رسول

prayer. I saw the Apostle of Allah, while he was by the side of the grave, giving admonition to the digger saying: Make spacious from the side of his feet, make spacious from the side of his head. When he returned, one who invited his wife came to him and he accepted (invitation) while we were with him. Food was brought to him and he put his hands. Thereafter the people placed (their hands) and ate. We looked to the Apostle of Allah raising up a morsel to his mouth, and then saying: I find that the mutton of the goat has been taken without the permission of its owners. Then the woman sent with a saying: O Apostle of Allah! verily I sent (one) to Naqiy (and it is a place wherein goats are sold) to purchase a goat but it was not found. Then I sent to a neighbour of mine who purchased a goat to send it to me in exchange of its piece but it was not obtained. Then I sent to his wife and she sent it to me in exchange thereof. The Apostle of Allah said: Give this food to the captives.

—*Abu Daud, Baihaqi.*

682w. **Ya'la-b-Murrah as-Saqafi** reported: As for three things, I have seen them from the Apostle of Allah. While we were travelling with him, we passed by a camel on which

الله صلعم فِي جنازة فرأيت رسول الله
صلعم وهو على القبر يوصي الحافر
يقول اوسع من قبل رجليه اوسع من قبل
رأسه فلما رجع استقبله داعي امرأته
فاجاب ونحن معه فجيء بالطعام فوضع
يده ثم وضع القوم فاكلوا فنظرنا إلى
رسول الله صلعم يلوك لقمة في فيه
ثم قال اجد لحم شاة اخذت بغير إذن
اهلها فارسلت المرأة تقول يارسول الله
اني ارسلت إلى النقيع وهو موضع
يباع فيه الغنم ليشتري لي شاة فلم توجد
فارسلت إلى جار لي قد اشترى شاة ان
يرسل بها إلي بثمنها فلم يوجد
فارسلت إلى امرأته فارسلت إلي
بها فقال رسول الله صلعم اطعمي هذا
الطعام الاسرى * (ابوداود والبيهقي)

عن يعلى بن مرة الثقفي قال
ثلثة اشياء رأيتها من رسول الله
صلعم بينا نحن نسير معه إذ مررنا

water is carried. When the camel saw him, it muttered and put down its shoulder. The Propet stopped near it and asked: Where is the owner of this camel? He came to him and so he said: Sellit to me. He said: O Apostle of Allah! (rather we make it a gift to you and it is for the inmates of a household which has got no livelihood except this. He said: When you have mentioned this out of its affairs, (I shall not purchase it), but it has complained of excessive work and insufficient forage. So be kind to it. Thereafter we resumed our travel, until we got down to a place. The Prophet fell asleep and then a tree came splitting the earth till it gave him shade. Thereafter it returned to its place. When the Apostle of Allah awoke, I mentioned it to him and he said: It is a tree which sought permission of its Lord to greet the Apostle of Allah and He permitted it. Then he said: We travelled and passed by a water. A woman came to him with her son affected with jinn. The Apostle of Allah caught his nose and then said: Go out because I am Muhammad, the Apostle of Allah. Thereafter we resumed our journey. When we returned, we passed by that water and he asked her about the boy. He said: By One who sent you

ببعير يسقى عليه فلما راه البعير جرجر
فوضع جرانه فوقف عليه النبي صلعم فقال
اين صاحب هذا البعير فجاءه فقال
بعنيه قال بل نهبه لك يارسول الله وانه
لاهل بيت ما لهم معيشة غيره قال اما
اذا ذكرت هذا من امره فانه شكى
كثرة العمل وقلة العلف فاحسنوا اليه
ثم سرنا حتى نزلنا منزلا فنام النبي
صلعم فجاءت شجرة تشق الارض حتى
غشيته ثم رجعت الى مكانها فلما
استيقظ رسول الله صلعم ذكرت له ذلك
فقال هي شجرة استأذنت ربها في ان
تسلم على رسول الله صلعم فاذن لها ثم
قال سرنا فمررنا بماء فاتته امرأة بابن
لها به جنة فاخذ النبي صلعم بمنخره
ثم قال اخرج فاني محمد رسول الله ثم
سرنا فلما رجعنا مررنا بذلك الماء
فسألها عن الصبي فقالت والذي بعثك

with truth, I did not afterwards notice anything (disagreeable) in the boy. —*Sharhi-Sunnat.*

بالحق ما رأينا منه ريبا بعده *
( شرح السنة )

683w. **Ibn Abbas** reported that a woman with her son came to the Prophet and said: O Apostle of Allah, my son has been affected by jinn and verily it overtakes him at the time of our breakfast and supper. The Apostle of Allah passed his hand over his chest and invoked blessing. He vommitted a vomit, and there came out running out of his chest something like a black dog. —*Darimi.*

عن ابن عباس قال إن امرأة جاءت بابن لها إلى النبي صلعم فقالت يا رسول الله إن ابني به جنون وإنه ليأخذه عند غدائنا وعشائنا فمسح رسول الله صلعم صدره ودعا فثع ثعة وخرج من جوفه مثل الجرو الأسود يسعى *
( الدارمي )

684w. **Anas** reported: Gabriel came to the Prophet while he was sitting aggrieved, being stained with blood owing to the doings of the Meccans. He asked: O Apostle of Allah! do you desire that we should show you a miracle? He said: Yes. Then he looked to a tree at his back and said: Call it. He called it and it stood in his presence. He said: Direct it to return. He directed it and so it returned. The Apostle of Allah said: Sufficient for me! Sufficient for me![2496] —*Darimi.*

عن أنس قال جاء جبرئيل إلى النبي صلعم وهو جالس حزين قد تخضب بالدم من فعل أهل مكة فقال يا رسول الله هل تحب أن نريك آية قال نعم فنظر إلى شجرة من ورائه فقال ادع بها فدعا بها فجاءت فقامت بين يديه فقال مرها فلترجع فأمرها فرجعت فقال رسول الله صلعم حسبي حسبي *
( الدارمي )

685w. **Ibn Omar** reported: We were with the Prophet in a journey. A Beduin Arab advanced. When he came near,

عن ابن عمر قال كنا مع النبي صلعم في سفر فأقبل أعرابي فلما دنا قال له

2496. In other words, the miracle is a sufficient medicine for consoling my mind and removing its grief.

the Apostle of Allah said to him : Will you bear witness that there is no god but Allah, He is One, there is no partner for Him, and that Muhammad is His servant and His Messenger ? He said : And who is to attest what you say ? He said : This tree. The Apostle of Allah then called it while he was by the side of a valley, and so it came tearing the ground till it stood in his presence. He wanted it to recite three attestations. So it attested thrice as he had said and then it returned to its root.
—*Darimi.*

رسول الله صلعم تشهد ان لا اله الا الله وحده لا شريك له وان محمدا عبده ورسوله قال ومن يشهد على ما تقول قال هذه السلمة فدعاها رسول الله صلعم وهو بشاطئ الوادي فاقبلت تخد الارض حتى قامت بين يديه فاستشهدها ثلاثا فشهدت ثلاثا انه كما قال ثم رجعت الى منبتها ( الدارمي )

686w. **Abu Hurairah** reported that an wolf came to a shepherd of a flock and carried away one goat therefrom. The shepherd demanded it till he snatched it away from it. He narrated : Then the wolf ascended a raised land and sat on its legs and took (them) beneath and said : I intended to have a provision which Allah supplied me with. I overtook it and then you have snatched it away from me. The man said : [2496a] Wonderful ! O God ! I have not seen an wolf speaking as on this day. The wolf said : More wonderful than this is a man [2496b] in the midst of the date trees between the two passes. He will inform you what occurred before and what will

عن ابي هريرة قال جاء ذئب الى راعي غنم فاخذ منها شاة فطلبه الراعي حتى انتزعها منه قال فصعد الذئب على تل فاقعى واستثفر وقال قد عمدت الى رزق رزقنيه الله اخذته ثم انتزعته مني فقال الرجل تالله ان رايت كاليوم ذئب يتكلم فقال الذئب اعجب من هذا رجل في النخلات بين الحرتين يخبركم بما مضى وما هو كائن بعدكم

2496a. The name of the man is Ahbar-b-Aus of the Khuza'a tribe.
2496b. He was the Apostle of Allah.

occur in future after you. He narrated : The man was a Jew. He came to the Prophet, informed him and acepted Islam. The Prophet took him to be true and then the Prophet said : Verily there will be signs on the eve of the Hour. It is near that a man will appear. He will not return till his shoes and his staff will inform him what his wife committed in his absence. —*Sharhi Sunnat.*

قال فكان الرجل يهوديا فجاء الى النبي صلعم فاخبره واسلم فصدقه النبي صلعم ثم قال النبي صلعم انها امارات بين يدي الساعة قد اوشك الرجل ان يخرج فلا يرجع حتى يحدثه نعلاه وسوطه بما احدث اهله بعده (شرح السنة)

687w. **Ibn Abbas** reported : The Quraish held council one night at Mecca. Some of them said : When there will be dawn, bind him, that is the Apostle of Allah, with a rope. Some of them said : Rather kill him. Some of them said : Rather drive him out. Allah revealed it to His Prophet. Ali passed that night upon the bed of the Prophet and the Prophet came out till he reached the cave. The polytheists passed the night guarding Ali taking him to be the Prophet. When it was dawn, they all fell upon him. When they saw Ali, Allah cancelled their trick and they said : O you ! where is your master ? He said : I don't know. They then searched for his trace. When they reached the mount, he mixed with them. Then they ascended the mountain and passed by the cave. They

عن ابن عباس قال تشاورت قريش ليلة بمكة فقال بعضهم اذا اصبح فاثبتوه بالوثاق يريدون النبي صلعم وقال بعضهم بل اقتلوه وقال بعضهم بل اخرجوه فاطلع الله نبيه صلعم على ذلك فبات علي على فراش النبي صلعم تلك الليلة وخرج النبي صلعم حتى لحق بالغار وبات المشركون يحرسون عليا يحسبونه النبي صلعم فلما اصبحوا ثاروا عليه فلما راوا عليا رد الله مكرهم فقالوا اين صاحبك هذا قال لا ادري فاقتصوا اثره فلما بلغوا الجبل اختلط عليهم فصعدوا الجبل فمروا

saw upon its opening the weaving of a spider and said : Had he entered here, there would not have been the weaving of the spider upon its opening. He stayed therein three nights [2497] —*Ahmad.*

بالغار فرأوا على بابه نسج العنكبوت فقالوا لو دخل ههنا لم يكن نسج العنكبوت على بابه فمكث فيه ثلث ليال * ( احمد )

688w. **Onaisah-bn-Zaid-b-Arqam** reported from her father : The Prophet went (once) to Zaid to visit him in an illness from which he was suffering. He said : There is no grief for your illness. But how will it be with you when you will live after me and become blind? He said : I shall hope (for rewards) and be patient. He said : In that case you will enter Paradise without account. He said : He became blind after the Prophet had died. Thereafter Allah restored his eye-sight and then he died. — *Baihaqi.*

عن انيسة بنت زيد بن ارقم عن ابيها ان النبي صلعم دخل على زيد يعوده من مرض كان به قال ليس عليك من مرضك بأس ولكن كيف لك اذا عمرت بعدي فعميت قال احتسب واصبر قال اذا تدخل الجنة بغير حساب قال فعمي بعد ما مات النبي صلعم ثم رد الله عليه بصره ثم مات ( البيهقي )

689w. **Osamah-b-Zaid** reported that the Apostle of Allah said : "Whoso ascribes to me a saying which I have not said, let him seek his abode in the fire". And that is because he sent a man and he ascribed falsehood to him. The Apostle of Allah invoked against him and he was found dead while his belly was split up and the earth did not accept him. —*Baihaqi.*

عن اسامة بن زيد قال قال رسول الله صلعم من تقول علي ما لم اقل فليتبوأ مقعده من النار وذلك انه بعث رجلا فكذب عليه فدعا عليه رسول الله صلعم فوجد ميتا وقد انشق بطنه ولم تقبله الارض ( البيهقي )

2497. This refers to the Hijrat (migration) of the Prophet with Abu Bakr. Ali only was left in the night on the bed of the Prophet who slipped away from his house in the midst of the blood-thirsty enemies surrounding his house from the fall of dusk. Prophet took shelter to a cave with Abu Bakr and stayed there for three nights.

690w. **Hizam-b-Hisham** from his father from his grand-father Hubaish b-Khaled who was brother to the mother of Ma'bad reported: When the Apostle of Allah was driven out from Mecca, he came out as an emmigrant towards Medina—he and Abu Bakr and A'mer-b-Quhairah (a freed slave of Abu Bakr) and their guide Abdullah-b-Laisi. They all passed by the tents of Omme Ma'bad and sought to purchase from her meat and dates. They did not get anything of that from her. The people were dust-laden (with hunger). The Apostle of Allah looked to a goat by the side of the tent and asked: O Omme Ma'bad! why is this goat? She said: Milking put it back from the flock. He asked: Has it got milk? She said: That will require a great effort form that. He said: Will you give me permission to milk it? She said: My father and mother be sacrified to thee, if you see milk, milk it. Then the Apostle of Allah called it, passed his hand over its udder, took the name of the Almighty Allah and invoked blessing for it with regard to its affair. Then it (goat) spread its legs to him (Prophet), supplied milk and supplied profusely. He called for a pot which was with the host. He milked therein in profuse quantity till the foam came to its top. Thereafter he gave

عن حزام بن هشام عن ابيه عن
جده حبيش بن خالد وهو اخ ام معبد
ان رسول الله صلعم حين اخرج من مكة
خرج مهاجرا الى المدينة هو وابو بكر
ومولى ابي بكر عامر بن فهيرة ودليلهما
عبد الله الليثي مروا على خيمتي ام
معبد فسألوها لحما وتمرا ليشتروا منها
فلم يصيبوا عندها شيئا من ذلك وكان
القوم مرملين فنظر رسول الله صلعم الى
شاة في كسر الخيمة فقال ما هذه الشاة
يا ام معبد قالت شاة خلفها الجهد عن
الغنم قال هل بها من لبن قالت هي
اجهد من ذلك قال اتأذنين لي ان
احلبها قالت بابي انت وامي ان
رأيت حلبا فاحلبها فدعا بها رسول
الله صلعم فمسح بيده ضرعها وسمى الله
تعالى ودعا لها في شأنها فتفاجت
عليه ودرت واجترت فدعا باناء
يربض الرهط فحلب فيه ثجا حتى

her drink till she was satisfied. He gave drink to his companions till they were satisfied. Thereafter the last of them drank. Then he milked therein for the second time after the first time, till he filled up the pot. Thereafter he left it (her milk) near her and offered oath of allegiance to her and then went they from her.
—*Sharhi Sunnat.*

علاه البهاء ثم سقاها حتى رويت وسقى أصحابه حتى رووا ثم شرب آخرهم ثم حلب فيه ثانيا بعد بدء حتى ملأ الإناء ثم غادره عندها وبايعها وارتحلوا عنها ( شرح السنة )

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## SECTION 8

### 2498. His death and heritage

**(a) Before His death.** When the following verse was revealed in the Farewell Pilgrimage: "Today I have perfected your religion for you and completed My favours on you and chosen for you Islam as a religion—5 : 3Q", the Holy Prophet came to understand that his mission was fulfilled and that therefore his end was near. This was significant when he saw the vast assemblage of human congregations from every part of Arabia in his front hearing attentively to his parting sermons, and those who remained infidels began to owe allegiance to him. Thereafter when the Prophet was at Mina on his return journey after the Farewell Pilgrimage, the following verse was revealed drawing his attention to his end: When the help of Allah comes, and also victory, then glorify with the praise of thy Lord and seek forgiveness to Him (110Q). In this verse, the Prophet was asked to be more engaged in Divine Worship. Accordingly the Prophet increased his Tasbih, Tahlil, Tahmid and Tazkir; and in the Ramzan of 10 A. H., he made i'tikaf continuously for 20 days in the mosque, recited the whole Quran twice in this Ramzan and prayed for the departed martyrs of Badr, Uhud and other battles. Then by the end of Safar, 11 A. H., the Prophet once went to the grave yard at midnight and on return from there fell sick on the 22nd Safar (Wednessday). After passing 5 days with some wives, he went to stay at Ayesha's house with the consent of his other wives by leaning against the shoulders of Hazrats Ali and Abbas. Then the illness began to take more acute form but still he

joined the congregational prayers with the greatest dificulty. AbuBakr was once asked to lead prayers. 4 days before his death, the Prophet ordered for paper and ink for writing some instructions but Omar objected on the ground that the Quran is their sufficient guide in his absence. Omar's suggestion was, however, accepted. After this, he left orally three instructions : to expell the polytheists from Arabia, to treat well with the people, and about the third the narrator forgot. On that day, he went to the mosque leaning against Abbas and Ali and delivered a parting sermon saying that Allah had offered a servant of His a choice between this life and the eternal life with Him but he chose the latter. Abu Bakr was quick to realise its import and burst into tears. Then the Prophet directed all the doors of the mosque to be closed except the door of Abu Bakr. On returning from mosque, he called his beloved daughter Fatima and revealed to her his end and the prophecy that Fatima should reach him soon after his death. Then he remembered his dinars deposited with Ayesha. He called for them and made a gift of them. The illness then continued to increase till it reached its climax on the following Monday. In the fatal morning, the Prophet saw with great difficulty from his house how his devoted followers were bowing and prostrating before the Lord under the Imamate of Abu Bakr. This was a matter of the greatest joy in his life.

(b) **His death.** After this, Abdur Rahman came to him with a tooth stick. The Prophet rubbed his teeth therewith and then he was heard to say in whisper : Prayer and what your right hands have possessed (slaves). Then a sudden change came over him, and soon he breathed his last reciting in whisper "Lord ! (to) the Highest Companion." ( O God, bless him and his family).

(c . **His burial.** Suddenly a gloom fell over the whole Arabia, nay over the whole world. Omar did not believe his death till Abu Bakr recited the following verse : And Muhammad was not but a prophet. Before him, apostles have passed away. If he then dies or is killed, will you turn to your heels ?—(3:143Q). His remains were placed for rest in the very room in which he died.

(d) **His belongings.** The Holy Prophet left nothing to be inherited except a white mule, some amunitions and a piece of land which he had made a gift during his life-time. He said : We are not inherited. Whatever we leave is charity. Among his lands, there were some gardens of Banu Nazir, Khaiber and Fedak. A Jew named Mukhairiq of Banu Nazir gifted some gardens to the

Prophet in 3 A.H. which he disposed of during his life-time. The Fedak properties were made waqf for the travellers. Khaiber properties were divided for the general Muslims reserving one share for his wives. Khaiber and Fedak properties were later on managed by the Caliphs.

(e) **His children**. The Prophet had six children. They are Qasem and Ibrahim (sons), Zainab, Ruqqiya, Omme Kulsum and Fatimah (daughters). All were born of Khadija except Ibrahim who was born of Mary the Copt. All his children died before him except Hazrat Fatimah who breathed her last six months after the Prophet's demise. Besides Fatimah, the Holy Prophet left behind him nine (on ten) wives who all passed their widowhood during the remaining period of their life.

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## Prophecies about the advent of the World Prophet.

The Holy Prophet Muhammad was commissioned as the Word Prophet for guidance of the whole of mankind and the Quran is the expression of the last will of God. This office of the Word Prophet fell no other shoulder. Before him everyone was a national prophet. Almost all national prophets prophesied about the advent of the World Prophet from every side of the world. Let us examine the most important of the revealed books containing this prophecy. It may be mentioned here that the more a book is nearer to the Quran, the more is its resemblance with it ; and the more it is distant from it, the greater is its difference with it.

(1) **The Quran**. "And when Jesus, son of Mary, said : Surely I am the Apostle of Allah to you, verifying that which is before me of the Torah and giving the good news of an apostle who will come after me, his name being Ahmad (One Praised), but when he came to them with clear arguments, they said : This is enchantment -61 : 6Q. There was no prophet between Jesus and Muhammad. Hence Muhammad was meant by this verse. All Prophets made a covenant with Allah to announce the advent of the World Prophet The Quran says : And when Allah made a covenant through the Prophets : Certainly I have given you the Book and wisdom -then an apostle will come to you, verifying that which is with you ; you must believe in him and you must aid him.-3 : 80Q. The Prophet Abraham's prayer about Muhammad and the Muslims runs thus : O our Lord ! make us both submissive to Thee, and from our offspring a Muslim nation for Thee............ O our Lord ! and raise in them an apostle from among them who shall recite to them Thy communications and teach them the Book and wisdom, and purify them—2 : 128 -129Q. The Quran also mentions the fact that the Torah and the Gospel contain prophecies of Muhammad : "Those who follow the Apostle—the illiterate Prophet—whom they find written down in the Torah and the Gospel—(7 : 157Q).

(2) **The Gospel**. Jesus Christ said : If ye love me, keep my commandments and I will pray to the Father, and He shall give you another *Comforter* that he may abide with you for ever, even the spirit of Truth—John—14 : 15, 17. But the *Comfoter* which is the Holy Ghost, whom the Father will send in my name, he

shall teach you all things—John—14 : 26. Nevertheless, I tell you the truth, it is expedient for you that I go away ; for if I do not go away, the Comforter will not come unto you, but if I depart, I will send him unto you—John 16 : 17. I have yet many things to say unto you, but you cannot bear them now. Howbeit when the Spirit of Truth is come, he will guide you unto all Truth—John—16 : 12, 13. The original word of Comforter in Greek was paraclete which is a translation from a Hebrew word meaning the spirit of truth or one who distinguishes between truth and falsehood. It appears from these descriptions that the Prophet Muhammad was meant by these verses because after Jesus, there was no prophet except Prophet Muhammad, and that the appearance of the Holy Ghost to teach mankind is meaningless.

(3) **The Torah.** There occurs in Deuteronomy 18 : 18—I (God) will raise them up a prophet from among their brethren like unto thee, and will put My words in his mouth. In 33 : 2 (Deut), it occurs—The Lord came from mount Sinai and rose up from Seir to them, he shined forth from mount *Paran* and he came forth with 10,000 saints, from his right hand went a fiery law for them. Moses came from mount Sinai. Here Paran means Arabia. 10,000 saints mean 10,000 soldiers of God who came with the Prophet and conquered Mecca. The law that was given by Muhammad was complete. These descriptions give a sufficient indication that the Prophet Muhammad was prophesied by these verses. Surely Jesus was not meant by these descriptions.

It is reported in tradition 44 : 680w that a Jewish doctor testified to the occurrence of the following descriptions of the Prophet in the Torah : Muhammad, son of Abdullah, his birth place is Mecca, and his place of migration is Taybah, his kingdom is in Syria, neither unmannerly, nor harsh, nor wandering in the markets, nor prone to indecency, nor using a word of treachery. These facts combined go to establish the advent of Prophet Muhammad as the World Prophet.

(4) **Buddha.** The *Digha Nikaya*, the religious book of the Buddhists, speaks of Buddha of future when the religion of Gautama shall be forgotten. This Buddha of future was described by the word *Metteyya* (Sankrit-Maitreya) i.e. Buddha of Kindness. The Quran exactly speaks of Muhammad as "a mercy for the whole of mankind"—(21 : 10Q).

(5) **Parsi Scripture.** The Persian scripture *Dasatir* in its 14th verse says : "When the Persians should sink so low in morality, a man will be born in Arabia whose followers shall upset their throne, kingdom, religion and everything. The mighty stiff-necked ones of Persia shall be over-powered. The house which was built and in which many idols were placed shall be purged of idols and men shall say their prayers facing towards it. The wise men of Persia and others will join his followers." These descriptions do not apply to the Christians, Jews or to anybody else. They certainly apply to Muhammad (P.H.) and his followers.

(6) **Hindu Scriptures.** The Puranas, Upanishads and Vedas are the Hindu religious scriptures. In the *Bhavisya Purana*, (Para 3, Kanda 3, Adhyaya 3, Slokas 5, 7 and 8) it occurs : Just then a man with the epithet "illiterate", Muhammad by name, and an inhabitant of Arabia appeared with his companions. O denizen of Arabia and master of the world, to thee is my adoration. The prophecy is the most clear and unambiguous. It occurs also in *Allo upanishad* translated by Upendra Nath Mukhopadhya of Calcutta : God is the

owner of high attributes, complete, perfect, All-knowing. Muhammad is the Messenger of God. In the *Atherv Veda* (Kanda 20, Sukta 127, Mantra 1–3) it occurs: O people! hear this most heedfully. The man of praise (Muhammad) will be raised among the people.

168. **Bara'a** reported: The companions of the Prophet who came first to us were Mus'ab-b-Omair and Ibn Omme Maktum. They began to read out the Quran to us. Next came Ammar and Bilal and Sa'ad. Next came Omar-b al Khattab among twenty of the companions of the Prophet.[2499] Next came the Prophet. I did not see the inhabitants of Medina more joyful with anything than what they were at his arrival till I saw the girls and boys saying: He is the Messenger of Allah that has come. He did not come till I read. 'Glorify the name of thy Highest Lord (87 : 1Q)' among the chapters and the like of it from the short chapters.[2500]

عَنِ الْبَرَاءِ قَالَ اَوَّلُ مَنْ قَدِمَ عَلَيْنَا مِنْ اَصْحَابِ رَسُولِ اللّٰهِ صلعم مُصْعَبُ بْنُ عُمَيْرٍ وَابْنُ اُمِّ مَكْتُومٍ فَجَعَلَ يُقْرِئَانِنَا الْقُرْاٰنَ ثُمَّ جَاءَ عَمَّارٌ وَبِلَالٌ وَسَعْدٌ ثُمَّ جَاءَ عُمَرُ بْنُ الْخَطَّابِ فِي عِشْرِيْنَ مِنْ اَصْحَابِ النَّبِيِّ صلعم ثُمَّ جَاءَ النَّبِيُّ صلعم فَمَا رَاَيْتُ اَهْلَ الْمَدِيْنَةِ فَرِحُوْا بِشَيْءٍ فَرَحَهُمْ بِهِ حَتّٰى رَاَيْتُ الْوَلَائِدَ وَالصِّبْيَانَ يَقُولُوْنَ هٰذَا رَسُوْلُ اللّٰهِ صلعم قَدْ جَاءَ فَمَا جَاءَ حَتّٰى قَرَاْتُ سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى فِي سُوَرٍ مِثْلِهَا مِنَ الْمُفَصَّلِ * (البخاري)

169. **Abu Sayeed al-Khohri** reported: The Apostle of Allah sat upon the pulpit and said: As for a servant, Allah gave him choice either that he should be given the fineries of this world as he wished or what is near Him. He chose what is near Him. Abu Bakr wept. He said: Our fathers and our mothers be ransomed to thee. We wondered at him. The people

عَنْ اَبِي سَعِيْدِ نِ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ صلعم جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ اِنَّ عَبْدًا خَيَّرَهُ اللّٰهُ بَيْنَ اَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ مَا عِنْدَهُ فَبَكٰى اَبُوْ بَكْرٍ قَالَ فَدَيْنَاكَ بِاٰبَائِنَا وَاُمَّهَاتِنَا فَعَجِبْنَا

2499. These persons went to Medina before the Prophet migrated there. They were sent earlier to acquaint the inhabitants of the teachings of Islam.

2500. The chapter 77Q was revealed at Mecca.

said: Look to this old man. The Apostle of Allah gave information of a servant whom Allah gave choice either that he should be given the fineries of this world or what is near Him. He was saying: My fathers and mothers be ransomed to thee. The Prophet was the one given to choose and Abu Bakr was more learned than us.[2500a]

—*Agreed*.

انه فقال الناس انظروا إلى هذا الشيخ يخبر رسول الله صلعم عن عبد خيره الله بين ان يؤتيه من زهرة الدنيا وبين ما عنده وهو يقول فديناك بآبائنا وامهاتنا فكان رسول الله صلعم هو المخير وكان ابوبكر اعلمنا *

( متفق عليه )

170. **Oqbah-b-A'mer** reported: The Apostle of Allah led funeral prayer over the martyrs of Uhud after eight years like one who takes farewell from the living and the dead. Thereafter he ascended the pulpit and said: I am a fore-runner of you all,[2501] and I am a witness[2501a] over you, and verily you have been given promise of the Fountain, and verily I am looking at it while I am in this place of mine; and verily I have been given the key of the treasures of the world,[2501b] and I do not fear

عن عقبة بن عامر قال صلى رسول الله صلعم على قتلى احد بعد ثماني سنين كالمودع للاحياء والاموات ثم طلع المنبر فقال إني بين ايديكم فرط وانا عليكم شهيد وان موعدكم الحوض وإني لانظر إليه وانا في مقامي هذا وإني قد اعطيت مفاتيح خزائن الارض وإني لست اخشى عليكم ان تشركوا

2500a. This sermon took place 5 days before the Prophet's demise. The Prophet was given to choose either to live in the midst of the fineries of this world or to leave this world to get the eternal bliss near God. This was the fore-runner of the Prophet's demise which was understood only by Abu Bakr who was the best of his companions in spiritual matters.

2501. Fart means the vanguard of a caravan who goes a head to a station and keeps everything ready for food and rest of the caravan. The Prophet is therefore a for-runner in the sense that he would be going to Paradise ahead of his companions in order that he might prepare everything for their easy entry to paradise.

2501a. The Prophet would be a witness for his companions on the Resurrection Day. He will be asked about the conduct of his followers in the world while he was preaching Islam.

2501b. In other words, his followers will be blessed with the conquest of towns and countries with their enormous wealth and treasures.

that you would set up partnership after me, but I fear the world for you lest you should quarrel with one another therein. *Some of them added* : Then you would fight with one another and be destroyed as those before you were destroyed. —*Agreed.*

بعدي ولكني اخشى عليكم الدنيا
ان تنافسوا فيها وزاد بعضهم فتقتتلوا
فتهلكوا كما هلك من كان قبلكم *
(متفق عليه)

171. **Ayesha** reported : It is of the blessings of Allah on me that the Apostle of Allah died in my house and in my day and between my breast and throat and that Allah joined my saliva with his saliva at the time of his death. Abdur Rahman-b-Abi Bakr came to me with a tooth-stick in his hand while I was leaned against by the Apostle of Allah. I saw him looking at him and could know that he liked to have the tooth-stick. I said : I shall take it for you. Then he gave a hint with his head : Yes. I took it but it appeared very hard to him. I said : Shall I make it soft for you ? He gave a hint with his head : Yes. I made it soft and he used it. There was a pot of water in front of him. He began to enter his hands in the water and wash his face therewith and say : There is no god but Allah, and verily there are intoxications for death. Thereafter he put off his hand and began to mutter : To the Highest

عن عائشة قالت ان من نعم الله
تعالى علي ان رسول الله صلعم توفي
في بيتي وفي يومي وبين سحري
ونحري وان الله جمع بين ريقي
وريقه عند موته دخل علي عبد الرحمن
بن ابي بكر وبيده سواك وانا مسندة
رسول الله صلعم فرايته ينظر اليه
وعرفت انه يحب السواك فقلت
اخذه لك فاشار براسه ان نعم فتناولته
فاشتد عليه وقلت الينه لك
فاشار براسه ان نعم فلينته فامره
وبين يديه ركوة فيها ماء فجعل يدخل
يديه في الماء فيمسح بهما وجهه ويقول
لا اله الا الله ان للموت سكرات ثم
نصب يده فجعل يقول في الرفيق

Companion—till he was dead and his hands fell down.[2502] —*Bukhari.*

الا علي حتى قبض ومالت يده –
( البخاري )

172. **Same** reported: I heard the Prophet say: There was no prophet who fell ill but was given the choice of this world and the hereafter. In his illness of which he (Prophet) died, a very low voice overtook him. I heard him say: With those whom Thou hast given blessings from the Prophets, truthful, martyrs and pious. Then I could know that he was given the choice. —*Agreed.*

عنها قالت سمعت النبي صلعم يقول ما من نبي يمرض الا خير بين الدنيا والاخرة وكان في شكواه الذي قبض اخذته بحة شديدة فسمعته يقول مع الذين انعمت عليهم من النبيين والصديقين والشهداء والصالحين فعلمت انه خير * ( متفق عليه )

173. **Anas** reported: When the Prophet fell seriously ill, pangs began to make him senseless. Fatimah said: Pangs, O father! He said to her: There will be no pang on thy father after this day. When he died, she wailed: O father! he respoded to the Lord Who called him. O father! His place is in Ferdous Paradise! O father! To Gabriel, we seek information of his death. When he was buried, Fatimah said: O Anas! is it pleasing to your souls that you spread earth over the Apostle of Allah? —*Bukhari.*

عن انس قال لما ثقل النبي صلعم جعل يتغشاه الكرب فقالت فاطمة واكرب ابا ه فقال لها ليس على ابيك كرب بعد اليوم فلما مات قالت يا ابتاه اجاب ربا دعاه يا ابتاه من جنة الفردوس ماواه يا ابتاه الى جبريل ننعاه فلما دفن قالت فاطمة يا انس اطابت انفسكم ان تحثوا على رسول الله صلعم التراب * ( البخاري )

174. **Anas** reported: When the Apostle of Allah arrived at

عن انس قال لما قدم رسول الله

2502. The Highest Companion is the Great God, because the Apostle of Allah had no friend in this world except God (45 : 11). Some say that the companions are the prophets. Their argument is based on this verse: They are with the prophets, the truthful, the martyrs and the pious, and good are those for company—4 : 69Q.

Medina, the Negroes were playing with their drums out of joy on his arrival. *Abu Daud narrated it. And in a narration of Darimi*; he said: I have never seen a day more pleasant and brighter than the day on which the Prophet came to us, and I have not seen a day more gloomy and dark than the day on which the Prophet died. *And in a narration of Tirmizi*: He said: When there came the day on which the Apostle of Allah entered Medina, everything of it was lighted, but when there came the day on which he died, everything of it became dark. And we did not throw off dust from our hands, and I was engaged in his burial till we became changed in minds.

صلعم المدينة لعبت الحبشة بحرابهم فرحا لقدومه رواه ابوداود وفي رواية الدارمي قال ما رأيت يوما قط كان احسن ولا اضوء من يوم دخل علينا فيه رسول الله صلعم وما رأيت يوما كان اقبح ولا اظلم من يوم مات فيه رسول الله صلعم وفي رواية الترمذي قال لما كان اليوم الذي دخل فيه رسول الله صلعم المدينة اضاء منها كل شيء فلما كان اليوم الذي مات فيه اظلم منها كل شيء وما نفضنا ايدينا عن التراب وانا لفي دفنه حتى انكرنا قلوبنا *

175. **Ayesha** reported: When the Apostle of Allah died, they differed with regard to his burial. Abu Bakr said: I heard something from the Apostle of Allah. He (Prophet) said: Allah does not cause to die a Prophet but in the place wherein he likes to be buried. Bury him therefore in the place of his bed.

—*Tirmizi*.

عن عائشة رض قالت لما قبض رسول الله صلعم اختلفوا في دفنه فقال ابوبكر سمعت من رسول الله صلعم شيئا قال ما قبض الله نبيا الا في الموضع الذي يحب ان يدفن فيه ادفنوه في موضع فراشه (الترمذي)

176. **Ayesha** reported: The Apostle of Allah used to say while he was sound: Never does a Prophet die till his place in Paradise is shown to him, and then (till) he is given option.

عن عائشة قالت كان رسول الله صلعم يقول وهو صحيح انه لن يقبض نبي حتى يرى مقعده من الجنة ثم يخير

Ayesha said : When he (angel) descended with it (death), and his head was upon my thigh, he fell in a swoon and then came round. He fixed his look towards the terrace and then said : O Allah ! to the Highest Companion. I said : In that case, he did not choose. She said : And I could know that it was a tradition which he used to speak to us and he was correct in his saying that the life of a prophet is never taken till his place in Paradise is shown to him and then till he is given option. Ayesha said : The last word which the Prophet uttered is his saying : O Allah ! to the Highest Companion.

—*Agreed.*

قالت عائشة فلما نزل به ورأسه على فخذي غشي عليه ثم افاق فاشخص بصره الى السقف ثم قال اللهم الرفيق الاعلى قلت اذن لا يختارنا قالت وعرفت انه الحديث الذي كان يحدثنا به وهو صحيح في قوله انه لن يقبض نبي قط حتى يرى مقعده من الجنة ثم يخير قالت عائشة فكان آخر كلمة تكلم بها النبي صلعم قوله اللهم الرفيق الاعلى (متفق عليه)

177. **Same** reported that the Apostle of Allah used to say in his illness of which he died : O Ayesha ! I continued to feel the pain of food I took at Khaiber. This is the time in which I feel the cutting of my entrails on account of that poison. [2502a]

—*Bukhari.*

عنها قالت كان رسول الله صلعم يقول في مرضه الذي مات فيه يا عائشة ما ازال اجد الم الطعام الذي اكلت بخيبر وهذا اوان وجدت انقطاع ابهري من ذلك السم (البخاري)

178. **Ibn Abbas** reported : When (death) came to the Prophet while there were men consisting of Omar-b-al-Khattab within the house, the Prophet said : Come, I shall write for you a writing ; you will never be misguided after it. Omar

عن ابن عباس قال لما حضر رسول الله صلعم وفي البيت رجال فيهم عمر بن الخطاب قال النبي صلعم هلموا اكتب لكم كتابا لن تضلوا بعده فقال عمر قد غلب

2502a. After the siege of Khaiber at 7 A. H. a Jewess gave poisoned food to the Prophet and some of his companions.

said : Pain has overcome him and there is the Quran with you. Sufficient is the Book of Allah for you.[2503] The people of the house differed and quarrelled. Of them, there were some who were saying : Bring near (the writing materials), the Apostle of Allah will write for you ; of them there were some who said what Omar had said. When noise and difference became acute, the Messenger of Allah said : Be off from me.[2503a] Obaidullah said : Ibn Abbas was saying : Verily the great catastrophe is the catastrophe of what passed between the Apostle of Allah and between that scroll which was to be written for them, owing to their difference and confusion. *And in a narration of Solaim-n-b-Abil-Muslim al-Ahwal : Ibn Abbas said :* Thursday. And what was on Thursday ? Thereafter he wept until his tears wetted the stone. I asked : O Ibn Abbas ! and what was on Thursday ? He said : The pain of the Apostle of Allah became acute. He said : Take to me a shoulder-

عليه الوجع وعندكم القرآن حسبكم كتاب
الله فاختلف أهل البيت واختصموا فمنهم
من يقول قربوا يكتب لكم رسول الله صلعم
ومنهم من يقول ما قال عمر فلما أكثروا
اللغط والاختلاف قال رسول الله صلعم قوموا
عني قال عبيد الله فكان ابن عباس يقول
إن الرزية كل الرزية ما حال بين رسول
الله صلعم وبين أن يكتب لهم ذلك
الكتاب لاختلافهم ولغطهم وفي رواية
سليمان بن أبي مسلم الأحول قال ابن
عباس يوم الخميس وما يوم الخميس
ثم بكى حتى بل دمعه الحصى قلت
يا ابن عباس وما يوم الخميس قال
اشتد برسول الله صلعم وجعه فقال ائتوني

2503. The Prophet was affected with death pangs as he was once previously affected with charms by a Jew. Thereafter his demand for writing materials to leave some instruction was not taken as the saying of a man in health as the Quran was a sufficient guide according to the saying of the Prophet. The very fact that the Prophet did not write shows that he concurred with the opinion of Hazrat Omar and the saying of Quran : Hold fast by the rope (Quran) of Allah.

2503a. Man's nature is to differ. The Quran, says : They will continue to differ except those on whom your Allah is kind (Q). It appears from this saying that it is always good not to differ but to remain united.

bone that I may write a writing for you after which you will never be misguided. Then they quarrelled with one another (and no general quarrel should occur in presence of a Prophet.) They asked : What is the matter with him that he gave up? Make it clear from him. So they went again to it.[2503b] He said : Leave me, be off from me. What I am in is better than what you call me to.[2503c] He enjoined three things on them. He said : Drive out the polytheists from the Peninsula of Arabia, treat the deputation with kindness with what I treated them. He remained silent from the third. Or he said about it : We forgot it. —*Agreed.*

179. **Anas** reported : Abu Bakr said to Omar after the death of the Apostle of Allah : Take us to Omme Ayman. We shall call on her just as the Aposte of Allah used to call on her. When we came to her, she wept. Two of them asked her : What makes thee weep? Don't you know that verily what is near Allah is better for the Apostle of Allah? She said : I do not weep because I do not know that what is near Allah is better for the

بكتف اكتب لكم كتابا لا تضلوا بعده ابدا
فتنازعوا ولا ينبغي عند نبي تنازع
فقالوا ما شانه اهجر استفهموه فذهبوا
يردون عليه فقال دعوني ذروني
فالذي انا فيه خير مما تدعونني اليه
فامرهم بثلاث فقال اخرجوا المشركين
من جزيرة العرب واجيزوا الوفد بنحو
ما كنت اجيزهم وسكت عن الثالثة
اوقالها فنسيتها ( متفق عليه )

عن انس قال قال ابوبكر لعمر بعد
وفاة رسول الله صلعم انطلق بنا الى ام
ايمن نزورها كما كان رسول الله صلعم
يزورها فلما انتهينا اليها بكت فقالا لها
ما يبكيك اما تعلمين ان ما عند الله
خير لرسول الله صلعم فقالت اني لا ابكي
اني لا اعلم ان ما عند الله تعالى خير

2503b. They went again to it means that they again began to raise uproar and difference.

2503c. This signifies that the Prophet was about to meet with Allah after death. This was surely better that everything in this world including the incident mentioned in this tradition.

Apostle of Allah, but I weep (to find) because revealation from heaven has stopped. Thus she set up both to weep and they began to weep along with her.[2504]

—*Muslim.*

لرسول الله صلعم ولكن ابكى ان الوحى قد انقطع من السماء فهيجتهما على البكاء فجعلا يبكيان معها ( مسلم )

180. **Ayesha** reported : She said : O my head ![2505] Then the Apostle of Allah said : That is (death).[2505a] If it occurs while I am alive, I shall seek forgiveness for you and shall call for blessing on you. Ayesha said : How acute (pain)! By Allah, I don't think that you like my death. If it comes, you will be in sexual company with one of your wives on your last day.[2505b] The Prophet said : Rather I (will die), O my head ![2505c] I was inclined or intended to send for Abu Bakr and his son, and pledge that the people will say or the wishers will wish.[2505] Thereafter I said (within myself) :

عن عائشة انها قالت وارأساه فقال رسول الله صلعم ذاك لو كان وانا حى فاستغفر لك وادعو لك فقالت عائشة واثكلياه والله انى لاظنك تحب موتى فلو كان ذلك لظللت اخر يومك معرسا ببعض ازواجك فقال النبى صلعم بل انا وارأساه لقد هممت او اردت ان ارسل الى ابى بكر وابنه واعهد ان يقول القائلون او يتمنى المتمنون ثم قلت يأبى الله ويدفع المؤمنون

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2504. Omme Ayman was the female slave of the Prophet's father and was the mother of Osamah-b-Zaid. She was liberated after Abdullah's death and was married to Zaid. She died 20 days after Hazrat Omar's death.

2505. Ayesha was feeling acute headache.

3505a. That is (death) means that pain in head sometimes brings death.

2505b. In other words, Ayesha made a humour that if she died, the Prophet would forgot her and he would be engaged with her co-wives after her death.

2505c. The Prophet said to Ayesha that she was thinking wrongly about her death before him, but that he would die before her. He also said that he was feeling acute pain in head which would result in death.

2505. The Prophet said that he wished to send for Abu Bakr for investing him with Khilafat but he did not do it, because the people might revel his suggestion or some others would wish for the office of Khilafat. The Prophet thus established a great political rule that the head of a goverment must be on an elective principle by the people. He knew that his intention would be a sufficient guide to his followers after his death in selecting his successor.

Allah will refuse, and the believers will repel (or Allah will repel and the believers will refuse). —*Bukhari.*

ا ويدفع الله ويابى المؤمنون * ( البخاري )

181. **Ayesha** reported : The Apostle of Allah left no dinar, no dirham, no goat and no camel ; nor did he leave any legacy.

عن عائشة قالت ماترك رسول الله صلعم دينارا ولا درهما ولا شاة ولا بعيرا ولا اوصى بشيء * ( مسلم )

182. **Amr-b-Hares** reported : The Apostle of Allah left no dinar at his death, no dirham, no slave, no maid, and nothing except his white mule,[2507] his armours and a land which he gifted away in charity. —*Bukhari.*

عن عمرو بن الحارث قال ماترك رسول الله صلعم عند موته دينارا ولا درهما ولا عبدا ولا امة ولا شيئا الا بغلته البيضاء وسلاحه وارضا جعلها صدقة * ( البخاري )

183. **Abu Hurairah** reported : My heirs shall not divide a dinar. What I have left after the expenses of my wives and the wages of my manager is in charity.[2508] —*Agreed.*

عن ابى هريرة ان رسول الله صلعم قال لاتقتسم ورثتي دينارا ما تركت بعد نفقة نسائي ومؤنة عاملي فهو صدقة * ( متفق عليه )

184. **Abu Bakr** reported that the Apostle of Allah said : We left nothing for heritage. What we leave goes to charity.

عن ابى بكر قال قال رسول الله صلعم لانورث ماتركناه صدقة * ( متفق عليه )

185. **Abu Musa** reported from the Prophet who said : When Allah intends to show kindness to a people out of His servants, He takes the life of their Prophet before them. Then He makes him a fore-runner for them and one who

عن ابى موسى عن النبي صلعم انه قال ان الله اذا اراد رحمة امة من عباده قبض نبيها قبلها فجعله

2507. This mule was called Duldul which was presented to the Prophet by Muqaoqis, ruler of Egypt.

2508. The properties Fedak and Khaiber and others were given in charity after the expenses of his wives were realized.

preceded before them. And when He intends to destroy a people, He punishes them while their Prophet is alive, and then He destroys them while he is looking. Thus He consoles his eyes by destroying them when they falsify him and disobey his injunctions. —*Muslim.*

لها فرطا وسلفا بين يديها وإذا أراد
هلكة أمة عذبها ونبيها حي فأهلكها
وهو ينظر فأقر عينيه بهلكتها حين
كذبوه وعصوا أمره * (مسلم)

186. **Abu Hurairah** reported that the Apostle of Allah said: By One in whose hand there is the life of Muhammad, certainly there would come a day upon one of you on which he will not recognise me; but when he will recognise me, I shall be dearer to him than his family-members, and also than his property along wtiht hem. — *Muslim.*

عن أبي هريرة قال قال رسول الله
صلعم والذي نفس محمد بيده ليأتين
على أحدكم يوم لا يراني ثم لأن يراني
أحب إليه من أهله وماله معهم * (مسلم)

601w. **Abu Sayeed al-Khodri** reported: The Apostle of Allah came out to us during the illness of which he died while we are in the mosque. His head was tied up with a piece of cloth and he went up to the pulpit. He got upon it and we followed him. He said: By One in whose hand there is my life, I am certainly looking towads the Fountain from this place of mine. Thereafter he said: As for a servant, this world and its gradeurs were presented to him but he chose the hearafter. He narrated: Nobody but Abu Bakr understood it. His eyes began to shed tears

عن أبي سعيد الخدري قال خرج
علينا رسول الله صلعم في مرضه الذي
مات فيه ونحن في المسجد عاصبا رأسه
بخرقة حتى أهوى نحو المنبر فاستوى
عليه واتبعناه قال والذي نفسي بيده
إني لأنظر إلى الحوض من مقامي هذا
ثم قال إن عبدا عرضت عليه الدنيا
وزينتها فاختار الآخرة قال فلم يفطن
لها أحد غير أبي بكر فذرفت عيناه

and wept. Then he said. Rather our fathers and mothers and ourselves and our properties be ransomed to thee, O Apostle of Allah. He narrated : Then he got down and he did not stand thereon till the hour. —*Darimi*.

فبكى ثم قال بل نفديك بآبائنا وامهاتنا وانفسنا واموالنا يارسول الله قال ثم هبط فما قام عليه حتى الساعة *

( الدارمي )

692w. **Ibn Abbas** reported : When it was revealed. "When the help and victory of Allah came (110Q)", the Apostle of Allah called Fatimah. He said : My soul has given me death-news. She wept. He said : Don't weep, because you will be the first of my household to reach me. Then she laughed. Some of the wives of the Prophet saw her and asked : O Fatimah ! we have seen you weeping and then laughing ! She said : Verily he informed me that his soul gave his death-news to him. So I wept. He said : Don't weep, because you are the first of my household to reach me. [2509] So I laughed. And the Apostle of Allah said : When the help and victory of Allah come. The people of Yemen came, and they are softer in hearts, and faith is of Yemen and wisdom is of Yemen. [2509A] —*Darimi*.

عن ابن عباس قال لما نزلت اذا جاء نصر الله والفتح دعا رسول الله صلعم فاطمة قال نعيت الى نفسي فبكت قال لا تبكي فانك اول اهلي لاحق بي فضحكت فرآها بعض ازواج النبي صلعم فقلن يافاطمة رأيناك بكيت ثم ضحكت قالت انه اخبرني انه قد نعيت اليه نفسه فبكيت فقال لا تبكي فانك اول اهلي لاحق بي فضحكت وقال رسول الله صلعم اذا جاء نصر الله والفتح وجاء اهل اليمن هم ارق افئدة والايمان يمان والحكمة يمانية *

( الدارمي )

693w. **Ayesha** reported : The Apostle of Allah came to

عن عائشة قالت رجع الى رسول الله

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2509. In other words, the Prophet foretold that his death was near and that Fatimah would die soon after his death. It is a historical truth that Fatimah died six months after the Prophet.

2509A. The Yemini people are soft in hearts, strong in faith and consummate in wisdom. This is a great tribute paid by the Prophet to the people of Yemen.

me one day performing funeral prayer at Baqiy. He found me at the time when I was feeling headache and saying: O my head! He said: Rather I, O Ayesha! O my head! He said: And what is troublesome to thee? If thou didst die before me, I would have washed thee, coffined thee, prayed over thee and buried thee. I said: By Allah, I am as it were with thee, if thou wilt do that, thou wilt return to my house and pass the night therein with some one of your wives. Whereupon the Apostle of Allah smiled. Thereafter the pain of which he died began anew. —*Darimi.*

694w. **Ja'far-b-Muhammad** reported from his father that one of the Quraish went to his father Ali-b-Hussain. He said: Shall I not narrate to you a tradition of the Apostle of Allah? He said: Yes. Narrate to us from Abul Qasem. He said: When the Apostle of Allah fell ill, Gabriel came to him and said: O Muhammad! verily Allah sent me to thee out of honour to thee and out of respect to thee and by way of special concession to thee, asking thee about what he is more informed of it than thee saying: How do you find thyself? He said: O Gabriel! I find myself gloomy; O Gabriel I! find myself anxious. Thereafter he came to him on

صلعم ذات يوم من جنازة من البقيع
فوجدني وانا اجد صداعا وانا اقول
وارأساه قال بل انا يا عائشة وارأساه قال
وما ضرك لو مت قبلي فغسلتك وكفنتك
وصليت عليك ودفنتك قلت لكاني بك
والله لو فعلت ذلك لرجعت الى
بيتي فعرست فيه ببعض نسائك
فتبسم رسول الله صلعم ثم بدئ في
وجعه الذي مات فيه * (الدارمي)

عن جعفر بن محمد عن ابيه ان
رجلا من قريش دخل على ابيه علي
بن الحسين فقال الا احدثك عن رسول
الله صلعم قال بلى حدثنا عن ابي القاسم
قال لما مرض رسول الله صلعم اتاه جبرئيل
فقال يا محمد ان الله ارسلني اليك
تكريما لك وتشريفا لك خاصة لك
يسألك عما هو اعلم به منك يقول
كيف تجدك قال اجدني يا جبرئيل
مغموما واجدني يا جبرئيل مكروبا

the second day. He (Gabriel) asked him that and the Prophet answered as he had answered on the first day. Afterwards he came to him on the third day and asked him as he had asked on the first day, and he answered him as he had answered him. There came to him along with him an angel named Ismail who controls over one hundred thousand angles, every angel holding control over one hundred thousand angels. He sought his permission and he asked it of him. Thereafter Gabriel said : He is the angel of death who seeks thy permission. He did not ask permission of any man before thee, and he will not ask permission of any man after thee. He said : Give him permission. So he gave him permission. He greeted him and then said : O Muhammad ! verily Allah sent me to thee. If thou shouldst permit me to take thy soul, I may take ; and if thou shouldst order me to leave it, I will leave it. He said : O angel of death ! do. He said : Yes. With that I have been commanded, and I have also been commanded to obey thee. He narrated : Then the Prophet looked towards Gabriel. Gabriel said : O Muhammad ! verily Allah is greatly desirous of meeting with thee. The Prophet said to the angel of death : Go with what you have been

ثُمَّ جَاءَهُ الْيَوْمَ الثَّانِي فَقَالَ لَهُ
ذَلِكَ فَرَدَّ عَلَيْهِ النَّبِيُّ صلعم كَمَا رَدَّ أَوَّلَ
يَوْمٍ ثُمَّ جَاءَهُ الْيَوْمَ الثَّالِثَ فَقَالَ لَهُ كَمَا
قَالَ أَوَّلَ يَوْمٍ وَرَدَّ عَلَيْهِ كَمَا رَدَّ عَلَيْهِ
وَجَاءَ مَعَهُ مَلَكٌ يُقَالُ لَهُ إِسْمٰعِيلُ عَلَى
مِائَةِ أَلْفِ مَلَكٍ كُلُّ مَلَكٍ عَلَى مِائَةِ
أَلْفِ مَلَكٍ تَسْتَأْذِنُ عَلَيْهِ فَسَأَلَهُ عَنْهُ
ثُمَّ قَالَ جِبْرَئِيلُ هٰذَا مَلَكُ الْمَوْتِ يَسْتَأْذِنُ
عَلَيْكَ مَا اسْتَأْذَنَ عَلَى آدَمِيٍّ قَبْلَكَ
وَلَا يَسْتَأْذِنُ عَلَى آدَمِيٍّ بَعْدَكَ فَقَالَ
ائْذَنْ لَهُ فَأَذِنَ لَهُ فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ
يَا مُحَمَّدُ إِنَّ اللهَ أَرْسَلَنِي إِلَيْكَ فَإِنْ
أَمَرْتَنِي أَنْ أَقْبِضَ رُوحَكَ قَبَضْتُ
وَإِنْ أَمَرْتَنِي أَنْ أَتْرُكَهُ تَرَكْتُهُ فَقَالَ
تَفْعَلُ يَا مَلَكَ الْمَوْتِ قَالَ نَعَمْ بِذٰلِكَ
أُمِرْتُ وَأُمِرْتُ أَنْ أُطِيعَكَ قَالَ فَنَظَرَ النَّبِيُّ
صلعم إِلَى جِبْرَئِيلَ فَقَالَ جِبْرَائِيلُ يَا مُحَمَّدُ إِنَّ اللهَ
قَدِ اشْتَاقَ إِلَى لِقَائِكَ فَقَالَ النَّبِيُّ صلعم
لِمَلَكِ الْمَوْتِ امْضِ لِمَا أُمِرْتَ بِهِ فَقَبَضَ

commanded with. Then he took his soul. When the Prophet died and the mourners came, they heard a voice from a corner of the house : Greeting to thee, O people of the house, and mercy of Allah and His blessing. Verily there is consolation in Allah from every calamity, [2510] an exchanger in everything destroying and a watcher in everything perishable. So fear Allah, and in Him do hope ; verily he is afflicted who is deprived of rewards. Ali asked : Do you know who he was ? He was Khazer (peace be on him). —*Baihaqi*.

روحه فلما توفي رسول الله صلعم وجاءت التعزية سمعوا صوتا من ناحية البيت السلام عليكم اهل البيت ورحمة الله وبركاته ان في الله عزاء من كل مصيبة وخلفا من كل هالك ودركا من كل فائت فبالله فاتقوا واياه فارجوا فانما المصاب من حرم الثواب فقال علي اتدرون من هذا هوالخضر عليه السلام (البيهقي)

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# CHAPTER XLV

## SECTION 1

### 2511. People of Prophet's Household (اهل البيت).

(a) **Ahli-Bait (People of the House).** There is a great divergence of views as to the persons who can rightly be called 'the People of the House'. Some hold that they are the Prophet's wives ; some hold that they are not the wives but Hasan, Hussain, Ali and Fatimah. Some extended the honour to Abbas, Ja'far and Ali. Hence in this section, traditions relating to them have been included. Let us see what the Quran says : O wives of the Prophet ! ........ ..Allah only desired to take away uncleanliness from you, O Ahli Bait, and to purify you a thorough purifying—33 : 33Q. This distinctly proves that the wives of the Prophet are included within Ahli-Bait. It is a gross mistake to exclude them from this category. There is also no tradition excluding his wives

2510. It means that in any calamity, we should not be overwhelmed with grief but trust in Allah. The Quran says : And give good news to those who are patient, who, when calamity overtake them, say : Verily we are for Allah, and to Him we return.

from this class. This is supported by verses 11 : 73 and 28 : 120 where Abraham's wife and Imran's wife have been included within Ahli Bait. Thus the wives of the Prophet are included within Ahli-Bait. Who are the others who can be included? According to the traditions, the family of Hazrat Ali including Ali himself, Hasan, Hussain and Fatimah has been included within Ahli-Bait — 45 : 1, 18. Regarding Abbas, Ja'far, Aqil and near relatives, they do not come properly under the category of the people of the House. They may be called Ahli Bait so far as lineage is concerned. As however the wives of the Prophet left no children after the demise of the Prophet excepting only Fatimah, her children, namely Hasan and Hussain and she herself and her husband and their descendants can now be properly called "the People of the House" for practical purposes.

(b) **Merits of the People of the House.** The Holy Prophet's definite instructions are to follow at first the Quran and then the Hadis. In this section, there is instruction to follow the people of the House. He said . O people ! I leave among you something which, if followed by you, will never lead you to misguidance—the Book of Allah and my progeny, the People of my house—1 : 18. This has been repeated in traditions 19, 33, 6 and 697w. Hence in performing 'Darud', the blessings is first sent on his family people and then to his companions.

(c) **Hazrat Fatima.**[1] She was born 5 years before Prophethood of her father at Mecca by Khadijah and was married to Ali at the end of 2 A. H. when she was 15 years 5 months old. Ali was at that time 21 years of age. The couple led a very poor life but with patience and reliance on God. Hazrat Ayesha said : I never found a more truthful woman than Fatimah. The Prophet loved her dearly, and whenever he went on a journey, he came to her first ; and whenever he returned, he returned to her first. He rose when Fatimah came to him and would make her sit by his side. Out of the progeny of Fatimah, a host of saints and God-fearing men were born. In the month of Ramzan after Prophet's demise the Great Fatimah died. Fatimah will be the leader of the women of Paradise—45 : 4. The Prophet said : Fatimah is a piece of flesh from me—45 : 5. Ayesha reported that Fatimah was dearest to the Apostle of Allah—45:21, 43. She left Hasan, Hussain, Zainab, Omme Qulsum and Roqiya.

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1. See page 64 (77), Book I.

(iii) **Hazrat Hasan.** He was born on the 15th Ramzan in 3 A.H. and died on Friday in 50 A. H. and buried at Baqiy at Medina. When his father Ali was murdered at Kufa, more than 40,000 people took allegiance to him, but in order to avoid bloodshed and division among the followers of his grandfather, he surrendered his right to Khilafat on Monday in 41 A. H. Thus the prophecy in 45:10 was fulfilled. The traditions 1, 2, 8, 9, 10, 11, 12, 20, 29, 30, 31 and 33 of this section relate to the merits and virtues of Hazrat Hasan.

(iii) **Hazrat Hussain.**[1] He is the hero of the tragedy of Kerbela on occasion of which the annual Muharram is celebrated. He was born at the 5th Shaban in 4 A.H. and was killed on Friday in 61 A. H. by Sanan-b-Anas (some say—by Shimar). Traditions relating to his virtues are 1, 2, 11, 12, 20, 29, 30, 31, 32, 33, 35, 39, 695w.

The Prophet declared that both these brothers will be the leaders of the young men of Paradise. He said that they are of him and he is of them and those who love them love the Prophet and those who hate them hate the Prophet.

**Reference on the life of other companions.** Hazrat Ali.—see note 2544, page 60, Book 1. Ayesha—note 2519 (last), page 63, Book 1. Khadija—2519 (last), page 68, Book 1.

1. **Sa'ad-b-Abi Waqqas** reported: When the verse was revealed: Say, come, let us call our children and your children,[2512] the Apostle of Allah called Ali, Fatimah, Hasan and Hussain and said: O Allah! these are the people of my house.
—*Muslim.*

عَنْ سَعْدِ بْنِ اَبِىْ وَقَّاصٍ قَالَ لَمَّا نَزَلَتْ هٰذِهِ الْاٰيَـةُ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَائَنَا وَاَبْنَاءَكُمْ دَعَا رَسُوْلُ اللهِ صلعم عَلِيًّا وَفَاطِمَـةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ اَللّٰهُمَّ هٰؤُلَاءِ اَهْلُ بَيْتِىْ (مُسْلِمٌ)

2. **Ayesha** reported that the Prophet came out at morn

عَنْ عَائِشَةَ قَالَتْ خَرَجَ النَّبِىُّ صلعم

1. See page 66 (39), Book I.

2512. The full verse runs: Say, come. Let us call our sons and your sons, and our women and your women and our people and your people, let us then be earnest and pray for curse of Allah on the liars—3: 60Q. This was revealed at the time when there was quarrel between the Muslims on the one hand and the Jews and Christians on the other. Accordinly the Prophet called his children, while the enemies did not dare to call their children to invoke curse on them out of fear of destruction.

while there was over him a blanket made of black fur. Hasan-b-Ali came and he admitted him. Then Hussain-b-Ali came and he admitted him. Thereafter Fatimah came, and he admitted her. Thereafter Ali came and he admitted him. Then he said: Verily Allah wishes to remove impurity from you, the people of the house, and purify you a purifying. —*Muslim.*

غداة وعليه مرط مرحل من شعر اسود فجاء الحسن بن علي رض فادخله ثم جاء الحسين فدخل معه ثم جاءت فاطمة فادخلها ثم جاء علي فادخله ثم قال انما يريد الله ليذهب عنكم الرجس اهل البيت ويطهركم تطهيرا (مسلم)

3. **Bara'a** reported: When Ibrahim died, the Apostle of Allah said: Verily there is for him a nurse in Paradise.[2512a] —*Bukhari.*

عن البراء قال لما توفي ابراهيم قال رسول الله صلعم ان له مرضعا في الجنة (البخاري)

4. **Ayesha** reported: We, wives of the Prophet, were seated near him. Then Fatimah came. Her walk did not differ with the walk of the Apostle of Allah. When he saw her, he said: Welcome to my daughter! Thereafter he made her sit and talked with her secretly. She then wept bitterly. When he saw her grief, he talked with her for the second time secretly when lo! she was laughing. When the Prophet stood up, I asked her: Of what did he secretly talk with you? She said: I won't disclos the secret of the Messenger of Allah. When he died, I said: I give you oath with my property, tell me the truth which he

عن عائشة قالت كنا ازواج النبي صلعم عنده فاقبلت فاطمة ما تخفى مشيتها من مشية رسول الله صلعم فلما راها قال مرحبا بابنتي ثم اجلسها ثم سارها فبكت بكاء شديدا فلما را حزنها سارها الثانية فاذا هي تضحك فلما قام رسول الله صلعم سألتها عما سارك قالت ما كنت لافشي على رسول الله صلعم سره فلما توفي قلت عزمت عليك

2512a. Ibrahim was the son of the Prophet. He could not finish his full term of suckling as he died.

secretly communicated to me. She said : As for now, yes. When he whispered with me about the first affair, he informed me that Gabriel used to recite the Quran before me once in every year, and he recited it to me this year twice, and I do not see (my) death but near. So fear Allah and be patient, because how goodly I shall predecease you. So I wept. When he saw my anxiety, he whispered with me the second time. He said : O Fatimah ! are you not pleased that you will be the leader of the women of the inmates of Paradise (or the believing woman) ? *And in a narration* : He whispered with me and informed me that his life would be taken during his illness. So I wept. Thereafter he whispered with me and informed me : Of the people of his house, I shall first follow him.[2512] Then I laughed. —*Agreed.*

بمالي عليك من الحق لما اخبرتني
قالت اما الآن فنعم اما حين سارني في
الامر الاول فانه اخبرني ان جبرئيل
كان يعارضني القرآن كل سنة مرة
وانه عارضني به العام مرتين ولا
ارى الاجل الا قد اقترب فاتقي الله
واصبري فاني نعم السلف انا لك فبكيت
فلما رأى جزعي سارني الثانية قال يا
فاطمة الا ترضين ان تكوني سيدة نساء
اهل الجنة او نساء المؤمنين وفي رواية
فسارني فاخبرني انه يقبض في وجعه
فبكيت ثم سارني فاخبرني اني اول اهل
بيته اتبعه فضحكت ( متفق عليه )

5. **Meswar-b-Makhramah** reported that the Apostle of Allah said : Fatimah is a piece of flesh from me. Whoso causes her anger, causes my anger. And in a narration : What causes her doubt, causes my doubt ; and what causes her trouble, causes my trouble. —*Agreed*

عن المسور بن مخرمة ان رسول
الله صلعم قال فاطمة بضعة مني فمن
اغضبها اغضبني وفي رواية يريبني
ما ارابها ويؤذيني ما آذاها (متفق عليه)

6. **Zaid-b-Arqam** reported : The Apostle of Allah one day

عن زيد بن ارقم قال قام رسول

2512. It is a fact that Fatimah died 6 months after the Holy Prophet's demise, she being the first to die after the Prophet among Ahli-Bait.

stood among us to deliver sermon near a water called Khumma between Mecca and Medina.[2513] He glorified Allah and eulogised Him. He delivered sermon and gave admonition. Then he said : As for what follows next, behold ! O people ! verily I am only a mortal. It is near that the messenger of my Lord will come to me and I shall be asked to respond. I am leaving in your midst two things : the first of them is the Book of Allah wherein there are guidance and light. So take recourse to the Book of Allah and be steadfast to it. He gave a stimulus towards the Book of Allah and injected an ardent desire therein. Afterwards he said : And the people of my house ; I remind you of Allah about the people of my house. And in a narration : The Book of Allah—it is the rope of Allah. Whoso follows it, is upon guidance ; and whoso leaves it, is upon misguidance. —*Muslim.*

الله صلعم يوما فينا خطيبا بماء يدعى خما بين مكة والمدينة فحمد الله واثنى عليه ووعظ وذكر ثم قال اما بعد الا ايها الناس انما انا بشر يوشك ان ياتيني رسول ربي فاجيب وانا تارك فيكم الثقلين اولهما كتاب الله فيه الهدى والنور فخذوا بكتاب الله واستمسكوا به فحث على كتاب الله ورغب فيه ثم قال واهل بيتي اذكركم الله في اهل بيتي وفي رواية كتاب الله هو حبل الله من اتبعه كان على الهدى ومن تركه كان على الضلالة *

( مسلم )

7. **Ibn-Omar** reported that whenever he saluted Ibn Ja'far, he used to say : Peace be on you, O son of one having two wings.[2513a] —*Bukhari.*

عن ابن عمر انه كان اذا سلم على ابن جعفر قال السلام عليك يا ابن ذي الجناحين * ( البخاري )

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2513. This incident took place when the Prophet was returning from Mecca towards Medina after completion of the Farewell pilgrimage. In this tradition, the rank of the people of the House has been raised foremost.

2513a. The Prophet gave this title to Ja'far after he was martyred in the battle of Muta in Syria. The Prophet saw him from Medina flying with two wings towards heaven along with angels and announced his death-news at that time.

8. **Bara'a** reported: I saw the Prophet while Hasan, son of Ali, was upon his shoulder, saying: O Allah! I love him, so love him. —*Agreed.*

عن البراء قال رايت النبي صلعم والحسن بن علي على عاتقه يقول اللهم اني احبه فاحبه (متفق عليه)

9. **Abu-Hurairah** reported: I came out with the Apostle of Allah among a party during day-time till he came to the tent of Fatimah. He said: Where is the toy (he meant Hasan)? He did not tarry when lo! he came running till one of them clung to the neck of his companion. The Apostle of Allah said: O Allah! verily I love him, so love him and love one who loves him. —*Agreed.*

عن ابي هريرة قال خرجت مع رسول الله صلعم في طائفة من النهار حتى اتى خباء فاطمة فقال اثم لكع يعني حسنا فلم يلبث ان جاء يسعى حتى اعتنق كل واحد منهما صاحبه فقال رسول الله صلعم اللهم اني احبه فاحبه واحب من يحبه * (متفق عليه)

10. **Abu Bakrah** reported: I saw the Apostle of Allah upon the pulpit with Hasan-b-Ali by his side. He was once turning to the people, and at another time to him, and he was saying: Verily this progeny of mine is 'Sayyad' (noble) and perchance Allah will bring out a compromise between two big parties of the Muslims (through him).[2514] —*Bukhari.*

عن ابي بكرة قال رايت رسول الله صلعم على المنبر والحسن بن علي الى جنبه وهو يقبل على الناس مرة وعليه اخرى ويقول ان ابني هذا سيد ولعل الله ان يصلح به بين فئتين عظيمتين من المسلمين * (البخاري)

11. **Abdur Rahman-b-Abi Nu'min** reported: I heard

عن عبد الرحمن بن ابي نعم قال

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2514. This refers to the two big groups of Muslims that arose after the death of Hazrat Ali. One party supported Hasan for Khilafat, while another supported Muwayiah. Hazrat Hasan surrendered his claim for Khilafat to avoid split and bloodshed and made the path of Muwayiah smooth for government. Thus the prophecy of the Prophet that Khilafat would remain for 30 years after his death proved true.

Abdullah-b-Omar (who was asked by a man) to say about a Muhrim.[2514a] Shu'bah said : I think he can (lawfully) kill flies. He said : The people of Iraq asked me about flies while they killed the son of the daughter of the Prophet of Allah ! The Apostle of Allah said : They both are my flowers of this world.

—*Bukhari.*

سمعت عبد الله بن عمر سأله رجل عن المحرم قال شعبة احسبه يقتل الذباب قال اهل العراق يسألوني عن الذباب وقد قتلوا ابن بنت رسول الله صلعم وقال رسول الله صلعم هما ريحاني من الدنيا * ( البخاري )

12. **Anas** reported : Nobody resembled the Prophet more than Hasan, son of Ali. And he said about Hussain also : He had the greatest similarity with the Prophet among them.

—*Bukhari*

عن انس قال لم يكن احد اشبه بالنبي صلعم من الحسن بن علي وقال في الحسين ايضا كان اشبههم برسول الله صلعم * ( البخاري )

13. **Ibn Abbas** reported: The Prophet took me very near to his chest and said : O Allah ! teach him wisdom. And in a narration : Teach him the Book.

—*Bukhari.*

عن ابن عباس قال ضمني النبي صلعم الى صدره فقال اللهم علمه الحكمة وفي رواية علمه الكتاب * ( البخاري )

14. **Sams** reported that the Prophet entered unto the privy. I put ablution-water for him. When he came out, he said : Who has put this ? He was then informed and he said : O Allah ! make him learned in theology.

—*Agreed.*

عنه قال ان النبي صلعم دخل الخلاء وضعت له وضوءا فلما خرج قال من وضع هذا فاخبر فقال اللهم فقهه في الدين * ( متفق عليه )

15. **Osamah-b Zaid** reported from the Prophet : He used to take him and Hasan and say : O Allah ! love them, and verily

عن اسامة بن زيد عن النبي صلعم كان يأخذه والحسن فيقول اللهم احبهما

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2514a. A Muhrim is one who made Ihram for pilgrimage by observing certain rites and ceremonies,

I love them. And in a narration : The Apostle of Allah used to take me and make me sit upon his thigh, and make Hasan, son of Ali, sit upon his another thigh and then hold them together. Thereafter he used to say : O Allah ! have mercy on them as I am kind to them.
—*Bukhari*

فَإِنِّي أُحِبُّهُمَا وَفِي رِوَايَةٍ قَالَ كَانَ رَسُولُ
اللهِ صلعم يَأْخُذُنِي فَيُقْعِدُنِي عَلَى
فَخِذِهِ وَيُقْعِدُ الْحَسَنَ بْنَ عَلِيٍّ عَلَى
فَخِذِهِ الْأُخْرَى ثُمَّ يَضُمُّهُمَا ثُمَّ يَقُولُ
اَللّٰهُمَّ ارْحَمْهُمَا فَإِنِّي أَرْحَمُهُمَا *
(اَلْبُخَارِيُّ)

16. **Abdullah-b-Omar** reported that the Apostle of Allah sent a detachment and put Osamah-b-Zaid in command[2515] over them. Some of the people raised protest againgst his command. Then the Apostle of Allah said : If you protest against his command, you have then protested against the command of his father previously. And by the oath of Allah, he was certainly destined for command, and he was the dearest of men to me, and he (Osamah) is certainly the dear est of men to me after him. And in a narration of Muslim, there is a similar thing but there is in its last portion : I give you admonition, because he is one of your well-wishers. —*Agreed*.

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللهِ
صلعم بَعَثَ بَعْثًا وَأَمَّرَ عَلَيْهِمْ أُسَامَةَ
ابْنَ زَيْدٍ فَطَعَنَ بَعْضُ النَّاسِ فِي
إِمَارَتِهِ فَقَالَ رَسُولُ اللهِ صلعم إِنْ كُنْتُمْ
تَطْعَنُونَ فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطْعَنُونَ
فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ وَايْمُ اللهِ
إِنْ كَانَ لَخَلِيقًا لِلْإِمَارَةِ وَإِنْ كَانَ لَمِنْ
أَحَبِّ النَّاسِ إِلَيَّ وَإِنَّ هٰذَا لَمِنْ
أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ وَفِي رِوَايَةٍ
لِمُسْلِمٍ نَحْوَهُ وَفِي آخِرِهِ أُوصِيكُمْ فَإِنَّهُ مِنْ
صَالِحِيكُمْ (مُتَّفَقٌ عَلَيْهِ)

17. **Same** reported : As for Zaid-b-Haresah, the freed slave of the Apostle of Allah, we used not to call him except Zaid, son

عَنْهُ قَالَ إِنَّ زَيْدَ بْنَ حَارِثَةَ مَوْلَى
رَسُولِ اللهِ صلعم مَا كُنَّا نَدْعُوهُ إِلَّا زَيْدَ بْنَ

2515. Osamah-b-Zaid was put in command of the army that was despatched to Muta just on the eve of his death. This set an example of equal treatment by Islam of the high and the low, because his father was a freed slave of the Prophet. During that battle, there were well known companions under his command like Ja'far-b-Abi Taleb. This tradition smashed together all inequalities of caste and rank in Islam.

of Muhammad, till the Quran was revealed : Call them by their fathers [2515a] —*Agreed.*

محمد حتى نزل القرآن ادعوهم لآبائهم
(متفق عليه)

18. **Jaber** reported : I saw the Prophet in his Farewell Pilgrimage on the Day of Arafat while he was riding on the camel Quswa to deliver sermon. I heard him say : O people ! verily I have left among you something ; if you adhere to it, you will never be misguided, the Book of Allah and my progeny, the people of my house. —*Trimizi.*

عن جابر قال رأيت رسول الله صلعم
في حجته يوم عرفة وهو على ناقته
القصواء يخطب فسمعته يقول يا أيها الناس
اني تركت فيكم ما ان اخذتم به
لن تضلوا كتاب الله وعترتي اهل بيتي
(الترمذي)

19. **Zaid-b-Arqam** reported that the Apostle of Allah said : Verily I am leaving among you a thing to which if you adhere, you will never be misguided after me. One of the two is greater than the other : The Book of Allah, a rope extended from heaven towards the earth ; and my descendants, the people of my house. And they will never become separate till they will come to the Fountain. So see how you should differ from me about them. —*Trimizi*

عن زيد بن ارقم قال قال رسول الله
صلعم اني تارك فيكم ما ان تمسكتم به
لن تضلوا بعدي احدهما اعظم من الآخر
كتاب الله حبل ممدود من السماء الى
الارض وعترتي اهل بيتي ولن يتفرقا
حتى يردا على الحوض فانظروا كيف
تخلفوني فيهما (الترمذي)

20. **Same** reported that the Apostle of Allah said to Ali, Fatimah, Hasan and Hussain : I am a war for those who fight with them, and peace for those

عنه ان رسول الله صلعم قال لعلي
وفاطمة والحسن والحسين انا حرب لمن

2515a. The full verse runs as follows : And call them by their fathers. And He did not make those whom you call sons as (real) sons. That is your call with your mouths. Allah says the truth and He shows the path. Call them by their fathers That is more just near Allah but if you do not know their fathers, they are then your brethren in faith and your friends.

who remain in peace with them. —*Trimizi*

حاربهم وسلم لمن سالمهم (الترمذي)

21. **Jami'-b-Omair** reported: I went with my aunt Ayesha and asked: Who among the people was dearest to the Apostle of Allah? She said: Fatimah. It was questioned: Among men? She said: Her husband. —*Trimizi.*

عن جميع بن عمير قال دخلت مع عمتي على عائشة فسألت اي الناس كان احب الى رسول الله صلعم قالت فاطمة فقيل من الرجال قالت زوجها (الترمذي)

22. **Abdul Muttaleb-b-Rabia** reported that Abbas went enraged to the Prophet while I was near him. He asked: What has enraged you? He said: O Apostle of Allah! what is our relation with the Quraish? When they meet with one another, they meet with cheerful countenances; and when they meet us, they meet us in another way. The Apostle of Allah got enraged till his face became red and then he said: By One in whose hand there is my life, faith does not enter the heart of a man till he loves you for Allah and His Apostle. Thereafter he said: O people! whoso gives trouble to my uncle, gives me trouble, because the uncle of a man is equal to his father. —*Trimizi.*

عن عبد المطلب بن ربيعة ان العباس دخل على رسول الله صلعم مغضبا وانا عنده فقال ما اغضبك قال يا رسول الله صلعم ما لنا ولقريش اذا تلاقوا بينهم تلاقوا بوجوه مبشرة واذا لقونا لقونا بغير ذلك فغضب رسول الله صلعم حتى احمر وجهه ثم قال والذي نفسي بيده لا يدخل قلب رجل الايمان حتى يحبكم لله ولرسوله ثم قال ايها الناس من اذى عمي فقد اذاني فانما عم الرجل صنو ابيه (الترمذي)

23. **Ibn Abbas** reported that the Apostle of Allah said: Abbas is from me and I am from him. —*Trimizi*

عن ابن عباس قال قال رسول الله صلعم العباس مني وانا منه (الترمذي)

24. **Same** reported that the Apostle of Allah said to Abbas:

عنه قال قال رسول الله صلعم للعباس

When it will be dawn tomorrow, come to me—you and your father-till I invoke for you with an invocation by which Allah will give you and your children benefit. He went at morn and we also went with him. He dressed us with his dress and then said : O Allah ! forgive Abbas and his descendants, an open and secret forgiveness which does not leave any sin. O Allah ! protect him regarding his children. *Tirmizi narrated it. And Ruzin added* : And make Khilafat to continue among his descendants.

إذا كان غداة الاثنين فأتني أنت وولدك
حتى أدعو لكم بدعوة ينفعك الله بها
وولدك فغدا وغدونا معه وألبسنا
كساءه ثم قال اللهم اغفر للعباس وولده
مغفرة ظاهرة وباطنة لا تغادر ذنبا اللهم
احفظه في ولده رواه الترمذي وزاد
رزين واجعل الخلافة باقية في عقبه

25. **Same** reported that he saw Gabriel twice, and the Apostle of Allah prayed twice for him[2316] —*Tirmizi*.

عنه أنه رأى جبرئيل مرتين
ودعا له رسول الله صلعم مرتين (الترمذي)

26. **Same** reported : The Apostle of Allah prayed for me twice in order that Allah may endow me with wisdom.—*Tirmizi*

عنه أنه قال دعا لي رسول الله صلعم
أن يؤتيني الله الحكمة مرتين (الترمذي)

27. **Abu Hurairah** reported that Ja'far used to love the poor, sit with them and talk with them and they also used to talk with him. The Apostle of Allah gave him the title of "Father of the poor." —*Tirmizi*.

عن أبي هريرة قال كان جعفر
يحب المساكين ويجلس إليهم ويحدثهم
ويحدثونه . وكان رسول الله صلعم
يكنيه بأبي المساكين (الترمذي)

28. **Same** reported that the Apostle of Allah said : I saw Ja'far flying in Paradise with the angles. —*Tirmizi* (*Rare*).

عنه قال قال رسول الله صلعم رأيت
جعفرا يطير في الجنة مع الملائكة
الترمذي (غريب)

29. **Abu Sayeed** reported that the Apostle of Allah said :

عن أبي سعيد قال قال رسول الله

2316. Ibn Abbas saw Gabriel in the apperance of Dihya al-Kalbi. He could know only when Gabriel left the Prophet and the Prophet told him of Gabriel's presence.

Hasan and Hussain will be the leaders of the young men of the inmates of Paradise.
—*Tirmizi.*

صلعم الحسن والحسين سيدا شباب اهل الجنة (الترمذی)

30. **Ibn Omar** reported that the Apostle of Allah said : Verily Hasan and Hussain—they are my flowers of the world.
—*Tirmizi*

عن ابن عمر ان رسول الله صلعم قال ان الحسن والحسين هما ريحانتى من الدنيا (الترمذی)

31. **Osamah-b-Zaid** reported : I came one night pressed by a necessity to the Prophet. The Prophet had come out being covered with something which I don't know. When I finished my need, I asked : What is this by which you are covered ? Then he disclosed it when lo ! Hasan and Hussain were upon his two hip-bones. He said : They are both my progeny and sons of my daughter. O Allah ! I love them, so love them, and love those that love them. —*Tirmizi*

عن اسامة بن زيد قال طرقت النبى صلعم ذات ليلة فى بعض الحاجة فخرج النبى صلعم وهو مشتمل على شىء لا ادرى ما هو فلما فرغت من حاجتى قلت ما هذا الذى انت مشتمل عليه فكشفه فاذا الحسن والحسين على وركيه فقال هذان ابناى وابنا ابنتى اللهم انى احبهما فاحبهما واحب من يحبهما (الترمذی)

32. **Salma** reported : I went to Omme Salamah while she was weeping. I asked : What makes you weep ? She said : I saw the Apostle of Allah (that is in dream), and upon his head and beard there was dust. I asked : O Apostle of Allah ! what is the matter with you ? He said : I saw just now the murder of Hussain. —*Tirmizi (Rare)*

عن سلمى قالت دخلت على ام سلمة وهى تبكى فقلت ما يبكيك قالت رايت رسول الله صلعم تعنى فى المنام وعلى راسه ولحيته التراب فقلت مالك يا رسول الله قال شهدت قتل الحسين انفا * الترمذی (غريب)

33. **Anas** reported : The Apostle of Allah was asked : Who of the people of house is dearest to you ? He said :

عن انس قال سئل رسول الله صلعم اى اهل بيتك احب اليك قال

Hasan and Hussain. And he used to say to Fatimah : Call to me my sons. Then he joined them together and drew them close to him. *Tirmizi (Rare)*

الحسن والحسين وكان يقول لفاطمة ادعي لي ابني فيشمهما ويضمهما اليه *
الترمذي ( غريب )

34. **Boraidah** reported : The Apostle of Allah was delivering sermon to us when lo ! Hasan and Hussain came with two red shirts on them, walking and faltering. The Apostle of Allah got down from the pulpit, carried them and placed them in his presence. Then he said : Allah is true : Verily your properties and your children are a trial (8 : 28Q). I looked to those boys who were walking and faltering and I was then impatient till I cut short my speech and raised them up.

—*Trimizi, Abu Daud, Nisai.*

عن بريدة قال كان رسول الله صلعم يخطبنا اذ جاء الحسن والحسين وعليهما قميصان احمران يمشيان ويعثران فنزل رسول الله صلعم من المنبر فحملهما ووضعهما بين يديه ثم قال صدق الله انما اموالكم واولادكم فتنة نظرت الى هذين الصبيين يمشيان ويعثران فلم اصبر حتى قطعت حديثي ورفعتهما *
( الترمذي وابوداود والنسائي )

35. **Ya'la-b-Murrah** reported that the Apostle of Allah said : Hussain is from me, and I am from Hussain. Allah loves him who loves Hussain. Hussain is my descendant out of the descendants. —*Tirmizi*

عن يعلى بن مرة قال قال رسول الله صلعم حسين مني وانا من حسين احب الله من احب حسينا حسين سبط من الاسباط *
( الترمذي )

36. **Ali** reported : Hasan resembled the Prophet more in what was between chest and head, and Hussain resembled the Prophet more in what was below that. —*Tirmizi*

عن علي قال الحسن اشبه رسول الله صلعم ما بين الصدر الى الراس والحسين اشبه النبي صلعم ما كان اسفل من ذلك *
( الترمذي )

37. **Huzaifah** reported : I said to my mother : Call me that

عن حذيفة قال قلت لامي دعيني

I may come to the Prophet and pray Magrib with him and ask him to seek forgiveness for me and for you. So I came to the Prophet and prayed the sun-set prayer with him. He prayed till he prayed the night prayer. Then he came out. I followed him and he heard my voice. He said: Who is he? Huzaifah? I said: Yes. He said: What is your neccessity? Allah has forgiven you and your mother. Verily he is an angel who did never get down the earth before this night. He sought permission of his Lord to greet me and to give me good news that Fatimah will be the leader of the women of the heaven-dwellers, and that Hasan and Hussain are the leaders of the young men of the heaven-dwellers. —*Tirmizi (Rare)*

اتي النبي صلعم فاصلي معه المغرب واسالـه ان يستغفرلي ولك فاتيت النبي صلعم فصليت معه المغرب فصلى حتى صلى العشاء ثم انفتل فتبعته فسمع صوتي فقال من هذا حذيفة قلت نعم قال ماحاجتك غفر الله لك ولامك ان هذا ملك لم ينزل الارض قط قبل هذه الليلة استأذن ربه ان يسلم علي ويبشرني بان فاطمة سيدة نساء اهل الجنة وان الحسن والحسين سيدا شباب اهل الجنة *

(الترمذي (غريب))

38. **Ibn Abbas** reported: The Apostle of Allah was carrying Hasan, son of Ali, upon his shoulders. A man said: How good is the conveyance you have rode, O boy. The Prophet said: And how good is the rider! —*Trimizi*

عن ابن عباس قال كان رسول الله صلعم حامل الحسن بن علي على عاتقه فقال رجل نعم المركب ركبت ياغلام فقال النبي صلعم ونعم الراكب هو *

(الترمذي)

39. **Omar** reported that he fixed 3500 (*dirhams*) for Osamah (*as salary*), and fixed 3000 (*dirhams*) for Abdullah, son of Omar. Abdullah, son of Omar, said to his father: Why have you fixed for Osamah more than myself? By Allah, he has not preceded me in holy wars. He said:

عن عمر انه فرض لاسامة في ثلثة الف وخمس مائة وفرض لعبد الله ابن عمر في ثلثة الف فقال عبد الله ابن عمر لابيه لما فضلت اسامة علي فوالله ماسبقني الى مشهد قال لان زيدا

Because Zaid was dearer to the Apostle of Allah than your father, and Osamah was dearer to the Prophet than you. So I preferred the dear one of the Apostle of Allah over my dear one. — *Tirmizi*

كَانَ اَحَبَّ اِلَى رَسُوْلِ اللهِ صلعم مِنْ اَبِيْكَ وَكَانَ اُسَامَةُ اَحَبَّ اِلَى رَسُوْلِ اللهِ صلعم مِنْكَ فَاٰثَرْتُ حِبَّ رَسُوْلِ اللهِ صلعم عَلَى حِبِّىْ * (اَلتِّرْمِذِىُّ)

40. **Jabala-b-Haresah** reported: I came to the Apostle of Allah and said: O Apostle of Allah! send my brother Zaid with me. He said: Let it be so. If he goes with you, I won't prohibit him. Zaid said: O Apostle of Allah! by Allah, I do not certainly choose anybody over you. He said: Then I saw the decision of my brother better than my decision.[2516a] —*Tirmizi.*

عَنْ جَبَلَةَ بْنِ حَارِثَةَ قَالَ قَدِمْتُ عَلَى رَسُوْلِ اللهِ صلعم فَقُلْتُ يَا رَسُوْلَ اللهِ اِبْعَثْ مَعِىْ اَخِىْ زَيْدًا قَالَ هُوَذَا فَاِنِ انْطَلَقَ مَعَكَ لَمْ اَمْنَعْهُ قَالَ زَيْدٌ يَا رَسُوْلَ اللهِ وَاللهِ لَا اَخْتَارُ عَلَيْكَ اَحَدًا قَالَ فَرَاَيْتُ رَاْىَ اَخِىْ اَفْضَلَ مِنْ رَاْيِىْ * (اَلتِّرْمِذِىُّ)

41. **Osamah-b Zaid** reported: When the Apostle of Allah felt giddiness, I came down and the people also came down to Medina. I went to the Prophet who was advised to remain silent and who did not speak. The Apostle of Allah began to put his hands upon me and raise them up. I could then recognise that he was praying for my blessing. —*Tirimzi (Rare).*

عَنْ اُسَامَةَ بْنِ زَيْدٍ قَالَ لَمَّا ثَقُلَ رَسُوْلُ اللهِ صلعم هَبَطْتُ وَهَبَطَ النَّاسُ الْمَدِيْنَةَ فَدَخَلْتُ عَلَى رَسُوْلِ اللهِ صلعم قَدْ اُصْمِتَ فَلَمْ يَتَكَلَّمْ فَجَعَلَ رَسُوْلُ اللهِ صلعم يَضَعُ يَدَيْهِ عَلَىَّ وَيَرْفَعُهُمَا فَاَعْرِفُ اَنَّهُ يَدْعُوْ لِىْ * (اَلتِّرْمِذِىُّ غَرِيْبٌ)

42. **Ayesha** reported that the Prophet intended to purify the nose of Osamah. Ayesha said: Leave me till it is I who shall do (it). He said: O Ayesha!

عَنْ عَائِشَةَ قَالَتْ اَرَادَ النَّبِىُّ صلعم اَنْ يُنَحِّىَ مُخَاطَ اُسَامَةَ قَالَتْ عَائِشَةُ دَعْنِىْ حَتّٰى اَنَا الَّذِىْ اَفْعَلُ قَالَ يَا عَائِشَةُ

2516a. The Holy Quran does not mention any companion of the Prophet by name except the freed man Zaid who was maintained within the family of the Prophet.

love him because I love him.
—*Tirmizi.*

احبيه فاني احبه (الترمذي)

43. **Osamah** reported : I was seated when lo ! Ali and Abbas came seeking permission. They said to Osamah : Seek permission for us to see the Apostle of Allah. I said : O Apostle of Allah ! Ali and Abbas are seeking permission. He said : Do you know what has led them to come ? I said : No. He said : But I know. Give them permission. So they entered and said : O Apostle of Allah ! we have come to ask you—who of your house is dearest to you ? He said : Fatimah, daughter of Muhammad. They said : We have not come to ask you about your household. He said : The dearest of my household to me is he on whom Allah bestowed favour and I bestowed favour-Osamah-b-Zaid. They said : Who is next ? He said : Next is Ali-b-Abi Taleb. Abbas said : O Apostle of Allah ! you have made your uncle the last of them. He said : Verily Ali preceded you in migration.
—*Tirmizi.*

عن اسامة قال كنت جالسا اذ جاء علي والعباس يستاذنان فقالا لاسامة استاذن لنا على رسول الله صلعم فقلت يا رسول الله علي والعباس يستاذنان فقال اتدري ما جاء بهما قلت لا قال لكني ادري ائذن لهما فدخلا فقالا يا رسول الله جئناك نسالك اي اهلك احب اليك قال فاطمة بنت محمد صلعم قالا ما جئناك نسالك عن اهلك قال احب اهلي الي من قد انعم الله عليه وانعمت عليه اسامة بن زيد قالا ثم من قال ثم علي بن ابي طالب فقال العباس يا رسول الله جعلت عمك اخرهم قال ان عليا سبقك بالهجرة (الترمذي)

44. **Oqbah b-Hares** reported : Abu Bakr prayed Asr and then came out walking with Ali. He saw Hasan playing with the boys. So he carried him upon his shoulder. He said : By my father ! he resembles the Prophet

عن عقبة بن الحارث قال صلى ابوبكر العصر ثم خرج يمشي ومعه علي فرأى الحسن يلعب مع الصبيان فحمله على عاتقه قال بابي شبيه بالنبي صلعم

and he does not resemble Ali. Ali was laughing. —*Bukhari*.

ليس شبيها بعلي وعلي يضحك

( البخاري )

45. **Anas** reported: The head of Hussain was brought to Obaidullah-b-Ziyad.[2517] It was placed in a cup and he began to beat with a stick; and he uttered something (bad) regarding his beauty. Anas said: I said: By Allah, verily he had the greatest resemblance with the Apostle of Allah, and he was painted with wood-leaves. *Bukhari narrated it. And in a narration* he said: I was near Ibn Ziyad and then the head of Hussain was brought. He began to beat it with a rod upon his nose and say: I have not seen beauty like this. I said: Behold! verily he had the greatest resemblance with the Apostle of Allah. —(*Approved, Rare*).

عن انس قال اتي عبيد الله بن زياد براس الحسين فجعل في طست فجعل ينكت وقال في حسنه شيئا قال انس فقلت والله انه كان اشبههم برسول الله صلعم وكان مخضوبا بالوسمة رواه البخاري وفي رواية الترمذي قال كنت عند ابن زياد فجيء براس الحسين فجعل يضرب بقضيب في انفه ويقول ما رايت مثل هذا حسنا فقلت اما انه كان من اشبههم برسول الله (حسن غريب)

46. **Same** reported that the Apostle of Allah said: Love Allah on account of what He gives you out of gifts, and love me for love of Allah, and love the people of my house for my love. —*Tirmizi*.

عنه قال قال رسول الله صلعم احبوا الله لما يغذوكم من نعمة واحبوني لحب الله واحبوا اهل بيتي لحبي

( الترمذي )

495w. **Ommul-Fazl**, daughter of Hares, reported: She went to the Apostle of Allah and said: O Apostle of Allah! I have seen

عن ام الفضل بنت الحارث انها دخلت على رسول الله صلعم فقالت يا

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2517. This took place when Hazrat Hussain was murdered by Snian and his head was taken to Abdullah-b-Ziyad, the ruler of Kufa under Muwayiah. It is said that the head disappeared from the presence of Abdullah-b-Ziyad.

a horrible dream to-night. He asked : And what is it ? She said : It is terrible ! He said : And what is it ? She said : I saw that a piece of your flesh has been cut off and placed in my lap. The Apostle of Allah said : You have seen good. If Allah wills, Fatimah will give birth to a son who will be in your nurse. Then Fatimah gave birth to Hussain and he was under my nurse just as the Apostle of Allah had said. One day I went to the Prophet and placed him in his lap. Thereafter his look was fixed towards me when lo ! his both eyes were shedding tears. I said : O Prophet of Allah ! by my father and mother ! what is the matter with you ? He said : Gabriel came and informed me that my followers will soon kill this son of mine. I said : He ? He said : Yes. He brought some earth to me out of his red earth.[2517a] —*Baihaqi.*

رسول الله إني رأيت حلما منكرا الليلة قال وما هو قالت إنه شديد قال وما هو قالت رأيت كأن قطعة من جسدك قطعت ووضعت في حجري فقال رسول الله صلعم رأيت خيرا تلد فاطمة إن شاء الله غلاما يكون في حجرك فولدت فاطمة الحسين وكان في حجري كما قال رسول الله صلعم فدخلت يوما على رسول الله صلعم فوضعته في حجره ثم كانت مني التفاتة فإذا عينا رسول الله صلعم تهريقان الدموع فقلت يا نبي الله بأبي أنت وأمي مالك قال أتاني جبرئيل فأخبرني أن أمتي ستقتل ابني هذا فقلت هذا قال نعم وأتاني بتربة من تربته حمراء (البيهقي)

696w. **Ibn Abbas** reported : I saw the Prophet one day in the mid-day about what a sleeper sees, dishevelled, dust-laden, with a phial in his hand wherein there was blood. I asked : By my father and mother ! what is this ? He said : This is the blood of Hussain and his companions. I continued to pick it

عن ابن عباس أنه قال رأيت النبي صلعم فيما يرى النائم ذات يوم بنصف النهار أشعث أغبر بيده قارورة فيها دم فقلت بأبي أنت وأمي ما هذا قال هذا دم الحسين وأصحابه لم أزل

2517a. The earth where Imam Hussain would be killed was taken to the Prophet.

up upto this day and to count that time. I found that he was killed at that time. —*Baihaqi*

697w. **Abu Zarr** reported while he was holding the door of the Ka'ba: I heard the Apostle of Allah say: Verily the parable of the people of my house among you is the parable of the ark of Noah. Whoso got on it was safe, and whoso remained behind was destroyed.[2518] —*Ahmad*

انقطه منذ اليوم فاحصي ذلك الوقت فاجد قتل ذلك الوقت ( البيهقى )

عن ابى ذر انه قال وهو اخذ بباب الكعبة سمعت النبى صلعم يقول الا ان مثل اهل بيتى فيكم مثل سفينة نوح من ركبها نجا ومن تخلف عنها هلك ( احمد )

## SECTION 2

### 1519. Prophet's Wives.

(a) The following ladies were the wives of the Holy Prophet.

| | Names | Marriage | Death | Condition |
|---|---|---|---|---|
| 1. | Hz. Khadijah | 27 B.H. | 3 B.H. | Twice-widowed |
| 2. | ,, Saudah | 3 B.H. | 22 A.H. | Widow |
| 3. | ,, Ayesha | 3 B.H. | 57 ,, | Virgin |
| 4. | ,, Hafsa | 3 A.H. | 45 ,, | Widow |
| 5. | ,, Zainab | 4 ,, | 4 ,, | ,, |
| 6. | ,, Omme Salamah | 4 ,, | 58 ,, | ,, |
| 7. | ,, Zainab | 5 ,, | 20 ,, | Divorced |
| 8. | ,, Juwairiyah | 5 ,, | 50 ,, | Widow |
| 9. | ,, Omme-Habibah | 7 ,, | 44 ,, | ,, |
| 10. | ,, Maimunah | 7 ,, | 51 ,, | ,, |
| 11. | ,, Safiya | 7 ,, | 50 ,, | , |
| 12. | ,, Mary the Copt * | 7 ,, | 16 ,, | ,, |

(b) **Why so many wives?** This question often disturbs many a mind, and there are some who dare to cast reflections on the ideal character of the Holy Prophet. Let us therefore discuss the subject at some length.

(1) The first question that presents to us is whether a married man is dearer to God than one who is not married. Sexual appetite is

2518. The Prophet thus left instruction to the Muslims to follow the people of the House in case of any difference or misguidance.

* The popular version is that the Prophet left nine wives excluding Mary. But Mary is also the Prophet's wife and Ibrahim was the issue out of this union.

ingrained in nature just as hunger. Satisfaction of sexual instinct is therefore with God a natural law which has been hitherto preserving this world. The Quran therefore says of marriage. The ordinance of Allah that existed among those who went before, and the command of Allah is a decree that is made absolute—35 : 38 Q. This law not only prevails in animal kingdom but also in the inanimate world. Anybody going against nature must inevitably suffer. In other words, he who does not marry goes against the law of God and therefore suffers physically, mentally and spiritually. Hence is the law of marriage. Those who give up this world is so weak that they are incompetent to fight temptation. Such people are often acclaimed as religious. God does not want it. He wants those who live with God and His beings. The true religion is that which advocates it. Every Prophet of God contracted marriages except Jesus who left the world at the age of only thirty-three years. Therefore the Prophet was not below the highest standard of morality by contracting marriage.

(2) The next question is-why did he contract so many marriages ? Did he fall an inch from the highest standard by this act ?

(i) Without showing any reason, the question can easily be solved by the fact that none of his contemporaries raised an atom of doubt about the integrity of character of the '*Al Amin*." Who are we, living fourteenth centuries after his death, to question his character ? The man who was held in the highest esteem by the renowned contemporaries of character and who remained faithfully steadfast to him in the teeth of bitter persecutions and perils, the man who was acclaimed as the saviour of the world by friends and foes alike and whose character was corroborated by the attestation of friends and foes, the man who transformed the whole of Arabia within two decades and swept off vices and immorality from the soil of mind, the man who by the radiant light of his character dissipated the spiritual darkness—could such a man be a prey to sexual luxury ?

(ii) Secondly, it appears that the Holy Prophet led the life of a bachelor up to the age of twenty-five years. In a hot country like Arabia where maturity is attained much eariler and where sexual commodity was a common thing like the present age, the Prophet was conspicuous in the whole of Arabia by his unimpeachable character. For that, he was given the little of '*Al Amin*' signifying the highest state of moral life. Was it not a period for showing strength of character ?

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(iii) Then we find that he married when he was 25 years old. Whom did he marry ?—an old twice-widowed lady who was 15 years senior to him. Did he again take second wife during the life-time of this old lady Khadija and during the time when he was fit for sexual luxury and when he had time for such enjoyments ? The answer is an emphatic no. While Khadija was alive, the Prophet faithfully led a monogamious life up to his age of over 50 years and upto the Khadija's age of over 65years. The Prophet had all his children by this old wife except Ibrahim whose mother was Mary. Could such a man who lived up to the pretty old age pure and chaste, not questioned by any of his contemporaries, turn bad when he entered into an age in which passion is calm ? None but a biassed mind can entertain still a doubt in mind.

(iv) Then after the death of Khadija, the Holy Prophet was without any wife for sometime . Not a word of whisper about his character was heard during this time. Had he such an indomitable passion, how could he check himself in a hot country like Arabia ? We find that he afterwards took in marriage an old widowed lady, Sauda who had emigrated along with her husband to Abyssinia. On the way back, her husband died leaving her in the midst of the deadly enemies of Islam. Naturally she sought shelter to the Prophet for whose mission her husband died. The Prophet had to extend his shelter to her by not keeping her as a concubine but as a legally married wife. In the same year, he married Ayesha when she was only seven years old. Why a girl of tender age who was quite unfit for conjugal embrace ? Why a minor girl if passions were so strong ? The marriage was not consummated till sometime after migration to Medina. The Prophet lived for 5 or 6 years years up to his 56th year of age with Sauda and Ayesha without taking any other wife-

(iv) From the 56th year up to 60th year of his life (3 to 7 A.H.) he is seen to have taken nine wives in quick succession. From his 60th year up to his death, he is seen not to have taken any wife. Why so many within four years and why a full stop after that ? It appears on a careful examination of this time that this was a period of the severest struggles in the Prophet's life, and Islam stood in danger of being utterly crushed and demolished from the surface of the globe. The battles of Badar and Uhud took place in 2 and 3 A. H. The Jewish tribe of Banu Nazir in Medina was banished. The battle of Muraisi with the powerful tribe of Banu Mastaliq occurred in 5 A. H. In the same year, the

whole Arabia were combined to destroy Islam in the bud. After this battle in which 2000 had to fight with 24000 Arabs, the Jewish tribe of Banu Quraiza was punished. So great was the danger that some Jews were put to death. In the 6th year, the Prophet was not allowed to make pilgrimage and so the treaty of Hudaibiyyah was concluded. In the seventh year, a Jew administered poison to the food of the Prophet and tried to murder him. Then the conquest of Mecca followed. After that there was no such difficulty in the propagation of Islam and there was no marriage. What is the reason of these marriages during the time of unrest and danger in the midst of war cries and bullets of arrows and ammunitions. Did these arise out of thoughts of enjoyment or for some other mason? The reason bespeaks itself to an intelligent mind of great political sagacity and true statesmanship.

(vi) Before we come to the actual reasons, let us put forth the individual cases, one by one. **Hafsa** was the daughter of the second Caliph Hazrat Omar. Her husband Khunais-b-Huzaifah died in the battle of Badr. She was offered to Hazrats Abu Bakr and Osman who refused owing to her harsh temper. At last at the earnest entreaty of his worthy lieutenant, he accepted her. In the same year, **Zainab** became a widow on account of the death of her husband Abdullah-b-Jahsh and then she offered her hand to the Prophet. A year later, Omme Salamah sought the Prophet's hand after the death of her husband Abu Salamah in the battle of Uhud. The occasion of marriage was this. The Prophet reported once to Omme Salamah: There is no Muslim who is affected by calamities and who afterwards utters: "Verily we are for Allah and to Him shall we return. O Allah! give me refuge in my calamity and leave therefrom good for me", except that Allah will leave therefrom good for him. When Abu Salamah died, Omme Salamah spoke good of her late husband and uttered what the Prophet had said above. With this she wanted to get the Prophet as husband as he had said that by uttering the above, she would get better things—33:16. Zainab, the divorced wife of Zaid, was married when the Prophet was 58 years old. Zaid was a liberated slave of the Prophet. Zainab wanted to marry the Prophet but he refused. He then gave her in marriage to Zaid to remove all distinction between slave and master. The marriage proved a failure and consequently Zaid had

to divorce her. Afterwards her relations and herself requested the Prophet to take her as wife. The Prophet could not set aside their opinion and accepted her. Afterwards the battle of Muraisi took place and Juwairiya, the daughter of an Arab chief and the widow of Musafe-b-Safwan, fell into his hands. By the marriage of the widow, 100 families of Banu Mustaliq who fell prisoners secured release. Omme Habibah's husband Ubaidullah turned a Christian in Abyssina. While she was yet in Abyssinia, the Prophet was betrothed to her by the Negus on the latter's earnest request. In the battle of Khaiber in 7A.H., Safiyyah, daughter of a Jewish chief, was one of the prisoners. She lost her husband in the battle. This marriage was out of alliance with the Jewish tribe. Mary the Copt was presented to the Prophet by Muqauqis, king of Egypt. In the same year, Maimuna offered her hand to the Prophet and it was accepted.

(vii) It appears from the above facts and figures that the Prophet continued with one wife in normal circumstances, but in abnormal circumstances, he had to take several wives. Again when the circumstances was normal after the conquest of Mecca, he did not contract any mrrriage up to his death. There was no time for the Prophet for enjoyment during day-time as he spent it in the actual battle-field. During the night, he used to pass time in war camps, and when at home for preparing war plans and religious service. It is seen that he used to spend ⅔rd or ⅓rd of the night in prayers and deep meditation. The Quran gives the clearest evidence on the point: Surely your Lord knows that you pass in prayer nearly two-thirds of the night and (some times) half of it, and also a party of those with you—73 : 20Q. There was no time for conjugal luxury. It appears again that the Prophet lived a very simple life. His furnitures in the household consisted of a mat, an earthen jug and a blanket. These were his furnitures when he was the king of Arabia after the conquest of Mecca. He used often to remain in hunger for days together. Being questioned by Fatima, he replied: O darling, this world's life is very little in comparison with the life in the hereafter.[1] His wives once pressed him for worldly comforts.

1. Bosworth smith says: In the shepherd of the desert, in the Syrian trader, in the solitary of Mount Hira, in the reformer in the minority of one, in the exile of Medina, in the acknowledged conqueror, in the equal of the Persian Chosroes and the greek Heracleus, we can still trace a substantial unity. I doubt whether any other man, whose external conditions changed so much, himself ever changed less to meet them, the essence seems to me to be the same in all".

At once the reply came from God: O Prophet! say to thy wives; if you desire this world's life and its comforts, come, I will give you a provision and allow you to depart a goodly departing. And if you desire God and His Apostle and the latter abode, then surely God has prepared for the doers of good among you a mighty reward —33 : 48Q. Was this the mental state of a man sexually luxurious? Such a man would have submitted to the wishes of his beloveds. Then again we see that inspite of deep attachment and love for the accomplished widowed ladies Ayesha, he went to contract marriage with elderly women of common parentage. The women were not known either for their beauty, wealth, youth or parentage, while Ayesha was young, beautiful and wealthy; and she came from a noble lineage. This conclusively shows that the latter marriages were for reasons other than sexual.

(viii). **The reasons are the following**:

(1) Firstly, the Prophet came to the world as a model for mankind. So he showed himself in all aspects of human life. *He showed that it is summit to live with one faithful wife of whatever age in normal circumstances,* but a man can have four wives under abnormal circumstances. For instance, in case of the death of males at a time in a war, the preponderng number of widows should be disposed of by matrimonial alliance up to the extent of four at a time. This was what exactly happened also in the last European War.

(2) *Secondly, the Holy Prophet came to establish morality and religion in the world.* By his forceful integrity of character and strong measures for promiscuous intercourse and abolition of drinking, the whole devilish atmosphere was cleared. How could he see with his eyes wide open so many women, young and old, rendered widows after war adopting corrupt ways to satisfy their natural appetite. If physical preservation is the primary factor, moral preservation is no less important. He awarded death sentences in case of adultery. But he was not forgetful of the human instinct of passion. So he allotted almost all the widows to his companions *without number*. Whoso was not liked by any companion was granted the favour of becoming Prophet's consort. Hafsa was offered to many including Abu Bakr and Omar but she was disliked for her harsh temper. The Prophet at last accepted her on the earnest entreaty of his redoubtable champion Omar. In this way the society was given a protection from corruption and the moral

tone of the Arabs were completely changed. Had these widows been let loose free and unrestrained, the whole atmosphere would have been vitiated with corrupt breaths and the kingdom of God on earth which he came to establish would have been a thing of the past. The Quran says : Allah desires to take away impurity from you, O people of the House, and to purify a thorough purifying — 33 : 33Q.

(3) *Thirdly, the protection of these innumerable widows with their children from starvation and ruin was the primary duty on the Prophet.* Their maintenance was compulsory on him, as owing to his command and order, their husbands and children joined the warfares and lost lives. Was it not then a duty on the Prophet to maintain them ? So he divided them among his surviving companions for supplying natural needs and he himself took some of the helpless widows.

(4) Fourthly, the Prophet and his companions did not keep these women in their harem without the tie of marriage. *Had these women been kept otherwise, we would have termed them to-day as concubines of the Prophet and his companions.* The whole world would have cast a disgusting eye on the early Muslims. Could anybody suggest a better remedy for these helpless widows and their orphans ? The Quran therefore says : In order that no blame may attach to you—33 :50Q.

(5) Fifthly, there were innumerable war-prisoners, males and females, that fell into the hands of the Muslims. Majority of them were set free on ransom but some of them were still under protection of the conquering soldiers. Now-a-days, they would have been utilised in the ordinary ways, but the World Teacher could not neglect their physical needs. *So he had to divide them among his companions by giving them the status of wives with proper marriage.* In this way, the Holy Prophet received Zuwairiyah and Safiyah as wives.

(6) *Sixthly, the Muslim males were alarmingly reduced by their being fallen in wars and battles.* There were also few Muslims at that time, If the number continued to decrease in this way without addition, Islam would have been effaced from the face of the globe. The Prophet like a true statesman gave by these measures a tremendous impetus to increasing of Muslim babies and girls who turned so many heroes and heroines after the Prophet. By birth as well as by conversion, the Muslims increased to a large extent with leaps and bounds.

(7) *Seventhly, there were some marriages for political reasons* and for suppressing enmity towards Islam. By the marriage of Zuwairiah, the daughter of an important Arab chief Haris, the whole clan of Banu Mustaliq with their allied tribes were gained over. By the marriage of Safiyah, the daughter of a Jewish chief, the emnity of a section of the Jews towards Islam was suppressed. Then Muqauqis, king of Egypt, presented Mary the Copt from Egypt to the Prophet. By this marriage, political alliance with Egypt of a great magnitude was achieved. Zainab, the mother of the poor, was given in marriage by the Negus in whose territory the early Muslims found refuge. This was also a friendly gesture with a neighbouring king. Some of the other marriages was not also without some political significance.

(8) *Eighthly, the Prophet came as a world teacher and with the last will of God.* His teachings and doings were all guided by Divine wisdom, The Quran therefore says: And He does not speak out of his free will. It is not but a revelation that is revealed (53 : 3Q). *To ensure preservation of his deeds and sayings, both public and private, he supplied him with some devoted companions* like Abu Hurairah, Ibn Abbas, Ibn Omar and others. He also introduced into his family by His infinite wisdom women of varied temperaments, so that they might preserve his sayings and deeds. Men may forget many things on account of their constant daily conflicts with the outside world but women can not For this purpose one woman was not sufficient. It required many. *Besides there were many questions of Shariat which found promulgation only through the Prophet's wives.* This was one of the most important reasons of the Prophet's marriages.

What was then the reason of Ayesha's marriage? She would be able to remember more his deeds owing to her tender age than many who were all aged. She was also expected to live long enough to speak of the Prophet's doings and teachings. Indeed she lived for nearly 48 years after Prophet's death to broadcast his precious sayings. But for this marriage, the world would have lost a great deal of Prophet's sayings. She gave to us some traditions relating to the plays and songs natural to youthful life like her. The reason is explained by the Quran: And remember what is recited (by Prophet) in the houses from the verses of Allah (Quran) and wisdom (Hadis)—33 : 34Q.

(9) *The Holy Prophet showed example to mankind*

how a young husband should deal with an old wife, an old husband with a young wife, a virgin husband with a married lady, a married husband with an unmarried lady, a widow with the widowed.

(10) By these marriages, *the teaching of intercaste marriage was given*, and all distinctions between tribes and tribes on account of birth and parentage were removed. By the marriage of Safiyah, the Prophet showed that a Muslim can marry any girl or woman of different religion and different nationality provided God is recognised as the only object of worship. Thus a Chiristian and a Jewish girl can lawfully be married in Islam.

(ii) The Arabs kept the divorced woman without marriage By marrying Zainab, the divorced woman of the liberated slave Zaid, Prophet not only showed that divorced woman's marriage is lawful but also the fact that a cousin sister can lawfully be married. This was done also to show that an adopted daughter is not the same as the real daughter (see 33 : 37Q).Jainab was offered to the Prophet when she was a virginn. His refusal shows that his motive for marrying her when divorced was other than self gratification,

(12) He showed an example to the world how a man can live with all the commodities of a complex world, with the kingly throne in the midst of many wives but with a hermit's life without the least attraction for the charms that follow them. He led the same simple life when he was the king of Arabia as when he was a helpless orphan. Not the slightest change was seen in his living. This shows also his mind. The man who lived a life of celibacy up to 25th year of his life and then lived a monogamous life up to a pretty age could turn himself suddenly a prolific and sensuous man when even the passions of a most sensual man becomes cool.

(13) *The Prophet did not move an inch from the dictation of the Almighty.* The Quran says: I follow naught but what is revealed to me. Surely I fear the chastisement of a mighty day ...... .......Indeed I have lived a life-time (of pure life) among you before it—10 : 15Q. The Prophet lived a life of absolute purity. So he could not change his course. About this the Quran reminds us in the above verse. Again the Quran says : O Prophet ! surely We have made lawful to you your wives—33 : 50Q. In the 7th A. H. after the conquest of Mecca the following verse was revealed : It is not allowed to you to take wives afterwards—33 : 52Q. Again the Muslims were ordered not to marry his wives after Prophet's

death—33 : 53Q. Thus it is seen that the Prophet always moved with the dictation of God. It was Divine Purpose that he should take so many wives for reasons best known to God. After all, the Prophet submitted to the Will of God saying : Verily my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the Universe—6 : 163Q.

**Quranic references about Prophet's wives**. 'O Prophet ! say to your wives : If you desire this world's life and its grandeurs, then come, I will give you a provision and allow you to depart a goodly departing. And if you desire Allah and His Apostle and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward. O wives of the Prophet ! whoso of you commits an open indecency, the chastisement shall be increased to her doubly. And this is easy to Allah. And whoever of you is obedient to Allah and His Apostle, We will give her reward doubly, and We have prepared for her an honourable provision. O wives of the Prophet ! you are not like any other women. If you fear God, then be not soft in speech, lest he in whose heart is a disease yearns, and speak good word. And stay in your houses and do not display your finery the displaying of the Days of Ignorance and keep up prayer and pay Zakat and obey Allah and His Apostle. Allah only desires to take away uncleanliness from you, O people of the Household, and to purify you a thorough purifying. And keep in memory what is recited in your houses of the verses of Allah and the wisdom, Verily Allah is Knower of secrets, Aware—33 : 28 to 34Q. Zainab's marriage : We gave her (Zainab) to you as wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons ..... ...... . . There is no harm in the Prophet doing that which Allah has ordained for him, an ordinance of Allah with respect to those who have gone before—33 : 37 - 38Q. After the conquest of Mecca, it was revealed : It is not lawful for you to take wives afterwards, nor you should change them for other wives—33 : 52Q. And it does not befit you that you should give trouble to the Apostle of Allah, nor that you should marry his wives ever after him—33 : 53Q.

47. **Ali** reported : I heard the Apostle of Allah say : The best of their women was Mary, daughter of Imran, and the best of

عَنْ عَلِيٍّ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ وَخَيْرُ

their women is Khadija, daughter of Khuwailed. —*Agreed.*

نسائها خديجة بنت خويلد (متفق عليه)

48. **Abu Hurairah** reported: Gabriel came to the Prophet and said: O Apostle of Allah! she is Khadijah who is coming with a cup wherein there are lentils or food. When she comes to you, greet her with a greeting from her Lord and from me, and give her the good news of a house in Paradise made of pearls. There is no hardship therein and no anxiety. —*Agreed.*

عن ابي هريرة قال اتى جبرئيل النبي صلعم فقال يا رسول الله هذه خديجة قد اتت معها اناء فيه ادام او طعام فاذا اتتك فاقرأ عليها السلام من ربها ومني وبشرها ببيت في الجنة من قصب لا صخب فيه ولا نصب (متفق عليه)

49. **Ayesha** reported: I had no envy for any of the wives of the Prophet. I had no envy for Khadijah. I did not see her but he often talked of her. Many a time he slaughtered a goat and then cut it to pieces and thereafter sent them to the dear ones of Khadijah. Many a time I told him as if there was no woman in the world like Khadijah. He would reply: Verily she was (such) and she was (such), and I have got children by her. —*Agreed.*

عن عائشة قالت ما غرت على احد من نساء النبي صلعم ما غرت على خديجة وما رايتها ولكن كان يكثر ذكرها وربما ذبح الشاة ثم يقطعها اعضاء ثم يبعثها في صدائق خديجة فربما قلت له كانه لم تكن في الدنيا امراة الا خديجة فيقول انها كانت وكانت وكان لي منها ولد * (متفق عليه)

50. **Abu Salamah** reported that Ayesha said: The Apostle of Allah said: O dear Ayesha! he is Gabriel tendering you greeting. She said: And greeting also is on him, and the mercy of Allah. She said: He sees what I do not see —*Agreed.*

عن ابي سلمة ان عائشة قالت قال رسول الله صلعم يا عائش هذا جبرئيل يقرئك السلام قالت وعليه السلام ورحمة الله قالت وهو يرى ما لا ارى * (متفق عليه)

51. **Ayesha** reported: The Apostle of Allah told me: I saw you in dream for three nights. The angel came with you about the theft of a silk. He said to me: He is your wife and I uncovered the cloth from your face when lo! you are she. I said: If it is from near Allah, go with it. —*Agreed.*

عن عائشة قالت قال لي رسول الله صلعم أريتك في المنام ثلثت ليال يجيء بك الملك في سرقة من حرير فقال لي هذه امرأتك فكشفت عن وجهك الثوب فإذا أنت هي فقلت إن يكن هذا من عند الله يمضه * (متفق عليه)

52. **Same** reported: Verily the people used to be ready with their presents on the day of Ayesha, seeking by that the pleasure of the Apostle of Allah. She said: Verily the wives of the Apostle of Allah were two groups. In one group, there were Ayesha, Hafsah, Safiyyah and Saudah, and in another group there were Omme Salamah and the remaining wives of the Apostle of Allah. The group of Omme Salamah talked and they told her: Tell the Apostle of Allah to tell the people saying: Whoso wishes to give present to the Apostle of Allah, let him give present to him wherever he remains. So she told him and he said to her: Don't give me trouble about Ayesha, because revelation does not come to me while I am under the cloth of any woman except Ayesha. She said: I turn to Allah from your trouble, O Apostle of Allah. Thereafter they called Fatimah and sent (her) to the Apostle of Allah. She told him

عنها قالت إن الناس كانوا يتحرون بهداياهم يوم عائشة يبتغون بذلك مرضاة رسول الله صلعم وقالت إن نساء رسول الله صلعم كن حزبين فحزب فيه عائشة وحفصة وصفية وسودة والحزب الآخر أم سلمة وسائر نساء رسول الله صلعم فكلم حزب أم سلمة فقلن لها كلمي رسول الله صلعم يكلم الناس فيقول من أراد أن يهدي إلى رسول الله صلعم فليهده إليه حيث كان فكلمته فقال لها لا تؤذيني في عائشة (رض) فإن الوحي لم يأتني وأنا في ثوب امرأة إلا عائشة قالت أتوب إلى الله من أذاك يا رسول الله ثم إنهن دعون فاطمة فأرسلن إلى رسول الله صلعم فكلمته فقال يا بنية

and he said: O darling! do you not love whom I love? She said: Yes. He said: Then love her. —*Agreed*.

الا تحبين ما احب قالت بلى قال فاحبي هذه * (متفق عليه)

53. **Anas** reported that the Prophet said: Sufficient for you from the women of the universe are Mary, daughter of Imran, and Khadijah, daughter of Khuwailed, and Fatimah, daughter of Muhammad, and Asiyah, wife of Pharaoh.[2519a] —*Trimizi*.

عن انس ان النبي صلعم قال حسبك من نساء العلمين مريم بنت عمران وخديجة بنت خويلد وفاطمة بنت محمد واسية امراة فرعون * (الترمذي)

54. **Ayesha** reported: Verily Gabriel came with her picture in a piece of green silk to the Apostle of Allah. He said: She is your wife in this world and the hereafter. —*Trimizi*.

عن عائشة (رض) ان جبرئيل جاء بصورتها في خرقة حرير خضراء الى رسول الله صلعم فقال هذه زوجتك في الدنيا والاخرة * (الترمذي)

55. **Anas** reported: It reached Safiyyah that Hafsah had told her 'daughter of a Jew.' She wept and the Prophet went to her while she was weeping. He asked: What makes you weep? She said: Hafsah told me that I am the daughter of a Jew. The Prophet said: You are certainly the daughter of a prophet and your uncle was certainly a prophet, and you are the wife of a prophet. So about what is she boastful over you? Thereafter he said: O Hafsah, fear Allah.[2519b] —*Trimizi, Nisai*.

عن انس قال بلغ صفية ان حفصة قالت لها بنت يهودي فبكت فدخل عليها النبي صلعم وهي تبكي فقال ما يبكيك فقالت قالت لي حفصة اني ابنة يهودي فقال النبي صلعم انك لابنة نبي وان عمك لنبي وانك لتحت نبي ففيم تفخر عليك ثم قال اتقي الله يا حفصة * (الترمذي والنسائي)

2519a. Mary was the mother of Jesus Christ and Asiyah was the wife of Pharaoh. While Pharaoh was a great infidel, his wife was a pious lady devoted to divine worship. She looked after Moses in his infancy.

2519b. This is a general remark applicable to all the wives of the Prophet including Hafsah. This was uttered with the intention of pleasing Mary.

56. **Omme Salamah** reported: The Apostle of Allah called Fatimah in the year of victory and whispered with her and she wept. Thereafter he talked with her and she laughed. When the Apostle of Allah died, I asked her of her weeping and laughing. She said: The Apostle of Allah informed me that he would die and so I wept. Then he informed me that I shall be the leader of the women of the heaven-dwellers except Mary, daughter of Imran, and so I luughed. —*Trimizi.*

عن أم سلمة أن رسول الله صلعم دعا فاطمة عام الفتح فناجاها فبكت ثم حدثها فضحكت فلما توفي رسول الله صلعم سألتها عن بكائها وضحكها فقالت أخبرني رسول الله صلعم أنه يموت فبكيت ثم أخبرني أني سيدة نساء أهل الجنة إلا مريم بنت عمران فضحكت (الترمذي)

57. **Abu Musa** reported: Never did a tradition appear doubtful to us (companions of the Prophet) and we asked Ayesha (about it) but we found exposition of it near her. —*Trimizi (Approved, Correct, Rare).*

عن أبي موسى قال ما أشكل علينا أصحاب رسول الله صلعم حديث قط فسألنا عائشة إلا وجدنا عندها منه علما (الترمذي حسن صحيح غريب)

58. **Musa-b-Talhah** reported: I have not seen anybody more eloquent than Ayesha. —*Trimizi (Approved, Correct, Rare).*

عن موسى بن طلحة قال ما رأيت أحدا أفصح من عائشة (الترمذي حسن صحيح غريب)

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# CHAPTER XLVI

## SECTION 1

### 2520. His Companions

(a) **Who are the companions of the Prophet?** There is a little divergence of views as to who can rightly be called the companions of the Holy Prophet. Al Bukhari included within this class all those persons who had association with the Prophet or saw him even once. The author of Mazhari-Hoq included all those persons who had prolonged association with the Prophet,

joined the holy wars and were taught by him. He said that at least six months companionship with the Prophet is a necessary condition of being a companion. It has, however, been narrated by Abu Mansur Bagdadi in Sharhi Sunnat that according to the unanimous decision of the jurists, every one who saw the Prophet is a companion but their rank is different according to the length of their association with the Prophet and their intensity of devotion. This seems to us the correct definition of the word "companions". According to the above formula, the Sharhi Sunnat gives the following order of rank : (1) Abu Bakr, (2) Omar, (3) Osman, (4) Ali, (5) the remaining companions who were given good news of Paradise in life, (6) those Gazis who took part in the battle of Badr, (7) those who took allegiance of *Ridwan*, (9) those who took allegiance at *Aqabah*, (10) the early converts, and (11) those who prayed towards two Qiblas (Jerusalem and Mecca). As the Prophets have got different ranks according to the verse 2 : 253 of the Quran, the companions also have got ranks according to the respective attainments of virtues and their struggles for Islam.

(b) **The rank of the Companions and its reason.** According to the Holy Quran and Hadis, the rank of the companions of the Prophet is greater than that of his other followers. Nobody among the latter generations will be able to surpass them in pious deeds and heroic self-sacrifices. The Quran says about their rank in the following verses :—Allah is pleased with them and they are pleased with Him—98 : 8Q. And as for the foremost, the first of the Refugees and the Helpers, and those who follow them in goodness, Allah is well-pleased with them and they are well-pleased with Him, and He has prepared for them paradise beneath which rivers flow, to abide in them for ever. That is the mighty achievement—9 : 100Q. Muhammad is the Apostle of Allah, and those with him are firm of heart against the unbelievers, but kind among themselves ; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure, their marks are in their faces because of the effect of prostration ... .. ........Allah has promised those among them who believe and do good forgiveness and a great reward—48 : 29Q. You are the best of nations raised up for men ; you enjoin what is right and prohibit the wrong and believe in Allah—3 : 109Q. Certainly Allah is well-pleased with the believers when they swore allegiance to you under the tree—48 : 18Q. Allah has promised to those of you who believe and do good that He will make them

rulers in the earth—24 : 55Q. They shall have forgiveness and honourable sustenance—24 : 26Q. The traditions say about the merits of the Companions :—The best of my people is my generation, next those who will succeed them, next those who will succeed them—46 : 5. My companions are a trust of my people—46 : 3. Honour my companions because they are the best among you—46 : 6. The parable of my companions is like salt in food—46 : 698w. Don't rebuke my companions—46 : 1. Whoso gives them trouble, gives me trouble—46 : 8. Whoso among you shall live after me will soon see many differences of opinion. You shall then hold fast to my ways and the ways of the rightly guided conscientious Caliphs. Adhere to them—1 : 101. Surely the Israilites were divided into 72 sects and my people will be divided into 73 sects. Each of them will remain in the fire except one sect. They enquired : O Ms. of Allah ! which is that ? He said : That on which I and my companions stand—1 : 112. Then see the traditions of this section.

**Why is so great a rank for the companions of the Prophet ?** The reason is obvious. The companions were those bands of zealous devouts who played the most important role in the grand superstructure of the edifice of Islam and were put to the brutal, tortures but still cried 'Ahadun, Ahadun ( One God, One God )'. There were some of the early converts who were cruelly torn to pieces by the unkind hand of the enemies or otherwise butchered but still they did not renounce their dear faith and their dear Prophet. Every one of Muslim Brotherhood brought all their resources towards the cause of Allah and his Apostle. They smiling courted death and tortures for Islam, and upon their bloods, the foundation of Islam was deeply laid. But for their heroic deeds and unparallelled sacrifices, Islam would have been nipped in the bud. When the Holy Prophet migrated to live at Medina as a self-imposed exile, all of his companions left their hearth and home and their centuries old love for their native land to share in the turmoils of their dear master. Not a drop of tears fell down, not an inkling of disinclination crossed their minds. At a time when Islam stood in danger of being totally annihilated from the surface of the globe, the entire bands of companions turned so many heroes and heroines and threw themselves headlong in the path of danger and death to save Islam. There were occasions more than one when the Prophet was surrounded on all sides by the blood-thirsty enemies

but some of his companions stood as a bulwark against the attack on his person receiving as many as seventy wounds or more. Again in the hours of victory and conquest, they led the same devotional life. Nothing could change their saintly character and conduct. No glamour of wealth could divert their attention from the merchandise of God. Only one bond tied them firmly—the bond of Islam, the bond of fraternity and brotherhood. Electricity of divine love ran in their veins and their slogan was 'to do or die' for Islam and for cause of God. Their virtues however, shone forth after the demise of the Holy Prophet just as the brightness of the stars in the firmament appear after the disappearance of the sun. The borrowed light from the Sun of Arabia manifested itself in different directions and dissipated the intense darkness that prevailed throuhout the world. The companions drank deep in the moral and spiritual fountain of the Holy Prophet and spread all over the globe to distribute the divine light. Being imbued with this idea, they smashed to pieces the devitish empires of Persia and Byzantium within 10 years after the death of their master and hoisted the banner of Tauhid and Allaho Akbar in the palaces of the Chosroes and Caesars. Though few meeting armies in the battle field often double, treble, four times or more, they still became victorious. The secret of their success was their ardent and sincere desire to help the cause of God. In the day time, they were heroes and warriors striking terror and fear into the minds of the enemies, but in the night they turned so many saints and angels bowing and prostrating before the Lord with hearts most sincere. Never did they lie on beds of comforts but on beds of pricks and thorns in order to get the rose of Islam and to diffuse its fragrance. The path which was strewn with innumerable shrubs was made clear by their indefatigable labour. Do they not then deserve the rank promised by the Quran and Hadis ? Compare now the present Muslims who ostensibly declare from platforms and presses to die for Islam, but when the clarion call of Islam comes, they turn round with some excuse or other. It is therefore not at all unreasonable that the rank of the companions is higher than the most pious and dutiful of us – the companions who moved with the Prophet, lived with the Prophet, imbibed the true spirit of Islamic teachings and were ever ready at the first signal of danger to sacrifice their lives and worldly resources.

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1. **Abu Sayeed al-khodri** reported that the Apostle of Allah said: Don't rebuke my companions. If some one of you spends as much gold as the Uhud, he will not reach (the reward of) one 'mud' of anyone of them, nor half of it. [2521]
—*Agreed.*

عن ابی سعید ن الخدری قال قال
رسول الله صلعم لا تسبوا اصحابی فلو ان
احدکم انفق مثل احد ذهبا ما بلغ
مد احدهم و لا نصیفه * ( متفق علیه )

2. **Ali** reported from the Prophet who said: Soon there will come after me a people who will be called 'Rafadah'. If you overtake them, kill them because they are polytheists. I asked: O Apostle of Allah! what are their signs? He said: They will exaggerate for you what is not in you and they will abuse the predecessors. [2521a]
—*Darqutni*

عن علی عن النبی صلعم قال سیاتی
من بعدی قوم یقال لهم الرفضة فان
ادرکتهم فاقتلهم فانهم مشرکون قلت
یارسول الله ما العلامة فیهم قال یقرظونك
بما لیس فیك ویطعنون علی السلف
* الدارقطنی

3. **Abu Burdah** reported from his father who said: He (that is the Prophet) raised his head towards heaven, and he used often to raise his head towards heaven, and said: The stars are a trust for heaven. So when the stars set in, there comes to heaven what it was promised. I am a trust for my companions. When I shall go, there will come to my companions what they were promised; and

عن ابی بردة عن ابیه قال رفع
یعنی النبی صلعم راسه الی السماء وکان
کثیرا ما یرفع راسه الی السماء فقال
النجوم امنة للسماء فاذا ذهبت النجوم
اتی السماء ما توعد وانا امنة لاصحابی
فاذا ذهبت انا اتی اصحابی ما یوعدون

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2521 Mud is a measure of wheat equivalent to near about one seer.

2521a. It is a weak tradition but through mistake it has been numbered and placed here. It should have been placed at the end of the section in the category of weak traditions.

my companions are a trust for my people. So when my companions will pass away, there will come to my people what they were promised.[2522]

—*Muslim.*

وأصحابي أمنة لأمتي فإذا ذهب
أصحابي أتى أمتي ما يوعدون *
(مسلم)

4. **Abu Sayeed al-Khodri** reported that the Apostle of Allah said : A time will come over people (when) a party of people will fight and ask : Is there among you anyone who has kept company with the Apostle of Allah ? They will reply : Yes. Then there will be victory for them. Thereafter a time will come over the people (when) a party of the people will fight, and it will be questioned : Is there anyone among you who has kept company with the companions of the Apostle of Allah ? They will say : Yes. Then there will be victory for them. Thereafter a time will come over the people (when) a party of the people will fight. It will be asked : Is there anyone among you who has kept company with one who kept company with the companions of the Apostle of Allah ? They will say : Yes. Then there will be victory for them.

عن ابى سعيد ن الخدرى قال قال
رسول الله صلعم يأتى على الناس زمان
فيغزوا فئام من الناس فيقولون هل
فيكم صاحب رسول الله صلعم فيقولون
نعم فيفتح لهم ثم يأتى على الناس
زمان فيغزوا فئام من الناس فيقال هل
فيكم من صاحب اصحاب رسول الله
صلعم فيقولون نعم فيفتح لهم ثم يأتى
على الناس زمان فيغزوا فئام من
الناس فيقال هل فيكم من صاحب من
صاحب اصحاب رسول الله صلعم فيقولون نعم
فيفتح لهم متفق عليه وفى رواية لمسلم

2522. The Prophet is like the sun that arose in the central horizon of Arabia and his companions are like stars. Before the radiant ray of the sun, the intense darkness disappears and the light of the stars is not seen ; but when the sun disappears, the stars afford guidance. Similarly when the Prophet disappeared, his companions were the examples to be followed. With the disappearance of the sun as well as the stars, there comes darkness. Similarly with the disappearance of the companions, there will arise troubles and calamities. These prophecies have been literally fulfilled.

*Agreed upon. And in a narration of Muslim*: He said: A time will come over the people from whom a detachment of an army will be sent. They will ask: Look; do you find among you anyone from the companions of the Apostle of Allah? A man will be found and there will be victory for them. Thereafter a second detachment will be sent. They will ask: Is there anyone among you who saw the companions of the Prophet? He will be found and then there will be victory for them. Thereafter a third detachment will be sent and it will be asked: Look, do you see anyone among you who saw one who had seen the companions of the Prophet? Thereafter the fourth detachment will appear. It will be asked: Look, do you find anyone among you who has seen one who saw one who had seen the companions of the Prophet? Then a man will be found and there will be victory for him.[2522a]

قال يأتي على الناس زمان يبعث
منهم البعث فيقولون انظروا هل
تجدون فيكم احدا من اصحاب رسول
الله صلعم فيوجد الرجل فيفتح لهم ثم
يبعث البعث الثاني فيقولون هل
فيكم من رأى اصحاب النبي صلعم
فيوجد فيفتح لهم ثم يبعث البعث
الثالث فيقال انظروا هل ترون فيكم
من رأى من رأى اصحاب النبي
صلعم ثم يكون البعث الرابع فيقال
انظروا هل ترون فيهم احدا رأى من
رأى احدا رأى اصحاب النبي صلعم
فيوجد الرجل فيفتح له *

2522a. This tradition proves that the first three generations are the best among the generations of the Muslims. In the next tradition, the best generation is up to the death of the Prophet, the next best is the time from after his death till 120 A. H, when the last of the companions died, the next best is the time from 120 A. H. to 170 A. H., and the next best is the time from 170 A. H. to 218 A. H. After the year 218 A. H., the prophecy is that the downfall would begin. It appears in history that the glorious reign of the Abbaside Caliphs ended with the death of Caliph Al-Mamun which occurred in 218 A. H, or 833 A. D. Thereafter the philosophic theories were let loose, the Mutazilites appeared giving currency to the useless controversy whether the Quran was created or not, the force of Prophet's sunnat was greatly lessened and the weakness of Muslim solidarity and rule began till Bagdad was ransacked by Hulagu in 640 A. H.

5. **Imran-b-Hussain** reported that the Apostle of Allah said : The best of my people is my generation, next those who will succeed them, next those who will succeed them ; next after them a people who will testify without being asked to testify, who will commit treachery without being trusted, who will make vows with no fulfilment, and fortune will flourish among them. *And in a narration* : They will take oath without being asked to take. *And in a narration of Muslim from Abu Hurairah* : Thereafter there will come a people who will love opulence.[2522b]

عن عمران بن حصين قال قال رسول الله صلعم خير امتي قرني ثم الذين يلونهم ثم الذين يلونهم ثم ان بعدهم قوم يشهدون ولا يستشهدون ويخونون ولا يؤتمنون وينذرون ولا يفون ويظهر فيهم السمن وفي رواية ويحلفون ولا يستحلفون متفق عليه وفي رواية لمسلم عن ابي هريرة ثم يخلف قوم يحبون السمانة *

6. **Omar** reported that the Apostle of Allah said : Honour my companions, because they are the best among you, next those who will follow them, next those who will follow them ; thereafter falsehood will appear till a man will certainly swear without being asked to swear and testify without being asked to testify. Behold ! whoso is pleased with the fineries of paradise, let him stick to the united body, because the devil is with the disunited and he is far off from two. And no man keeps alone with a woman but the devil is certainly the third

عن عمر قال قال رسول الله صلعم اكرموا اصحابي فانهم خياركم ثم الذين يلونهم ثم الذين يلونهم ثم يظهر الكذب حتى ان الرجل ليحلف ولا يستحلف ويشهد ولا يستشهد الا من سره بحبوحة الجنة فليلزم الجماعة فان الشيطان مع الفذ وهو من الاثنين ابعد ولا يخلون رجل بامراة فان الشيطان

2522b. *Saman* means literally fatness. The real meaning is that the people at that time will care for their world only.

of them. And whoso is pleased with his virtues and displeased with his sins is a believer.

*— Nisai.*

ثالثهم ومن سرته حسنته وساءته سيئاته
فهو مؤمن (النسائي)

7. **Jaber** reported from the Prophet who said: Fire will not touch a Muslim who saw me, or who saw one who saw me.[2523] *—Tirmizi.*

عن جابر عن النبي صلعم قال لا
تمس النار مسلماً رآني او رأى من
رآني (الترمذي)

8. **Abdullah-b-Mugaffal** reported that the Apostle of Allah said: There is 'Allah, Allah' in my companions, 'Allah, Allah' in my companions. Take them not after me as object of ridicule, whoso loves them loves them with my love; and whoso hates them hates them with my hate: and whoso gives them trouble gives me trouble; and whoso gives me trouble gives trouble to Allah; and whoso gives trouble to Allah, it is near that He will overtake him.[2524]

*—Tirmizi (Rare).*

عن عبدالله بن مغفل قال قال رسول
الله صلعم الله الله في اصحابي الله الله
في اصحابي لا تتخذوهم غرضاً من بعدي
فمن احبهم فبحبي احبهم ومن ابغضهم
فببغضي ابغضهم ومن آذاهم فقد آذاني
ومن آذاني فقد آذى الله ومن آذى الله
فيوشك ان يأخذه (الترمذي غريب)

9. **Abdullah-b-Boraidah** reported from his father that the Apostle of Allah said: No companion of mine dies in a land but will be raised up as a guide and a light for them on the Resurrection Day.

*—Tirmizi (Rare)*

عن عبدالله بن بريدة عن ابيه قال
قال رسول الله صلعم ما من احد من
اصحابي يموت بارض الا بعث قائداً
ونوراً لهم يوم القيمة (الترمذي غريب)

10. **Ibn Omar** reported that the Apostle of Allah said: When you see those that rebuke my companions, say: Curse of

عن ابن عمر قال قال رسول الله صلعم
اذا رأيتم الذين يسبون اصحابي فقولوا

2523. This refers to the companions and the subsequent generation.

2524. My companions will always remember the names of Allah and will be always engaged in Tahlil, Tahmid and Tasbih.

Allah upon the worst of you.

—*Tirmizi.*

لعنة الله على شركم (الترمذي)

698w. **Anas** reported that the Apostle of Allah said: The parable of my companions among my people is like salt in food. Food does not test well without salt. *Hasan* said: Our salt has gone; so how shall we be good?

—*Sharhi Sunnat.*

عن انس قال قال رسول الله صلعم مثل اصحابي في امتي كالملح في الطعام لا يصلح الطعام الا بالملح قال الحسن فقد ذهب ملحنا فكيف نصلح (شرح السنة)

698w₁ **Umair-b-Sa'edah** reported that the Apostle of Allah said: Verily Allah has chosen me and chosen companions for me. He made for me from amongst them ministers, helpers and relations. Whoso abuses them, then on him is the curse of Allah, and the angels and all the people; and Allah will not accept from him any intercession and justice.[2524a]

—*Tabrani.*

عن عويم بن ساعدة ان النبي صلى الله عليه وسلم قال ان الله اختارني واختار لي اصحابا فجعل لي منهم وزراء وانصارا واصهارا فمن سبهم فعليه لعنة الله والملائكة والناس اجمعين لا يقبل الله منه صرفا ولا عدلا (الطبراني)

698w₂ **Ibn Mas'ud** reported: Whoso seeks sunnat, let him seek sunnat with those who have died, because one who is now living cannot be safe from calamity. Those were the companions of Mahammad. They were the best of the people—the most sincere in hearts, the deepest in knowledge and the least in giving trouble. Allah chose them owing to companionship

عن ابن مسعود قال من كان مستنا فليستن بمن قد مات فان الحي لا تؤمن عليه الفتنة اولئك اصحاب محمد كانوا افضل هذه الامة ابرها قلوبا واعمقها علما واقلها تكلفا اختارهم الله لصحبة

2524a. The companions shall not be abused or given trouble also in accordance with this verse: As for those who give trouble to Allah and His Apostle, Allah has cursed them in this world and in the hereafter, and prepared for them a mighty chastisement; and as for those who give trouble to the believing men and believing women inspite of their not having acquired it, they have indeed fabricated a calumny and committed a great sin (33 : 57Q).

with this Prophet and establishing his religion. So recognise their merits and follow them in their footsteps, and stick to as far as possible their conducts and modes of life. —*Mishkat.*

نبيه ولإقامة دينه فاعرفوا لهم فضلهم واتبعوهم على اثرهم وتمسكوا بما استطعتم من اخلاقهم وسيرهم ( المشكوة )

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SECTION 2

### 2525. Hazrat Abu Bakr[1]

He was the first Caliph of the Islamic Common-wealth after the demise of the Holy Prophet. The word 'Caliph' means the vicar and lieutenant of the Prophet, and as such he was the temporal and spiritual leader of the then Muslims and ruled truly on behalf of the Prophet according to the lines and policies dictated by him. On being unanimously elected to the head of the Common-wealth after the demise of the Prophet on 13th Rabiul Awal, 11 A.H. (8th June, 532 A. D.), he proclaimed : I shall follow the footsteps of the Apostle of Allah in all of my affairs. I shall act as the lieutenent of the Prophet and hence I take the title of Caliph (Vicar).

During the time of the Prophet, Abu Bakr was his most faithful companion. He followed him like a shadow in his struggles, difficulties as well as in his joys. He followed him in the Cave at the risk of life. Hence he was given the title of "The Companion of the cave." He was with the Holy Prophet in all the holy wars and placed all his wealth and properties for the cause of Islam. On being questioned as to what he had left for his family after the gifts, he replied : Allah and His Apostle. He won the title of Siddiq (extremely truthful), Atiq (freed from the fire) and Afzalul Bashar (the best of men). He was the first to accept Islam among the elders.

Immediately on his accession, wide-spread rebellion broke out in every part of Arabia, but he quelled it with a firm hand. He fought with the tribes of Asad, Gafun, Tay and Banu Khazira who refused to pay Zakat and brought them under subjugation. In Yemen, Musailamah and his followers were routed in a several battle. In Oman, Laqit-b-Malek raised the

1. See page. 52, Book 1, for further light.

standard of revolt and collected large armies. They were also brought under control. In 633 A.D., the Caliph, being exasperated by the Romans and the Persians, sent an army under Khalid-b-Walid to Syria, and another under Mosanna to Persia. Before the final termination of the struggles, the Caliph died in Medina on the 22nd Jamadis Sani, 13 A. H. (23rd August 634 A.D.) after a brief rule of 2 years and 4 months. He left only 5 gold coins. Before his death, he nominated Omar as his successor with the consent of all the people.

In rank, Abu Bakr was the foremost because of his virtues and sacrifices. Even the great Omar and other companions recognised his greatness (46 : 13, 699w). The Prophet said that if he would have taken anyone as a friend, he would have taken Abu Bakr as a friend, and that Abu Bakr's faith was greater than that of others--46 : 36. Abu Bakr among the Muslims will first enter Paradise—46 : 25. Abu Bakr and Omar will be the leaders of the elderly peoples in Paradise after the prophets—46 : 29. The Prophet left instruction to us to follow Abu Bakr and Omar (46 : 30), as they were his true ministers in this world—46 : 35.

References—46 : 93 to 96, 108 ; 710w ; 143, 146, 168, 170, ch. 45.

11. **Abu Sayeed al-Khodri** reported from the Prophet who said : Of all the people, the most generous to me with his company and property is Abu Bakr ; and were I to take a dearest friend, I would certainly take Abu Bakr as the dearest friend ; but there is brotherliness of Islam and love for him. There shall be left no window in the mosque but the window of Abu Bakr. And in a narration: Were I to take a dearest friend besides my Lord, I would certainly take Abu Bakr as the dearest friend. [2525a] —*Agreed.*

عَنْ اَبِيْ سَعِيْدِنِ الْخُدْرِيِّ عَنِ النَّبِيِّ صلعم قَالَ اِنَّ مِنْ اَمَنِّ النَّاسِ عَلَيَّ فِيْ صُحْبَتِهٖ وَمَالِهٖ اَبُوْبَكْرٍ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيْلًا لَاتَّخَذْتُ اَبَابَكْرٍ خَلِيْلًا وَلٰكِنْ اُخُوَّةُ الْاِسْلَامِ وَمَوَدَّتُهٗ لَا تُبْقَيَنَّ فِي الْمَسْجِدِ خَوْخَةٌ اِلَّا خَوْخَةَ اَبِيْ بَكْرٍ وَفِيْ رِوَايَةٍ لَوْ كُنْتُ مُتَّخِذًا خَلِيْلًا غَيْرَ رَبِّيْ لَاتَّخَذْتُ اَبَابَكْرٍ خَلِيْلًا ( مُتَّفَقٌ عَلَيْهِ )

2525a. The word *Khalil* denotes the dearest friend in love, reliance and help. The mosque of Medina was at first a narrow house with the houses of the companions

12. **Abdullah-b-Mas'ud** reported from the Prophet who said : Had I had taken any dearest friend, I would have certainly taken Abu Bakr as the dearest friend ; but he is my brother and my companion, and Allah has taken your companion as the dearest friend. —*Muslim.*

عن عبد الله بن مسعود عن النبي صلعم قال لو كنت متخذا خليلا لاتخذت ابابكر خليلا ولكنه اخي وصاحبي وقد اتخذ الله صاحبكم خليلا * (مسلم)

13. **Ayesha** reported : The Apostle of Allah said to me during his illness : Call to me Abu Bakr, your father, and your brother till I write a writing, because I fear lest an aspirant aspires or some one says : I. And Allah and the believers will refuse except Abu Bakr.[2526] —*Muslim.*

عن عائشة قالت قال لي رسول الله صلعم في مرضه ادعي لي ابابكر اباك واخاك حتى اكتب كتابا فاني اخاف ان يتمنى متمن ويقول قائل انا ولا ويأبى الله والمؤمنون الا ابابكر * (مسلم)

14. **Jubair-b-Mut'em** reported : A woman came to the Prophet and talked with him about something. He ordered her to come to him again. She said : O Apostle of Allah ! inform me in case I come and do not find you (she was as it were meaning death). He said : If you do not find me, come to Abu Bakr. —*Agreed.*

عن جبير بن مطعم قال اتت النبي صلعم امرأة فكلمته في شيء فامرها ان ترجع اليه قالت يارسول الله ارايت ان جئت ولم اجدك كانها تريد الموت قال فان لم تجديني فأتي ابابكر * (متفق عليه)

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surrounding it. The Prophet ordered all the doors to be closed for privacy of himself and the mosque and avoiding noise of the passersby save and except the door of Abu Bakr as a mark of respect for his trusted friend. This was uttered at the time of his last illness of which he died.

2526. This was uttered 3 or 4 days before the death of the Prophet. Probably the Prophet meant to record his nomination for the Khilafat, and that for Abu Bakr, but he did not do it perhaps by the dictation of the Almighty. His intention was afterwards fulfilled as Abu Bakr was unanimously elected to the office. Humaidi said in his book that after the word 'Ana', the word 'Aola' occurs. This would then mean : I am more suitable (for Khilafat).

15. **Amr-b al-As** reported : The Prophet sent him in command of an army to Zat al-Sa'asil. He said : I came to him and asked : Who among the people is dearest to you ? He said : Ayesha. I asked : Out of the males ? He said : Her father. I asked : Who is next ? He said : Omar. He then gave an account of some men. Then I remained silent lest he should make me the last of them. [2526a]
—*Agreed.*

عن عمرو بن العاص أن النبي صلعم بعثه على جيش ذات السلاسل قال فأتيته فقلت أي الناس أحب إليك قال عائشة قلت من الرجال قال أبوها قلت ثم من قال عمر فعد رجالا فسكت مخافة أن يجعلني في آخرهم * ( متفق عليه )

16. **Muhammad-b Hanafiyyah** [2527] reported : I said to my father : Who among the people is better after the Prophet ? He said : Abu Bakr. I asked : Who is next ? He said : Omar. And I feared lest he should say 'Osman'. I said : Next are you ? He said : I am not but one of the Muslims.
—*Bukhari.*

عن محمد بن الحنفية قال قلت لأبي أي الناس خير بعد النبي صلعم قال أبو بكر قلت ثم من قال عمر وخشيت أن يقول عثمان قلت ثم أنت قال ما انا إلا رجل من المسلمين* ( البخاري )

17. **Ibn Omar** reported : We did not hold anyone equal to Abu Bakr during the time of the Prophet, next to Omar, next to Osman, next we have left the companions of the Prophet ; we have not set up superiority

عن ابن عمر قال كنا في زمن النبي صلعم لا نعدل بأبي بكر أحدا ثم عمر ثم عثمان ثم نترك أصحاب النبي صلعم لا نفاضل بينهم رواه البخاري

2526a. The Prophet sent Amr-b-al A's as commander of an army which consisted of Abu Bakr, Omar and other famous companions. As a result of the fight which took place at Zul-Salasil at 8 A. H., the Muslims were victorious and naturally Amr thought that he turned to be the dearest companion of the Prophet. In order to get this declaration, he asked this question to the Prophet but he received a reply quite contrary to his expectation. The Prophet thus held different men at different times to be dearest to him, but these were all meant to please his companions.

2527. Muhammad was the son of Hazrat Ali not by Fatimah but by another wife named Hanafiyyah Khaolah-bn-Ja'far. He was born during the rule of Omar and died in 81 A. H.

among them. *Bukhari narrated it. And in a narration of Abu Daud, he said* : We used to say while the Prophet was alive : The best of the people of Muhammad after him is Abu Bakr, next Omar, next Osman (may Allah be pleased with them all).

وَفِي رِوَايَةٍ لِأَبِي دَاوُدَ قَالَ كُنَّا نَقُولُ وَرَسُولُ اللهِ صلعم حَيٌّ أَفْضَلُ أُمَّةِ النَّبِيِّ صلعم بَعْدَهُ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ عُثْمَانُ رِضْوَانُ اللهِ تَعَالَى عَلَيْهِمْ أَجْمَعِينَ *

18. **Abu Hurairah** reported that the Apostle of Allah said : There is no gift of anybody to us but we have repaid it amply except (that of) Abu Bakr, because there is on us his gift which Allah will repay on the Resurrection Day. The property of nobody has ever profitted me so much as the property of Abu Bakr did. Were I to take a dearest friend, I would certainly take Abu Bakr as the dearest friend. Behold ! verily your companion is the dearest friend of Allah. —*Tirmizi.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم مَا لِأَحَدٍ عِنْدَنَا يَدٌ إِلَّا وَقَدْ كَافَيْنَاهُ مَا خَلَا أَبَا بَكْرٍ فَإِنَّ لَهُ عِنْدَنَا يَدًا يُكَافِيهِ اللهُ بِهَا يَوْمَ الْقِيَامَةِ وَمَا نَفَعَنِي مَالُ أَحَدٍ قَطُّ مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا أَلَا وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللهِ * ( اَلتِّرْمِذِيُّ )

19. **Omar** reported : Abu Bakr is our chief and our best and the dearest of us to the Prophet. —*Tirmizi*

عَنْ عُمَرَ قَالَ أَبُو بَكْرٍ سَيِّدُنَا وَخَيْرُنَا وَأَحَبُّنَا إِلَى رَسُولِ اللهِ صلعم * ( اَلتِّرْمِذِيُّ )

20. **Ibn Omar** reported from the Prophet who said to Abu Bakr : Thou art my companion in the cave and my companion over the Fountain. —*Tirmizi.*

عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللهِ صلعم قَالَ لِأَبِي بَكْرٍ أَنْتَ صَاحِبِي فِي الْغَارِ وَصَاحِبِي عَلَى الْحَوْضِ * ( اَلتِّرْمِذِيُّ )

21. **Ayesha** reported : The Apostle of Allah said : It is not meet for a people among whom there is Abu Bakr to elect an Imam besides him. —*Tirimzi (Rare).*

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللهِ صلعم لَا يَنْبَغِي لِقَوْمٍ فِيهِمْ أَبُو بَكْرٍ أَنْ يَؤُمَّهُمْ غَيْرُهُ * اَلتِّرْمِذِيُّ ( غَرِيبٌ )

22. **Omar** reported: The Apostle of Allah ordered us to give charity. That coincided with my time of wealth. I said: I shall to-day surpass Abu Bakr. I shall surely surpass him to-day. He said: Then I came with half of my property. The Apostle of Allah said: What have you left for your family? I said: The equal of it. Abu Bakr came with everything he had with him. He asked: O Abu Bakr! what have you left for your family? He answered: I have left for them Allah and His Apostle. I said: I shall never be able to surpass him in anything. —*Tirmizi, Abu Daud.*

عن عمر قال امرنا رسول الله صلعم ان نتصدق ووافق ذلك عندي مالا فقلت اليوم اسبق ابابكر ان سبقته يوما قال فجئت بنصف مالي فقال رسول الله صلعم ما ابقيت لاهلك فقلت مثله واتى ابوبكر بكل ما عنده فقال يا ابابكر ما ابقيت لاهلك فقال ابقيت لهم الله ورسوله قلت لا اسبقه الى شيء ابدا . (الترمذي ، ابوداود)

23. **Ayesha** reported that Abu Bakr went to the Prophet and he said: You have been freed by Allah from the fire. On that day he was named Atiq. —*Tirmizi.*

عن عائشة ان ابابكر دخل على رسول الله صلعم فقال انت عتيق الله من النار فيومئذ سمي عتيقا (الترمذي)

24. **Ibn Omar** reported that the Apostle of Allah said: I shall be the first who will burst out of the earth, next Abu Bakr, next Omar; next the inmates of Baqiy will come. They will be gathered with me. Thereafter I shall wait for the Meccans till I would be gathered together between the two sacred places. —*Tirmizi.*

عن ابن عمر قال قال رسول الله صلعم انا اول من تنشق عنه الارض ثم ابوبكر ثم عمر ثم اتي اهل البقيع فيحشرون معي ثم انتظر اهل مكة حتى احشر بين الحرمين (الترمذي)

25. **Abu Hurairah** reported that the Apostle of Allah said:

عن ابي هريرة قال قال رسول الله

2527a This took place at the time when the Prophet was taken to heaven.

Gabriel came and took my hand. He showed me then the door of Paradise [2527a] through which my people will enter. Abu Bakr said : O Apostle of Allah ! how I would like to be with you till I should have a look at it. The Apostle of Allah said : Behold ! O Abu Bakr, you will be the first of my people to enter Paradise. —*Abu Daud.*

صلعم اَتَانِى جِبْرَئِيْلُ فَاَخَذَ بِيَدِىْ فَاَرَانِىْ
بَابَ الْجَنَّةِ الَّذِىْ يَدْخُلُ مِنْهُ اُمَّتِىْ
فَقَالَ اَبُوْبَكْرٍ يَا رَسُوْلَ اللّٰهِ وَدِدْتُ اَنِّىْ كُنْتُ
مَعَكَ حَتّٰى اَنْظُرَ اِلَيْهِ فَقَالَ رَسُوْلُ اللّٰهِ
صلعم اَمَا اِنَّكَ يَا اَبَا بَكْرٍ اَوَّلُ مَنْ يَدْخُلُ
الْجَنَّةَ مِنْ اُمَّتِىْ (اَبُوْدَاوُد)

26. **Abu Hurairah** reported from the Prophet who said : While a man was driving a cow, he got tired and rode thereon. It said : Verily we have not been created for this. We have been created for tilling the soil. The people said : Glory be to Allah ! a cow is speaking ! The Apostle of Allah said : I take faith in it—I, Abu Bakr and Omar. They were not present (at that time). He said : While a herdsman was guarding his flock, an wolf fell upon a goat therefrom. It caught it and its owner took it back and pursued it. The wolf said to him :Who will be there for it on the Day of Beasts, [2528] on the day when there will be no herdsman for it except myself ? The people said : Glory be to Allah ! an wolf is talking ! He said : I believe it—I, Abu Bakr and

عَنْ اَبِىْ هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صلعم
قَالَ بَيْنَمَا رَجُلٌ يَسُوْقُ بَقَرَةً اِذْ اَعْيٰى
فَرَكِبَهَا فَقَالَتْ اِنَّا لَمْ نُخْلَقْ لِهٰذَا اِنَّمَا خُلِقْنَا
لِحِرَاثَةِ الْاَرْضِ فَقَالَ النَّاسُ سُبْحَانَ اللّٰهِ
بَقَرَةٌ تَكَلَّمُ فَقَالَ رَسُوْلُ اللّٰهِ صلعم فَاِنِّىْ
اُوْمِنُ بِهٖ اَنَا وَاَبُوْبَكْرٍ وَعُمَرُ وَمَا هُمَا ثَمَّ
وَقَالَ بَيْنَمَا رَجُلٌ فِىْ غَنَمٍ لَهٗ اِذْ عَدَا الذِّئْبُ
عَلٰى شَاةٍ مِنْهَا فَاَخَذَهَا فَاَدْرَكَهَا صَاحِبُهَا
فَاسْتَنْقَذَهَا فَقَالَ لَهُ الذِّئْبُ فَمَنْ لَهَا يَوْمَ
السَّبُعِ يَوْمَ لَا رَاعِىَ لَهَا غَيْرِىْ فَقَالَ النَّاسُ
سُبْحَانَ اللّٰهِ ذِئْبٌ يَتَكَلَّمُ فَقَالَ اُوْمِنُ بِهٖ

2528. 'Day of the Beasts' has got several meanings according to well-reputed traditionists. According to some, it is a day which recurred every year in the days of Ignorance on which flocks were let loose without any herdsman. Some interpret it as the day of destruction and great upheaval. Others interpret it in other ways.

Omar. They were not present there (at that time). —*Agreed.*

انا وابوبكر وعمر وماهما ثم متفق عليه

27. **Ibn Abbas** reported : I was standing among a people who were praying for Omar after he had been laid upon his bed.[2528a] Suddenly a man from my behind has placed his elbow on my shoulder saying (to the dead man) : May Allah have mercy on thee ! I certainly hope that God would place thee with thy two companions, for often I heard the Apostle of Allah say : I was with Abu Bakr and Omar, and I did with Abu Bakr and Omar, I went with Abu Bakr and Omar, I entered with Abu Bakr and Omar, I came out with Abu Bakr and Omar. I looked when lo ! he was Ali-b-Abi Ta'leb. —*Agreed.*

عن ابن عباس قال انى لواقف فى قوم فدعوا الله لعمر وقد وضع على سريره اذا رجل من خلفى قد وضع مرفقه على منكبى يقول يرحمك الله انى لارجو ان يجعلك الله مع صاحبيك لانى كثيرا ما كنت اسمع رسول الله صلعم يقول كنت وابوبكر وعمر وفعلت وابوبكر وعمر وانطلقت وابوبكر وعمر ودخلت وابوبكر وعمر وخرجت وابوبكر وعمر فالتفت فاذا على ابن ابى طالب (متفق عليه)

28. **Abu Syeed al-Khodri** reported that the Apostle of Allah said : Verily the inmates of Paradise will certainly see the inmates of the hightest places, as you see the bright stars in the horizon of heaven, and Abu Bakr and Omar will be among them, rather they are more blessed.[2528b] —*Sharhi-Sunnat, Abu Daud, Tirmizi, Ibn Majah.*

عن ابى سعيد الخدرى ان النبى صلعم قال ان اهل الجنة ليتراؤن اهل عليين كما ترون الكوكب الدرى فى افق السماء وان ابابكر وعمر منهم وانعما (شرح السنة ابوداود والترمذى وابن ماجة)

29. **Anas** reported that the Apostle of Allah said : Abu Bakr

عن انس قال قال رسول الله صلعم

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2528a. This took place after Omar was placed on the beir after his death for coffin. This is an allusion to Omar's burial in the grave-yard of the Prophet.

2521b. The Sharhi Sunnat is the principal reporter of this tradition. Abu Daud and others reported it in different wordings but with the same substance.

and Omar will be the leaders of the elderly people of the inmates of Paradise from the former and latter generations except the prophets and the messengers.
—*Tirmizi, Ibn Majah from Ali.*

ابوبكر وعمر سيدا كهول اهل الجنة من الاولين والاخرين الا النبيين والمرسلين (الترمذى وابن ماجة عن على)

30. **Huzaifah** reported that the Apostle of Allah said: Verily I don't know how long I shall live among you. Follow the two after me - Abu Bakr and Omar.
—*Tirmizi.*

عن حذيفة قال قال رسول الله صلعم انى لا ادرى ما بقائى فيكم فاقتدوا بالذين من بعدى ابوبكر وعمر (الترمذى)

31. **Anas** reported: When the Apostle of Allah entered the mosque, nobody raised up his head except Abu Bakr and Omar. They used to smile at him and he used to smile at them. —*Tirmizi (Rare)*

عن انس قال كان رسول الله صلعم اذا دخل المسجد لم يرفع احد راسه غير ابى بكر وعمر كانا يتبسمان اليه ويتبسم اليهما الترمذى (غريب)

32. **Ibn Omar** reported: The Prophet one day came out and entered the mosque with Abu Bakr and Omar, one of them by his right side and another by his left, and he was holding the hands of both. He said: Thus we shall be raised up on the Resurrection Day.
—*Tirmizi (Rare).*

عن ابن عمر ان النبى صلعم خرج ذات يوم ودخل المسجد وابوبكر وعمر احدهما عن يمينه والاخر عن شماله وهو اخذ بايديهما فقال هكذا نبعث يوم القيمة الترمذى (غريب)

33. **Abdullah-b-Hantab** reported that the Prophet saw Abu Bakr and Omar and said: They are the hearing and sight.
—*Tirmizi (Defective).*

عن عبد الله بن حنطب ان النبى صلعم رأى ابا بكر وعمر فقال هذان السمع والبصر الترمذى (مرسل)

34. **Abu Sayeed al-khodri** reported that the Apostle of Allah said: There was no Prophet but had two ministers from the inmates of heaven and two ministers from the inmates of

عن ابى سعيد ن الخدرى قال قال رسول الله صلعم ما من نبى الا وله وزيران من اهل السماء ووزيران من

the world. As for my two ministers from the inmates of heaven, they are Gabriel and Michael; and as for my two ministers from the inmates of the world, they are Abu Bakr and Omar. —*Tirmizi*

اهل الارض فاما وزيراى من اهل السماء فجبرائيل وميكائيل واما وزيراى من اهل الارض فابوبكر وعمر (الترمذى)

35. **Abu Bakrah** reported that a man said to the Prophet: I saw (in dream) as if our balance came down from heaven, you and Abu Bakr were weighed but you became heavier. Abu Bakr and Omar were weighed but Abu Bakr became heavier, Omar and Osman were weighed but Omar became heavier. Thereafter the balance was raised up. The Prophet took it as a bad omen and it gave him grief. He said: There will be the rule of prophethood and thereafter Allah will bestow kingdom on whom He pleases.[2529] —*Tirmizi, Abu Daud.*

عن ابى بكرة ان رجلا قال لرسول الله صلعم رايت كان ميزانا نزل من السماء فوزنت انت وابوبكر فرجحت انت ووزن ابوبكر وعمر فرجح ابوبكر ووزن عمر وعثمان فرجح عمر ثم رفع الميزان فاستاءلها رسول الله صلعم يعنى فساءه ذلك فقال خلافة نبوة ثم يؤتى الله الملك من يشاء (الترمذى وابوداود)

36. **Ibn Mas'ud** reported that the Apostle of Allah said: There will appear a man to you from the inmates of Paradise. Then Abu Bakr appeared. Thereafter he said: There will appear a man from the inmates of Paradise. Then Omar appeared. *Tirmizi (Rare)*

عن ابن مسعود ان النبى صلعم قال يطلع عليكم رجل من اهل الجنة فاطلع ابوبكر ثم قال يطلع عليكم رجل من اهل الجنة فاطلع عمر الترمذى (غريب)

699w. **Omar** reported: There was mention of Abu Bakr

عن عمر ذكر عنده ابوبكر فبكى

2529 When the Prophet heard the dream, he became much aggrieved as he came to know by way of interpreting it that after Osman there would be dissension, internecine quarrel and dispute among his followers resulting ultimately to the termination of heavenly rule and establishment of worldly kingdoms partly divorced from religion.

near him and he wept and said : I would like that my entire action would be like his action of one day out of his days and one night out of his nights. As for his night, it was a night in which he travelled with the Apostle of Allah to the cave. When they both reached it, he said : By Allah, don't enter it till I enter before you. If there is anything in it, it will sting me and not you. So he entered and swept it but found holes in its corner. Then he tore his trousers to pieces and shut them up therewith. There remained two holes open) out of them. He put his two legs upon them and then said to the Apostle of Allah : Enter. Then the Apostle of Allah entered. He placed his head upon his lap and fell asleep. Abu Bakr was then bitten (by a scorpoin) in his leg from the whole but he did not move fearing lest he should make awake the Apostle of Allah. His tears fell upon the face of the Prophet. He said : What is the matter with you, O Abu Bakr? He said : I have been bitten. May my father and mother be ransomed to thee ! The Prophet threw (his) spit and so what he felt disappeared. Thereafter it appeared afresh over him and it was the cause of his death. As for his day, when the Prophet died, the Arabs

وقال وددت ان عملي كله مثل عمله
يوما واحدا من ايامه وليلة واحدة من
لياليه اما ليلته فليلة سار مع رسول
الله صلعم الى الغار فلما انتهيا اليه قال
والله لا تدخله حتى ادخل قبلك فان
كان فيه شيء اصابني دونك فدخل
فكسحه ووجد في جانبه ثقبا فشق ازاره
وسدها به وبقي منها اثنان فالقمهما
رجليه ثم قال لرسول الله صلعم ادخل
فدخل رسول الله صلعم ووضع راسه في
حجره فنام فلدغ ابو بكر في رجله من
الجحر ولم يتحرك مخافة ان ينتبه
رسول الله صلعم فسقطت دموعه على وجه
رسول الله صلعم فقال ما لك يا ابا بكر
قال لدغت فداك ابي وامي فتفل رسول
الله صلعم فذهب ما يجده ثم انتقض
عليه وكان سبب موته واما يومه

turned retrogades [2530] and they said : We shall not pay Zakat. He said : If they refuse me camels (of Zakat), I will certainly fight with them about it. I said : O viceroy of the Apostle of Allah ! treat the people well and show them kindness. He told me : A powerful man in Ignorance and an indolent one in Islam ! Verily revelation has stopped and the religion has become perfect. Would it decrease while I am alive ?

—*Rasin.*

فلما قبض رسول الله صلعم ارتدت العرب وقالوا لا نؤدي زكوة فقال لو منعوني عقالا لجاهدتهم عليه فقلت يا خليفة رسول الله تألف الناس وارفق بهم فقال لي اجبار في الجاهلية وخوار في الاسلام انه قد انقطع الوحي وتم الدين اينقص وانا حي (رزين)

700w. **Ayesha** reported : While the head of the Apostle of Allah was in my lap in a moon lit night, I said : O Apostle of Allah ! has anybody got virtues equal to the number of stars of heaven ? He said : Yes. He is Omar. I asked : Where are the virtues of Abu Bakr ? He said : Verily all the virtues of Omar are equal to one virtue out of the virtues of Abu Bakr.

—*Rasin*

عن عائشة قالت بينا رأس رسول الله صلعم في حجري في ليلة ضاحية اذ قلت يا رسول الله هل يكون لاحد من الحسنات عدد نجوم السماء قال نعم عمر قلت فاين حسنات ابي بكر قال انما جميع حسنات عمر كحسنة واحدة من حسنات ابي بكر (رزين)

## SECTION 2

### 2531. Hazrat Omar

Hazrat Omar accepted Islam in the 5th year of the Call. He was commissioned to take the head of the Prophet by the enemies of Islam but the great Omar fell an easy victim to the spiritual force of Islam when he heard some verses of the Quran from

2530. After the death of the Prophet, the Asad, the inhabitants of Tay and Banu Khaz'na refused to pay zakat and Musailamah declared himself a prophet from Yemen. Abu Bakr with indomitable courage quelled all these rebellious tribes.

his sister. He was a very brave and stern man. Immediately after his conversion, he began to pray with the other Muslims in public and courted the consequent dangers. He joind in the Holy wars and exerted his utmost for the spread of Islam.

On his ascent to the office of Khilafat as a result of both nomination by Abu Bakr and election by the people, he, in order to establish a permanent home for Islam and quell insurrections and revolutions, conquered as many as 36000 towns and constructed 19000 pulpits for broadcasting Islamic teachings. Under his rule, Damascus, Hamma, Aleppo, Acre, Gaza, Jerusalem and all other towns of Syria and Byzantine empires were conquered. In the battles of Qadessia and Nahawand, the whole empire of the Chosroes came under the sway of the Muslims. In 649 A. D., Egypt was conquered under the command of Amr-b-al A's. After a glorious and firm rule for 10 years and some months, he fell a victim to the sword of an assassin while he was praying in the mosque and died on 27th Zilhaj, 23 A. H. after leaving a council consisting of Ali, Osman, Sa'ad, Talhah, Zubair and Abdur Rahiman to elect the next Caliph.

He followed in all affairs the footsteps of his two predecessors, the Holy Prophet and Abu Bakr, and was strictly just and pious. The conquest could not prevent him from deviating from the path of simplicity and renunciation. His justice and impartiality are proverbial. He used to wear coarse cloth and torn shirts. He had no palace or bodyguard but slept often in the mosque or on its steps. Such was the mighty Omar. The Prophet therefore said: Had there been a Prophet after me, it would have been Omar—46 : 46. Abu Bakr and Omar are my hearing and sight—46 : 83. The devil even feared Omar—46 : 38. Verily Allah placed truth upon the tongue of Omar—46 : 43. References—16 : 93 to 96, 108, 710w, 144, 168, p. 73 of Book 1, 46 : 22 to 50.

37. **Abu Hurairah** reported that the Apostle of Allah said: There were in the nation before you inspired men. If there is any in my people, it is Omar.

—*Agreed.*

عَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم لَقَدْ كَانَ فِيْمَا قَبْلَكُمْ مِنَ الْأُمَمِ مُحَدَّثُوْنَ فَإِنْ يَكُ أَحَدٌ فِيْ أُمَّتِيْ فَإِنَّهُ عُمَرُ - (مُتَّفَقٌ عَلَيْهِ)

38. **Sa'ad-b-Abi Waqqas** reported: Omar asked permission to see the Prophet while there were some women of the

عَنْ سَعْدِ بْنِ أَبِيْ وَقَّاصٍ قَالَ اسْتَأْذَنَ عُمَرُ ابْنُ الْخَطَّابِ عَلَى رَسُوْلِ اللهِ

Quraish near him. They were speaking to him and were raising their voices.[2532] When Omar asked leave, they got up and hastened behind the curtain. Omar entered and the Prophet was laughing. He said: May Allah keep thy teeth laughing, O Apostle of Allah! The Prophet said: I wonder at these (women) who were near me. When they heard your voice, they went in haste behind the curtain. Omar said: O enemies of yourselves! do you fear me and fear not the Apostle of Allah? We said: Yes. Thou art sterner and harder. The Apostle of Allah said: Heark, O son of Khattab. By One in whose hand there is my life, the devil does never meet you by walking a way but he treads a way other than your way. — *Agreed.*

صلعم وعنده نسوة من قريش يكلمنه ويستكثرنه عالية اصواتهن فلما استأذن عمر قمن فبادرن الحجاب فدخل عمر ورسول الله صلعم يضحك فقال اضحك الله سنك يا رسول الله صلعم عجبت من هؤلاء اللتي كن عندي فلما سمعن صوتك ابتدرن الحجاب فقال عمر يا عدوات انفسهن اتهبنني ولا تهبن رسول الله صلعم فقلن نعم انت افظ واغلظ فقال رسول الله صلعم ايه يا ابن الخطاب والذي نفسي بيده مالقيك الشيطان سالكا فجا قط الا سلك فجا غير فجك . (متفق عليه)

89. **Jaber** reported that the Prophet said: I entered Paradise when lo! I was by Rumaisa,[2532a] wife of Abu Talhah. I heard the sounds of steps and so I asked: Who is he? He said: He is bilal. I saw a palace with a young girl by its

عن جابر قال قال النبي صلعم دخلت الجنة فاذا انا بالرميصاء امرأة ابي طلحة وسمعت خشفة فقلت من هذا فقال هذا بلال ورأيت قصرا بفنائه

2532. To raise up voice above the voice of the Prophet is an offence. The Quran says: O those who believe! do not raise up your voices above the voice of the Prophet (49 : 2Q). Hence in apprehension, the women fled from presence of Omar. They however liked to chat with the Prophet as he was mild. The Quran says: Had you been rough, hard-hearted, they would have dispersed from you (3 : 158Q).

2532a. Rumaisah was the mother of Anas-b-Malek. After her former husband's death, she married Abu Talhah. The incident mentioned here took place when the Prophet was taken to heaven.

side. I asked : Whose is this ? They said : For Omar-b-al Khattab. I wished to enter it and to have a look unto it but I remembered your dislike. Omar said : By my father and mother, O Apostle of Allah, can I be wrathful on thee ? —*Agreed.*

جارية فقلت لمن هذا فقالوا لعمر بن الخطاب فاردت ان ادخله فانظر اليه فذكرت غيرتك فقال عمر بابي وامي يا رسول الله اعليك اغار (متفق عليه)

40. **Abu Sayeed** reported that the Apostle of Allah said : While I was asleep, I saw (in dream) the people being presented to me. There were on them shirts some of which reached to the breasts and some below that. And Omar-b-al Khattab was presented to me with a shirt on him which he was drawing. They asked : O Apostle of Allah ! how have you interpreted it ? He said : The religion.[2533] —*Agreed.*

عن ابي سعيد قال قال رسول الله صلعم بينا انا نائم رايت الناس يعرضون علي وعليهم قمص منها ما يبلغ الثدي ومنها ما دون ذلك وعرض علي عمر بن الخطاب وعليه قميص يجره قالوا فما اولت ذلك يا رسول الله قال الدين - (متفق عليه)

41. **Ibn Omar** reported : I heard the Apostle of Allah say : Whilst I was asleep, a cup of milk was brought to me. I drank till I surely saw the liquid running in the midst of my nails. Thereafter I gave my excess (water) to Omar-b-al Khattab. They asked : How have you interpreted it, O Apostle of Allah ? He said : Knowledge.[2533a] —*Agreed.*

عن ابن عمر قال سمعت رسول الله صلعم يقول بينا انا نائم اتيت بقدح لبن فشربت حتى اني لارى الري يخرج في اظفاري ثم اعطيت فضلي عمر بن الخطاب قالوا فما اولته يا رسول الله قال العلم * (متفق عليه)

2533. As cloth protects the body, so religion protects a man's morals. Omar will have the largest government. In other orders, during his rule, the religion of Islam will spread to a great extent and countries will be conquered.

2533a. Knowledge is the food of soul, while milk of the body. Thus Omar was supplied with the best food of soul and deep understanding of religion and state-craft.

42. **Abu Hurairah** reported: I heard the Apostle of Allah say: While I was asleep, I saw myself upon a wooden pulley with bucket thereon. I drew (water) therefrom what Allah wished. Thereafter the son of Abu Qahafah (Abu Bakr) took it and drew therefrom a bucketful (or two) and there was weakness in his drawing. May Allah forgive his weakness! Thereafter it changed into a big bucket and Ibnul Khattab took it. I did not see the strongest of the people drawing the drawing of Omar, till the people fixed the resting-place (of camels). *And in a narration of Ibn Omar*, he said: Thereafter Ibnul Khattab took it from the hand of Abu Bakr and it became changed into a big bucket in his hand. I did not see the strongest man do a deed like his till the people drank heartily and fixed the (camels') resting-place.[2534] —*Agreed.*

عن ابى هريرة قال سمعت رسول الله صلعم يقول بينا انا نائم رايتني على قليب عليها دلو فنزعت منها ما شاء الله ثم اخذها ابن ابى قحافة فنزع منها ذنوبا او ذنوبين وفي نزعه ضعف والله يغفر له ضعفه ثم استحالت غربا فاخذها ابن الخطاب فلم ار عبقريا من الناس ينزع نزع عمر حتى ضرب الناس بعطن وفي رواية ابن عمر قال ثم اخذها ابن الخطاب من يد ابى بكر فاستحالت في يده غربا فلم ار عبقريا يفري فريه حتى روى الناس وضربوا بعطن *

( متفق عليه )

43. **Ibn Omar** reported that the Apostle of Allah said: Verily Allah placed truth upon the tongue of Omar and his heart. *Tirmizi narrated it. And in a narration of Abu Daud and from Abu Zarr, he said*: Verily Allah placed truth upon the

عن ابن عمر قال قال رسول الله صلعم ان الله جعل الحق على لسان عمر وقلبه رواه الترمذي وفي رواية ابى داود وعن ابي ذر قال ان الله وضع الحق على

2534. Abu Bakr drew one bucket and Omar many buckets after strong pulls. This signifies that Abu Bakr's reign will be short and Omar's reign will be long and strong. This exactly happened, as Abu Bakr ruled for 2 years and odd, while Omar for 10 years and 3 months. It may also signify that the Prophet is a fountain of knowledge from which Abu Bakr could have strength to draw or distribution after his death only for a short time, while Omar for a long time.

tongue of Omar that he may talk therewith

لسان عمر يقول به *

44. **Ibn Abbas** reported from the Prophet who said: O Allah! honour Islam with Abu Jahl-b-Hisham or Omar-b-al Khattab. Omar got up at morn and went to the Prophet and accepted Islam.[2634a] Thereafter he prayed openly in the mosque. —*Ahmad, Tirmizi.*

عن ابن عباس قال اللهم اعز الاسلام بابي جهل بن هشام او بعمر بن الخطاب فاصبح عمر فغدا على النبي صلعم فاسلم ثم صلى في المسجد ظاهرا * (احمد والترمذي)

45. **Jaber** reported that Omar said to Abu Bakr: O best of men after the Apostle of Allah! Abu Bakr said: Behold! if you utter that, I heard the Apostle of Allah say: The sun has not risen over a man better than Omar. —*Tirmizi (Rare)*

عن جابر قال قال عمر لابي بكر يا خير الناس بعد رسول الله صلعم فقال ابو بكر اما انك ان قلت ذلك فلقد سمعت رسول الله يقول ما طلعت الشمس على رجل خير من عمر * الترمذي (غريب)

46. **Oqbah-b-Amer** reported that the Prophet said: Had there been any prophet after me, he would have been Omar-b-al Khattab. —*Tirmizi (Rare)*

عن عقبة ابن عامر قال قال النبي صلعم لو كان بعدي نبي لكان عمر بن الخطاب * الترمذي (غريب)

47. **Boraidah** reported: The Prophet came out for one of the holy wars. When he was about to depart, a black girl came and said: O Apostle of Allah! I have taken a vow that if Allah takes you back sound, I shall beat 'daf' in your presence with song. The Apostle of Allah told her: If you had taken a vow, then beat; and if not, not. Then she began to beat. Abu Bakr entered while she was

عن بريدة قال خرج رسول الله صلعم في بعض مغازيه فلما انصرف جاءت جارية سوداء فقالت يا رسول الله اني كنت نذرت ان ردك الله صالحا ان اضرب بين يديك بالدف واتغنى فقال لها رسول الله صلعم ان كنت نذرت فاضربي

2634a. The story of Omar's conversion has been given in the article itself.

beating. Thereafter Ali entered while she was beating. Then Osman entered while she was beating. Thereafter Omar entered. She threw the daf under her buttock and sat upon it. The Apostle of Allah said : O Omar ! the devil certainly fears you. I was sitting and she was beating. Then Abu Bakr entered and she was beating. Then Ali entered and she was beating. Then Osman entered and she was beating. When you entered, O Omar, she threw the daf.

—*Tirmizi (Approval, Rare, Correct).*

اِلاَّ فَلاَ فَجَعَلَتْ تَضْرِبُ فَدَخَلَ اَبُوبَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عَلِيٌّ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُمَرُ فَاَلْقَتِ الدُّفَّ تَحْتَ اِسْتِهَا ثُمَّ قَعَدَتْ عَلَيْهَا فَقَالَ رَسُوْلُ اللهِ صلعم اِنَّ الشَّيْطَانَ لَيَخَافُ مِنْكَ يَا عُمَرُ اِنِّيْ كُنْتُ جَالِسًا وَهِيَ تَضْرِبُ فَدَخَلَ اَبُوْبَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عَلِيٌّ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تَضْرِبُ فَلَمَّا دَخَلْتَ اَنْتَ يَا عُمَرُ اَلْقَتِ الدُّفَّ *

اَلتِّرْمِذِيُّ ( حسن غريب صحيح )

48. **Ayesha** reported : The Apostle of Allah was seated when we heard an indistinct voice and the voice of children. The Apostle of Allah got up when lo ! the Negro women were dancing with the chilren around them. He said : O Ayesha ! come and see. So I came and placed my chin upon the shoulder of the Apostle of Allah and began to see it from what is between his shoulder and head. He told me : Are you satisfied ? Are you satisfied ? I began to say 'No' in order to see my place near him when lo ! Omar appeared. The people ran away from her. The Apostle of Allah said : Verily I am seeing the devils of jinn and men fleeing away from Omar. She said : Then

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللهِ صلعم جَالِسًا فَسَمِعْنَا لَغَطًا وَصَوْتَ صِبْيَانٍ فَقَامَ رَسُوْلُ اللهِ صلعم فَاِذَا حَبَشِيَّةٌ تَزْفِنُ وَالصِّبْيَانُ حَوْلَهَا فَقَالَ يَا عَائِشَةُ تَعَالَيْ فَانْظُرِيْ فَجِئْتُ فَوَضَعْتُ لَحْيِيْ عَلَى مَنْكِبِ رَسُوْلِ اللهِ صلعم فَجَعَلْتُ اَنْظُرُ اِلَيْهَا مَا بَيْنَ الْمَنْكِبِ اِلَى رَأْسِهِ فَقَالَ لِيْ اَمَا شَبِعْتِ اَمَا شَبِعْتِ فَجَعَلْتُ اَقُوْلُ لاَ لِاَنْظُرَ مَنْزِلَتِيْ عِنْدَهُ اِذْ طَلَعَ عُمَرُ فَارْفَضَّ النَّاسُ عَنْهَا فَقَالَ رَسُوْلُ اللهِ صلعم اِنِّيْ لَاَنْظُرُ اِلَى شَيَاطِيْنِ الْجِنِّ وَالْاِنْسِ قَدْ

I returned. —*Tirmizi* (*Approved, Correct, Rare*).

49. **Anas and Ibn Omar** reported that Omar said: My Lord agreed in three things. I asked: O Apostle Allah! Were we to take the place of Abraham as a praying place! Then came the revelation: And take the place of Abraham as a praying place. I asked: O Apostle of Allah! the pious and the impious go to your wives. Would that you order them to go behind the screen! Then came the revelation of the verse of screen. The wives of the Prophet gathered together out of disgust. I said: If he divorces you, it is likely that his Lord will exchange wives for him better than you. Then came down the revelation accordingly.[2535] *And in a narration of Ibn Omar*, he said: Omar said: My Lord agreed in three things: about the place of Abraham, and about the screen and about the captives of Badr. —*Agreed*

50. **Abu Sayeed** reported that the Apostle of Allah said:

...من عمر قالت فرجعت *
الترمذي (حسن صحيح غريب)
عن انس و عمر ان عمر قال وافقت
ربي في ثلث قلت يا رسول الله لو اتخذنا
من مقام ابراهيم مصلى فنزلت واتخذوا
من مقام ابراهيم مصلى وقلت يا رسول
الله يدخل على نسائك البر والفاجر
فلو امرتهن يحتجبن فنزلت اية الحجاب
واجتمع نساء النبي صلعم في الغيرة
فقلت عسى ربه ان طلقكن ان يبدله
ازواجا خيرا منكن فنزلت كذلك وفي
رواية لابن عمر قال قال عمر وافقت
ربي في ثلث في مقام ابراهيم وفي
الحجاب وفي اسارى بدر (متفق عليه)
عن ابي سعيد قال قال رسول الله

2535. According to the suggestion of Omar, God revealed the three verses—One about prayer in the standing-place of Abraham, another regarding the drawing of screen and the third about the Prophet's wives. These are respectively the verses 2 : 125, 33 : 59 and 33 : 51 of the Quran. (i) The standing-place of Abraham is a piece of stone which preserves the foot-mark of Abraham when he rebuilt the Ka'ba with his son Ismail. (ii) The revelation that came down in conection with the Prophet's wives was this. The Prophet once went to Zainab's room and took a drink of honey at her request. Hazrats Ayesha and others came to know of it and they hatched up a plan to say to the Prophet when he would come that a bad smell had been coming out of his mouth. Then Omar suggested to deliver them the news of divorce. At once the revelation came threatening them with divorce if they would treat the Prophet in that way.

That man has got the highest rank in Paradise among my followers. Abu Sayeed said : By Allah, we don't find that man except Omar-b al-Khattab till he went on his way. —*Ibn Majah*

صلعم ذلك الرجل ارفع امتي درجة في الجنة قال ابو سعيد والله ما كنا نرى ذلك الرجل الا عمر بن الخطاب حتى مضى بسبيله (ابن ماجة)

51. **Aslam** reported : Ibn Omar asked me about some of his affairs, that is of Omar. I informed him. He said : I have never seen anybody, after the Prophet since he was dead, who was more zealous and more benevolent (until he came to the end) than Omar. —*Bukhari*

عن اسلم قال سألني ابن عمر بعض شأنه يعني عمر فاخبرته فقال ما رأيت احدا قط بعد رسول الله صلعم من حين قبض كان اجد واجود حتى انتهى من عمر (البخاري)

52. **Meswar-b-Makhramah** reported : When Omar was stabbed, he began to feel acute pain. Ibn Abbas said to him as if by way of consoling him : O Commander of the Faithful ! (even if that be so[2535a]), verily you have kept company with the Apostle of Allah and you have done well in his companionship. Thereafter he became separate from you while he was pleased with you. Then you have kept company with Abu Bakr and made good your companionship with him. Thereafter you left him while he was pleased with you. Thereafter you have kept company with the Muslims and you have made good your companionship with them ; and if you leave them, you will certainly leave them while they will be pleased with you. He said : As for what you have mentioned about the companionship with the Prophet

عن المسور بن مخرمة قال لما طعن عمر جعل يألم فقال له ابن عباس وكأنه يجزعه يا امير المؤمنين ولئن كان ذلك لقد صحبت رسول الله صلعم فاحسنت صحبته ثم فارقك وهو عنك راض ثم صحبت ابا بكر فاحسنت صحبته ثم فارقك وهو عنك راض ثم صحبت المسلمين فاحسنت صحبتهم ولئن فارقتهم لتفارقنهم وهم عنك راضون قال اما ما ذكرت من صحبة رسول الله صلعم

2535a. It means—If thou art to die.

and his pleasure (with me), that is a favour of Allah which He bestowed upon me; and as for what you have mentioned about the companionship with Abu Bakr and his pleasure, that is a favour of Allah which He bestowed upon me; and as for what you see of this impatience of mine, it is on your account and on account of your companions. By Allah, had I as much gold as might fill this earth, I would certainly offer it as a ransom of the punishment of Allah before I see it.[2536]

—*Bukhari.*

ورضاه فانما ذلك من من الله من به علي واما ما ذكرت من صحبة ابي بكر ورضاه فانما ذلك من من الله من به علي واما ما ترى من جزعي هذا فهو من اجلك ومن اجل اصحابك والله لو ان لي طلاع الارض ذهبا لافتديت به من عذاب الله قبل ان اراه (البخاري)

701w. **Ali** reported: We were not far (to recognise) that consolatory word was upon the tongue of Omar. —*Baihaqi.*

عن علي قال ما كنا نبعد ان السكينة تنطق على لسان عمر (البيهقي)

702w. **Ibn Mas'ud** reported: Omar b-al-Khattab was given excellence over the people for four things: for mentioning about the captives on the day of Badr. He passed order for their murder. Then the Almighty Allah revealed: But for the ordinance of Allah that preceded, a great chastisement would certainly have overtaken you for that.[2537]—And for mentioning the screen.

عن ابن مسعود قال فضل الناس عمر بن الخطاب باربع بذكر الاسارى يوم بدر امر بقتلهم فانزل الله تعالى لولا كتب من الله سبق لمسكم فيما اخذتم عذاب عظيم وبذكر الحجاب امر

2536. Hazrat Omar was stabbed by an unknown person, and thereafter he was overwhelmed with pain on account of his wound. He was moreover overpowered with a sense that he had committed some sins for which he would very soon meet with Allah. He was uttering this after placing his head on the lap of his son Abdullah. He was absolutely forgetful of his own merits.

2537. Abu Bakr's suggesion for ransom of the Captives of Badr was accepted by the Prophet and Omar's suggession for their murder was rejected. But the

He ordered the wives of the Prophet to remain behind the screen. Zainab said to him: O Ibnul Khattab, you are certainly against us, while revelation come down in our houses. Then the Almighty Allah revealed: And when you seek commodities from them, seek from them from behind the screen.—And for the invocation of the Prophet: O Allah, help Islam by Omar and with his judgment. As for Abu Bakr, he was the first of men to owe allegiance to him. —*Ahmad.*

نساء النبي صلعم ان يحتجبن فقالت له زينب وانك علينا يا ابن الخطاب والوحي ينزل في بيوتنا فانزل الله تعالى واذا سالتموهن متاعا فسئلوهن من وراء حجاب وبدعوة النبي صلعم اللهم ايد الاسلام بعمر وبرايه في ابي بكر كان اول ناس بايعه (احمد)

## 2538. Hazrat Osman

Hazrat Osman was elected by the committee appointed by Hazrat Omar to be the third Caliph in Muharram, 24 A. H. (Nov. 644 A.D). He married two daughters of the Prophet one after another and was one of the early converts and the most devoted companions. During his time, he prepared many copies of the Holy Quran out of the copy prepared by Hazrat Abu Bakr and kept with the Prophet's wife Hafsa, and distributed them to the differnt corners of the Islamic world.

During his time, Tripoly was conquered by Abdullah, viceroy of Egypt. In 27 A.H., the land of Andulusia was added to the Islamic territory by Abdullah-b-Nafe'. In another direction, the Viceroy of Syria conquered by a navy the island of Cyprus, At that time, rebellion and insurrections broke out throughout the Muslim world as a result of weak administration of the Caliph and adoption of some unwise policies regarding appointments. The insurgents of Egypt, Kufa and Bosra were so much agitated that they marched towards Medina. Owing to the entreaty of Hazrats Ali and his sons Hasan and Hussain, they returned to their destination, but before they reached their lands, they came to know from a secret letter of Merwan, the prime minister of the Caliph,

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Almighty Allah condemned the taking of ransom from the prisoners in the verse (47 : 4Q). The prayer for conversion of omar was in relation to hadis 40 ; 44.

that the latter had ordered them to be murdered. This added fuel to the fire. They demanded the surrender of Merwan but the Caliph refused. As a result, some assassins entered the house of Osman and killed him while he was reading the Quran. On the third day after murder, he was interred in a place near Baqiy at Medina.

He was pious and charitable—46 : 55, 57. He had a very beautiful physique with long beard and commanded respect. He was extremly shy and shameful. The Prophet said that his constant companion in Paradise will be Osman—46 : 51. His references—46 : 94, 95, 96, 108.

53. **Ayesha** reported : The Apostle of Allah was (once) lying in his house uncovering his thighs (or shankles).[2539] Abu Bakr asked leave and he was granted while he was in that condition and held talk. Thereafter Omar asked leave (to enter) and he was granted leave while he was in that condition and he held talk. Thereafter Osman asked leave. The Apostle of Allah sat and arranged his cloth. When he went out, Ayesha asked : Abu Bakr entered and you did not take care of him, nor pay attention to him. Thereafter Omar entered and you did not take care of him, nor pay attention to him. Thereafter Osman entered and then you sat and arranged your cloth. He said : Shall I not feel shame in presence of a man before whom the angels feel shame ? And in a narration, he said : Verily Osman was a bashful man, and

عن عائشة قالت كان رسول الله صلعم
مضطجعا في بيته كاشفا عن فخذيه
او ساقيه فاستاذن ابو بكر فاذن له
وهو على تلك الحال فتحدث ثم استاذن
عمر فاذن له وهو كذلك فتحدث ثم
استاذن عثمان فجلس رسول الله صلعم
وسوى ثيابه فلما خرج قالت عائشة دخل
ابو بكر فلم تهتش له ولم تباله
ثم دخل عمر فلم تهتش له ولم تباله
ثم دخل عثمان فجلست وسويت ثيابك
فقال الا استحيي من رجل تستحيي منه
الملئكة وفي رواية قال ان عثمان رجل
حيي واني خشيت ان اذنت له على

2539. The narrator had doubt whether the uncoverd part of the Prophet was thigh or shankle. The first version is impossible. It must be shankle or hind leg.

I feared that if I granted leave upon that condition, he might not have come to me in his need. —*Muslim.*

تِلْكَ الْعَالَةِ اَنْ لَا يَبْلُغَ عَنِّيْ فِيْ حَاجَتِهِ * (مُسْلِم)

54. **Talhah-b-Obaidullah** reported that the Apostle of Allah said: For every prophet, there was a constant companion, and my constant companion (that is) in Paradise will be Osman.[2539a] —*Tirmizi, Ibn Majah from Abu Hurairah.*

عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ قَالَ قَالَ رَسُوْلُ اللهِ صلعم لِكُلِّ نَبِيٍّ رَفِيْقٌ وَرَفِيْقِيْ يَعْنِيْ فِي الْجَنَّةِ عُثْمَانُ *

(اَلتِّرْمِذِيْ وَابْنُ مَاجَةَ عَنْ اَبِيْ هُرَيْرَةَ)

55. **Abdur Rahman-b Khabbab** reported: I was present with the Prophet while he was encouraging the soldiers in danger. Osman stood and said: O Apostle of Allah! I have got one hundred camels with their saddles and pack saddles (gifted) in the way of Allah. Thereafter he gave an urge about the army. Osman stood and said: I have got (another) two hundred camels gifted in the way of Allah with their saddles and pack saddles. Thereafter he gave encourgement to the army. Osman stood and said: I have got (another) three hundred camels with their saddles and pack-saddles in the way of Allah. I saw the Apostle of Allah getting on the pulpit and saying: There will be nothing against Osman for his deeds after this; there will be

عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ خَبَّابٍ قَالَ شَهِدْتُ النَّبِيَّ صلعم وَهُوَ يَحُثُّ عَلَى جَيْشِ الْعُسْرَةِ فَقَامَ عُثْمَانُ فَقَالَ يَا رَسُوْلَ اللهِ عَلَيَّ مِائَةُ بَعِيْرٍ بِاَحْلَاسِهَا وَاَقْتَابِهَا فِيْ سَبِيْلِ اللهِ ثُمَّ حَضَّ عَلَى الْجَيْشِ فَقَامَ عُثْمَانُ فَقَالَ عَلَيَّ مِائَتَا بَعِيْرٍ بِاَحْلَاسِهَا وَاَقْتَابِهَا فِيْ سَبِيْلِ اللهِ ثُمَّ حَضَّ عَلَى الْجَيْشِ فَقَامَ عُثْمَانُ فَقَالَ عَلَيَّ ثَلٰثُمِائَةِ بَعِيْرٍ بِاَحْلَاسِهَا وَاَقْتَابِهَا فِيْ سَبِيْلِ اللهِ فَاَنَا رَاَيْتُ رَسُوْلَ اللهِ صلعم يَنْزِلُ عَلَى مِنْبَرٍ وَهُوَ يَقُوْلُ مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هٰذِهٖ

2539a. Ibn Majah narrated this tradition from Abu Hurairah. Tirmizi says that its isnad is not strong and that it is a broken tradition.

nothing against Osman for his deeds after this. —*Tirmizi*.

ما على عثمان ما عمل بعد هذه * (الترمذي)

56. **Anas** reported: When the Prophet passed order for the oath of allegiance at Ridwan, Osman was sent as a messenger of the Apostle of Allah to Mecca.[2540] The people took oath of allegiance. The Apostle of Allah said: Verily Osman is in an urgent work of Allah and in an urgent work of His Apostle. Then he struck with his hand upon another. The hand of the Prophet for Osman was better than their hands for themselves. —*Tirmizi*.

عن انس قال لما امر رسول الله صلعم ببيعة الرضوان كان عثمان رسول رسول الله صلعم الى مكة فبايع الناس فقال رسول الله صلعم ان عثمان في حاجة الله وحاجة رسوله فضرب باحدى يديه على الاخرى فكانت يد رسول الله صلعم لعثمان خيرا من ايديهم لانفسهم * (الترمذي)

57. **Somamah-b-Hajn al-Qushairi** reported: I was present at the house when Osman was looking to them from above.[2540a] He said: I ask you by Allah and Islam: Do you know that the Apostle of Allah arrived Medina while it had no water to be enjoyed except the well of Rumah?[2541] He said: Who will purchase the well of Rumah to put his

عن ثمامة بن حزن القشيري قال شهدت الدار حين اشرف عليهم عثمان فقال انشدكم الله والاسلام هل تعلمون ان رسول الله صلعم قدم المدينة وليس بها ماء يستعذب غير بئر رومة فقال من يشتري بئر رومة يجعل دلوه مع دلاء

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2540. This refers to the oath of allegiance taken by the companions to the Prophet at Hudaibiyyah. Immediately on reaching the place, the Prophet sent Osman to the Meccans for negotiations and Osman could not remain present at the time of the oath-taking.

2540a. This is an allusion to the incident of Osman's murder in the very house on the top floor in which he lived. The rebels wanted to get up to take his life while he was looking down to them from the balcony of his house.

2541. Rumah was a spring near the town of Medina. It belonged to Banu Gifar. The Holy Prophet requested the owners to sell it for the benefit of the Muslims but they refused. Thereupon Osman purchased the well for 3,500 dinars and made it a waqf for the benefit of the Muslim community.

bucket along with the buckets of the Muslims in exchange of gifts for them therefrom in Paradise ? I purchased it with my principal property, while you are to-day preventing me to drink therefrom till I took my drink from the sea-water. They said : O Allah ! yes. He said : I ask you by Allah and Islam : You know this that the mosque could not acommodate its worshippers. The Apostle of Allah said : Who will purchase the garden of so and so's family and add it to the mosque in exchange of Paradise for him therefrom ? I purchased it with the principal of my property, [2541a] but to-day you are preventing me to pray two rak'ats therein. They said : O Allah, yes. He said : I ask you in the name of Allah and Islam : Do you not know that I equipped the army of difficulty [2542] out of my property ? They said : O Allah ! yes. He said : I ask you in the name of Allah and Islam: Do you know that the Apostle of Allah was upon the valley of Mecca with Abu Bakr, Omar and myself. The valley trembled till its stones began to

المسلمين بخير لهم منها في الجنة
فاشتريتها من صلب مالي وانتم
اليوم تمنعونني ان اشرب منها حتى
اشرب من ماء البحر فقالوا اللهم نعم
فقال انشدكم الله والاسلام هل تعلمون ان
المسجد ضاق باهله فقال رسول الله
صلعم من يشتري بقعة آل فلان
فيزيدها في المسجد بخير له منها في
الجنة فاشتريتها من صلب مالي فانتم
اليوم تمنعونني ان اصلي فيها ركعتين
فقالوا اللهم نعم قال انشدكم الله
والاسلام هل تعلمون اني جهزت جيش
العسرة من مالي قالوا اللهم نعم قال
انشدكم الله والاسلام هل تعلمون ان
رسول الله صلعم كان على ثبير مكة ومعه
ابو بكر وعمر وانا فتحرك الجبل

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2541a. Osman purchased the surrounding lands for the extension of the mosque of the Medina for 2000 to 2500 dirhams.

2542. The army of difficulty were the army that took part in the campaign of Tabuk. It is so called on account of the arduous and difficult journey to Tabuk and the trying circumstances under which it took place. Osman contributed several hundreds of camels and 1000 dinars towards equipment of this campaign.

fall upon one another at the foot. Then he kicked it with his foot and said : O mountain ! be firm, because there is a prophet upon you, a truthful man and two martyrs.[2542a] They said : O Allah ! Yes. He said thrice : Allah is greatest ; they testified ; by the Lord of the Ka'ba, I am a martyr.

—*Tirmizi, Nisai, Darqutni.*

حتى تساقطت حجارته بالحضيض فركضه برجله قال اسكن ثبير فانما عليك نبي وصديق وشهيدان قالوا اللهم نعم قال الله اكبر شهدوا ورب الكعبة اني شهيد ثلاثا *

( الترمذي والنسائي والدارقطني )

58. **Murrah-b-Ka'b** reported : I heard from the Apostle of Allah while he narrated the trials and brought them near. A man covered with a cloth passed by. He (Prophet) said : He is now upon guidance. I walked up to him when lo ! he was Osman-b-Affan. He said : I turned his face ( towards Prophet) and asked : Is he ? He said . Yes. —*Ibn Majah,* —*Tirmizi* (*Approved, Correct*)

عن مرة ابن كعب قال سمعت من رسول الله صلعم وذكر الفتن فقربها فمر رجل مقنع في ثوب فقال هذا يومئذ على الهدى فقمت اليه فاذا هو عثمان بن عفان قال فاقبلت عليه بوجهه فقلت هذا قال نعم ( الترمذي وابن ماجة )

( حسن صحيح )

59. **Ayesha** reported that the Prophet said : O Osman ! perchance Allah will dress you with a shirt. If they wish to take it off from you, don't take it off for them.[2543]

—*Tirmizi, Ibn Majah.*

عن عائشة ان النبي صلعم قال يا عثمان انه لعل الله يقمصك قميصا فان ارادوك على خلعه فلا تخلعه لهم

( الترمذي وابن ماجة )

60. **Ibn Omar** reported : The Apostle of Allah made mention of a trial. He said : He will be killed therein unjustly

عن ابن عمر قال ذكر رسول الله صلعم فتنة فقال يقتل هذا فيها مظلوما

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2542a. The two martyrs were Omar and Osman who were actually murdered.

2543. Shirt stands for khilafat. In other words, Osman will be invested with Khilafat which he should not give up inspite of the demands of the insurgents.

(He uttered it) for Osman.
—*Tirmizi* (*Approved, Rare*).

بعثمان — الترمذي (حسن غريب)

61. **Ibn Sahlah** reported: Osman told me on the Day of the House: Verily the Apostle of Allah made a covenant with me and I am patient over it.
—*Tirmizi* (*Approved, Authentic*)

عن ابي سهلة قال قال لي عثمان يوم الدار ان رسول الله صلعم قد عهد الي عهدا وانا صابر عليه
الترمذي (حسن صحيح)

62. **Osman-b-Abdullah** reported: A man started out of the inhabitants of Egypt with the intention of pilgrimage of the House. He saw a people sitting. So he asked: Who are these people? They said: These are the Quraish. He asked: Who is the old man among them? They answered Abdullah-b Omar. He said: O son of Omar! I ask you one thing. So inform me. Do you know that Osman fled on the Day of Uhud? 'Yes' said he. He said: Do you know whether he was absent from Badr and did not join it? 'Yes' said he. He asked: Do you know whether he was absent at the oath of allegiance at Ridwan and was not present in it? 'Yes' said he. He said: Allah is greatest. Ibn Omar said: Come, I shall explain to you. As for his flight on the Day of Uhud, I bear witness that Allah pardoned him.[2543a] As for his absence

عن عثمان بن عبد الله قال جاء رجل من اهل مصر يريد حج البيت فرى قوما جلوسا فقال من هؤلاء القوم قالوا هؤلاء قريش قال فمن الشيخ فيهم قالوا عبد الله بن عمر قال يا ابن عمر اني سائلك عن شيء فحدثني هل تعلم ان عثمان فر يوم احد قال نعم قال هل تعلم انه تغيب عن بدر ولم يشهدها قال نعم قال هل تعلم انه تغيب عن بيعة الرضوان فلم يشهدها قال نعم قال الله اكبر قال ابن عمر تعال ابين لك اما فراره يوم احد فاشهد ان الله عفا عنه واما

2543a. This forgiveness has been granted by revelation of this verse: And if you are slain in the way of Allah or you die certainly forgiveness from Allah and mercy is better than what they amass—3 : 156Q.

from Badr, Ruqqiya, daughter of the Prophet, was his wife and she was ill. The Prophet said to him : Verily you have got the reward of a man out of those who were present at Badr and his share (of booty). As for his absence from the oath of allegiance at Ridwan, if there were anybody more honourable than Osman in the valley of Mecca, he would have certainly sent him. So the Prophet sent Osman, and there occurred the oath of allegiance at Ridwan after Osman had left for Mecca. The Prophet said (hinting) with his left hand : This is the hand of Osman. Then he struck therewith over his hand and said : This is for Osman. Thereafter Ibn Omar said : Go now with these (explanations) with you.

—*Bukhari.*

تغيبه عن بدر فانه كانت تحته رقية بنت رسول الله صلعم وكانت مريضة فقال له رسول الله صلعم ان لك اجر رجل ممن شهد بدرا وسهمه واما تغيبه عن بيعة الرضوان فلو كان احد اعز ببطن مكة من عثمان لبعثه فبعث رسول الله صلعم عثمان وكانت بيعة الرضوان بعد ماذهب عثمان الى مكة فقال رسول الله صلعم بيده اليمنى هذه يد عثمان فضرب بها على يده وقال هذه لعثمان ثم قال ابن عمر اذهب بها الان معك * (البخاري)

63. **Anas** reported that the Prophet ascended Uhud and also Abu Bakr, Omar and Osman. It trembled with them and so he struck it with his foot and said : Be firm, O Uhud, and verily there are on you a Prophet, a truthful man and two martyrs. —*Bukhari.*

عن انس ان النبي صلعم صعد احدا وابوبكر وعمر وعثمان فرجف بهم فضربه برجله فقال اثبت احد فانما عليك نبي وصديق وشهيدان * (البخاري)

64. **Abu Musa al-Ash'ari** reported : I was with the Prophet in a garden out of the gardens at Medina. A man came and asked it to be opened. The Prophet said : Open for him but give him good - news of paradise.

عن ابي موسى الاشعري قال كنت مع النبي صلعم في حائط من حيطان المدينة فجاء رجل فاستفتح فقال

It was opened when lo! he was Abu Bakr. I informed him what the Prophet had said: He praised Allah. Thereafter a man came and sought it to be opened. The Prophet said: Open for him and give him good news of Paradise. I opened for him when lo! he was Omar. I informed him what the Prophet had said. He praised Allah. Thereafter a man sought leave to open. He said to me: Open for him and give him good news of Paradise after a calamity[2513b] that is to befall him when lo! he was Osman. I informed him what the Prophet had said. He praised Allah. Thereafter he said: Help is to be sought from Allah. *Agreed*

النبي صلعم افتح له وبشره بالجنة ففتحت له فاذا ابوبكر فبشرته بما قال رسول الله صلعم فحمد الله ثم جاء رجل فاستفتح فقال رسول الله صلعم افتح له وبشره بالجنة ففتحت له فاذا هو عمر فاخبرته بما قال النبي صلعم فحمد الله ثم استفتح رجل فقال لي افتح له وبشره بالجنة على بلوى تصيبه فاذا عثمان فاخبرته بما قال النبي صلعم فحمد الله ثم قال الله المستعان * ( متفق عليه )

65. **Ibn Omar** reported: We used to say while the Apostle of Allah was alive: Abu Bakr, Omar and Osman—Allah be pleased with them. —*Tirmizi*

عن ابن عمر قال كنا نقول ورسول الله صلعم حي ابوبكر وعمر وعثمان رضي الله عنهم * ( الترمذي )

66. **Jaber** reported that the Apostle of Allah said: A pious man was shown to me to-night, as if there was Abu Bakr hanging with the Apostle of Allah, and Omar hanging with Abu Bakr, and Osman hanging with Omar. *Jaber said*: When we got up from the presence of the Apostle of Allah, we said: As for the pious man, he was the Apostle of Allah and as for the hanging of some of them with

عن جابر ان رسول الله صلعم قال اري الليلة رجل صالح كان ابابكر نيط برسول الله صلعم ونيط عمر بابي بكر ونيط عثمان بعمر قال جابر فلما قمنا من عند رسول الله صلعم قلنا اما الرجل الصالح فرسول الله صلعم واما تنوط بعضهم

2513b. This refers to the murder of Osman by the insurgents.

others, they are the governors of an affair with which Allah sent His Prophet.

—*Abu Daud.*

ببعض فهم ولاة الامر الذي بعث الله به نبيه صلعم * (ابو داؤد)

703w. **Abdur Rahman-b-Samorah** reported : Osman came to the Prophet with one thousand dinars in his sleeve while he was equipping the army for the battle. He scattered it in his lap. I saw the Prophet turning them in his lap and saying : Nothing will injure Osman for what he did twice after this day.

— *Ahmad.*

عن عبد الرحمن بن سمرة قال جاء عثمان الى النبي صلعم بالف دينار في كمه حين جهز جيش العسرة فنثرها في حجره فرايت النبي صلعم يقلبها في حجره وهو يقول ما ضر عثمان ما عمل بعد اليوم مرتين (احمد)

704w. **Abu Sahlah**, the freed man of Osman, reported ; The Prophet was whispering with Osman while the colour of Osman became changed. When there came the Day of the House, we said : Will you fight ? He said : No, verily the Apostle of Allah gave me the covenant of an affair and I am patient over it.

—*Baihaqi*

عن ابي سهلة مولى عثمان قال جعل النبي صلى الله عليه وسلم يسر الى عثمان ولون عثمان يتغير فلما كان يوم الدار قلنا الا تقاتل قال لا ان رسول الله صلى الله عليه وسلم عهد الي امرا فانا صابر عليه (البيهقي)

705w. **Abu Habibah** reported : He entered the house while Osman was besieged therein. He heard that Abu Hurairah was asking leave of Osman to have talk. He gave him permission. He stood, praised Allah and eulogised Him. Then he said : I heard the Apostle of Allah say : Soon you will meet after me a calamity and difference(or he said : difference or calamity). Some one among the people asked him : Who will be for us, O Apostle of Allah ; or

عن ابي حبيبة انه دخل الدار وعثمان محصور فيها وانه سمع ابا هريرة يستاذن عثمان في الكلام فاذن له فقام فحمد الله واثنى عليه ثم قال سمعت رسول الله صلعم يقول انكم ستلقون بعدي فتنة واختلافا او قال اختلافا وفتنة فقال له قائل من الناس فمن لنا يا رسول

what do you enjoin on us therein? He said: You should stand by the Ameer and his companions, (and he was hinting at Osman by that). —*Baihaqi*

الله او ما تأمرنا به قال عليكم بالامير واصحابه وهو يشير الى عثمان بذلك (البيهقي)

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## SECTION 5

### 2544. Hazrat Ali

Hazrat Ali was the first among the youths to accept Islam. He lived in the Prophet's household in his youth and was a constant companion of the Prophet and the most obedient. In Safar, 2 A. H., he married the Prophet's daughter Fatimah at the age of 21 years. He had the fortune of joining almost all the holy wars and showed heroism and valour unprecedented in the annals of Islam. He drank deep in the fountain of divine morals and got inspiration and guidence directly from the Prophet himself.

Three days after the assasination of the Caliph Osman, Hazrat Ali was unanimously elected to the head of the Islamic common wealth. The Viceory of Syria, namely Muwayiah, did not accept him as the Caliph of Islam and began to plot secretly against him. Meanwhile, Ayesha was instigated against Ali by Talhah and Zubair who were refused governorships of Kufa and Syria. They marched against Ali inspite of the latter's request to avoid bloodshed for the common cause of Islam, and the 'Battle of the camel' was the result. Ali was victorious, while Talhah and Zubair lost their lives in the struggle. Muwayiah thereafter declared him as the Caliph of the common wealth of Islam with the help of the people of Syria. Ali tried his best to effect a compromise but it proved a failure. He had, therefore, to march towards Damascus against Muwayiah. In the battle, Muwayiah and Ali wanted a compromise and hence Amr and Abu Musa were appointed arbitrators. But the arbitrator Amr played a trick and hence no compromise could be effected. There arose a sect called the Kharijites against Ali but they retreated after defeat. In the meantime Muwayiah tried his level best to conquer the countries ruled by Ali and consequently Ali was murdered to the overwhelming grief of the Muslim world on Friday, the 27th Ramzan, 40 A. H.

After the murder of Hazrat Ali, there crept in the universal

brotherhood of Islam the curse of internecine strife and discord, and the Muslim solidarity which was cemented with the labour of 23 years by the Prophet was torn to pieces by angry passions and love of power. The evils arose from the greed of earthly advancements and the revolutionary instincts of individuals and classes impatient of moral law and order.

Hazrat Ali was dearest to the Prophet among the males—45 : 22. He was to the Prophet what Aaron was to Moses 46 : 67. The Prophet also said : Ali is from me and I am from him. Ali is one of the ten who received good news of Paradise—46 : 95. The Prophet prayed for Ali : O Allah ! take the truth with him wherever he takes abode—46 : 108. Other references—46 : 94, 710w, 138, 147, 168, 169.

67. **Sayeed-b-Abi Waqqas** reported that the Apostle of Allah said to Ali : Thou art unto me as Aaron was unto Moses, [2545] except that there will be no prophet after me.
—*Agreed*.

عن سعد بن ابي وقاص قال قال رسول الله صلعم لعلي انت مني بمنزلة هارون من موسى الا انه لا نبي بعدي (متفق عليه)

68. **Zerre-b-Hubaish** reported that Ali said : By One who splits the seeds and creates breath, verily the illiterate Prophet gave me a covenant : Nobody except a believer will love me, and nobody except a hypocrite will hate me. —*Muslim*

عن زر بن حبيش قال قال علي والذي فلق الحبة وبرأ النسمة انه لعهد النبي الامي صلعم الي ان لا يحبني الا مؤمن ولا يبغضني الا منافق (مسلم)

69. **Sahl-b-Sa'ad** reported that the Apostle of Allah said on the Day of Badr : Tomorrow I shall certainly hand over this standard to a man through whose hands Allah will give victory. [2546] He loves Allah and his Apostle. When it was dawn the people went at morn to the Prophet, everyone hoping that it would be given to him. He

عن سهل بن سعد ان رسول الله صلعم قال يوم خيبر لاعطين هذه الراية غدا رجلا يفتح الله على يديه يحب الله ورسوله ويحبه الله ورسوله فلما اصبح الناس غدوا على رسول الله صلعم كلهم يرجون ان يعطاها فقال اين علي

2545. See page 207 (4th Book) for reference of Aaron.

2546. This refers to the campaign of Khaiber.

ابن ابى طالب فقالوا هو يا رسول الله
يشتكي عينيه قال فارسلوا اليه فاتى
به فبصق رسول الله صلعم في عينيه
فبرأ حتى كان لم يكن به وجع فاعطاه
الراية فقال علي يا رسول الله اقاتلهم
حتى يكونوا مثلنا قال انفذ على
رسلك حتى تنزل بساحتهم ثم ادعهم
الى الاسلام واخبرهم بما يجب عليهم
من حق الله فيه فوالله لان يهدي الله
بك رجلا واحدا خير لك من ان تكون
لك حمر النعم ( متفق عليه )

said: Where is Ali-b Abi Taleb? They said: O Apostle of Allah! he is complaining of his eyes. He said: Send for him. He was brought and the Prophet spat in his eyes and then he became cured till there was no pain with him. He gave the standard to him. Ali said: O Apostle of Allah! I shall fight with them until they become like us. He said: Advance upon thy feet till you come down upon their lawn. Then call them towards Islam and inform them what duty towards God will be incumbent upon them. By Allah, that Allah should guide one man through you is better than that there shohld be for you the red (most valuable) of camels.

—*Agreed.*

عن عمران بن حصين ان النبي صلعم
قال ان عليا مني وانا منه وهو ولي
كل مؤمن ( الترمذي )

70. **Imran-b-Hussain** reported that the Prophet said: Varily Ali is from me and I am from him, and he is the friend of every believer. —*Tirmizi.*

عن زيد بن ارقم ان النبي صلعم
قال من كنت مولاه فعلي مولاه
( احمد والترمذي )

71. **Zaid-b-Arqam** reported that the Prophet said: Whoso's friend am I, Ali is his friend.

—*Ahmad, Tirmizi.*

عن حبشي بن جنادة قال قال رسول
الله صلعم علي مني وانا من علي ولا
يؤدي عني الا انا او علي
( الترمذي واحمد عن ابي جنادة )

72. **Hubshi-b-Jonadah** reported that the Apostle of Allah said: Ali is from me, and I am from Ali; and none pays for me except myself or Ali.[2347] —*Tirmizi, Ahmad from Abu Junadah.*

**73. Ibn Omar** reported: The Apostle of Allah cemented brotherhood among his companions. Ali came with his eyes shedding tears and said: You have cemented brotherhood among your companions, but you have not cemented brotherhood between me and anybody. The Apostle of Allah said: Thou art my brother in this world and the hereafter.

—*Tirmizi (Approved, Rare).*

عَنِ ابْنِ عُمَرَ قَالَ آخَى رَسُوْلُ اللهِ صلعم بَيْنَ اَصْحَابِهٖ فَجَاءَ عَلِيٌّ تَدْمَعُ عَيْنَاهُ فَقَالَ آخَيْتَ بَيْنَ اَصْحَابِكَ وَلَمْ تُؤَاخِ بَيْنِيْ وَبَيْنَ اَحَدٍ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنْتَ اَخِيْ فِي الدُّنْيَا وَالْآخِرَةِ * اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

**74. Anas** reported: There was a (cooked) bird near the Prophet. He said: O Allah! bring me the dearest of Thy creation to Thee. He will eat with me this bird. Then Ali came to him and so he ate with him. —*Tirmizi (Rare).*

عَنْ اَنَسٍ قَالَ كَانَ عِنْدَ النَّبِيِّ صلعم طَيْرٌ فَقَالَ اَللّٰهُمَّ ائْتِنِيْ بِاَحَبِّ خَلْقِكَ اِلَيْكَ يَاْكُلُ مَعِيْ هٰذَا الطَّيْرَ فَجَاءَهُ عَلِيٌّ فَاَكَلَ مَعَهُ ـ اَلتِّرْمِذِيُّ (حَدِيْثٌ غَرِيْبٌ)

**75. Ali** reported: When I besought the Prophet, he used to give me; and when I remained silent, he used to begin with me. —*Tirmizi (Approved, Rare).*

عَنْ عَلِيٍّ قَالَ اِذَا كُنْتُ سَاَلْتُ رَسُوْلَ اللهِ صلعم اَعْطَانِيْ وَاِذَا سَكَتُّ ابْتَدَاَنِيْ * اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

**76. Same** reported that the Apostle of Allah said: I am the house of wisdom and Ali is its door.[2548] —*Tirmizi (Rare).*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا ـ اَلتِّرْمِذِيُّ (غَرِيْبٌ)

**77. Jaber** reported: The Apostle of Allah called Ali on the Day of Tayef and secretly talked with him. The people said: His secret talk with his cousin has been too long. The Apostle of Allah said: I have

عَنْ جَابِرٍ قَالَ دَعَا رَسُوْلُ اللهِ صلعم عَلِيًّا يَوْمَ الطَّائِفِ فَانْتَجَاهُ فَقَالَ النَّاسُ لَقَدْ طَالَ نَجْوَاهُ مَعَ ابْنِ عَمِّهٖ فَقَالَ رَسُوْلُ

2548. In another narration: I am a city of wisdom and Ali is its door. It has been added in another narration: Whoso wishes to have wisdom, let him come by its door.

not had any secret talk with him, but Allah had secret talk with him. —*Tirmizi.*

**78. Abu Sayeed** reported that the Apostle of Allah said to Ali: O Ali! it is not lawful for anybody to pass in an impure state in this mosque except me and thee. *Ali-b-Munzir* said: (I asked Zerar-b-Sorad: What is the meaning of this tradition? He said: It is not lawful for anybody to pass the night in an impure state besides me and besides thee.)

—*Tirmizi (Approved, Rare).*

**79. Omme Atiyyah** reported: The Apostle of Allah sent an army wherein there was Ali. She said: I heard the Apostle of Allah say while he was raising his hands: O Allah! do not take my life till Thou shouldst show me Ali. —*Tirmizi.*

**80. Omme Salamah** reported that the Apostle of Allah said: No hypocrite loves Ali and no believer hates him.

—*Ahmad, Tirmizi (Approved, Rare).*

**81. Boraidah** reported: Abu Bakr and Omar sought the hand of Fatimah. The Apostle of Allah said: Verily she is young. Thereafter Ali sought her hand. He got her married with him. —*Nisai.*

**82. Ibn Abbas** reported that the Apostle of Allah ordered to shut up the doors except the door of Ali.[2549]

—*Tirmizi (Rare).*

اللہ صلعم مَا انْتَجَيْتُهُ وَلٰكِنَّ اللّٰهَ انْتَجَاهُ *
اَلتِّرْمِذِيُّ

عَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صلعم لِعَلِيٍّ يَا عَلِيُّ لَا يَحِلُّ لِاَحَدٍ يُجْنِبُ
فِيْ هٰذَا الْمَسْجِدِ غَيْرِيْ وَغَيْرَكَ قَالَ
عَلِيُّ بْنُ الْمُنْذِرِ فَقُلْتُ لِضِرَارِ بْنِ صُرَدٍ
مَا مَعْنٰى هٰذَا الْحَدِيْثِ قَالَ لَا يَحِلُّ
لِاَحَدٍ يَسْتَطْرِقُهُ جُنُبًا غَيْرِيْ وَغَيْرَكَ *
اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

عَنْ اُمِّ عَطِيَّةَ قَالَتْ بَعَثَ رَسُوْلُ اللّٰهِ
صلعم جَيْشًا فِيْهِمْ عَلِيٌّ قَالَتْ سَمِعْتُ
رَسُوْلَ اللّٰهِ صلعم وَهُوَ رَافِعٌ يَدَيْهِ يَقُوْلُ
اَللّٰهُمَّ لَا تُمِتْنِيْ حَتّٰى تُرِيَنِيْ عَلِيًّا - اَلتِّرْمِذِيُّ

عَنْ اُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ
صلعم لَا يُحِبُّ عَلِيًّا مُنَافِقٌ وَلَا يَبْغَضُهُ
مُؤْمِنٌ - اَحْمَدُ وَالتِّرْمِذِيُّ (حَسَنٌ غَرِيْبٌ)

عَنْ بُرَيْدَةَ قَالَ خَطَبَ اَبُوْبَكْرٍ وَعُمَرُ
فَاطِمَةَ فَقَالَ رَسُوْلُ اللّٰهِ صلعم اِنَّهَا صَغِيْرَةٌ
ثُمَّ خَطَبَهَا عَلِيٌّ فَزَوَّجَهَا مِنْهُ - (اَلنَّسَائِيُّ)

عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صلعم
اَمَرَ بِسَدِّ الْاَبْوَابِ اِلَّا بَابَ عَلِيٍّ *
اَلتِّرْمِذِيُّ (غَرِيْبٌ)

83. **Ali** reported: I had a privilege from the Apostle of Allah which none among the creations had. I would come to him in the early hours of morning and say: Peace be on thee, O Prophet of Allah. If he grumbled, I went to my house, or else I went to him. —*Nisai.*

عَنْ عَلِيٍّ قَالَ كَانَتْ لِي مَنْزِلَةٌ مِنْ رَسُولِ اللهِ صلعم لَمْ تَكُنْ لِأَحَدٍ مِنَ الْخَلَائِقِ آتِيهِ بِأَعْلَى سَحَرٍ فَأَقُولُ السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللهِ فَإِنْ تَنَحْنَحَ انْصَرَفْتُ إِلَى أَهْلِي وَإِلَّا دَخَلْتُ عَلَيْهِ * (النَّسَائِي)

84. **Same** reported: I was ailing. The Prophet (once) passed by me while I was saying: O Allah! if my death has come, give me solace. If it is late, cure me. If it is a trial, give me patience. The Apostle of Allah said: How did you pray? He reported to him what he had uttered. He struck him with his foot and said: O Allah pardon him (or cure him—the narrator had doubt). He said: I did not afterwards complain of my pain. —*Tirmizi* (*Approved, Correct*).

عَنْهُ قَالَ كُنْتُ شَاكِيًا فَمَرَّ بِي رَسُولُ اللهِ صلعم وَأَنَا أَقُولُ اللّٰهُمَّ إِنْ كَانَ أَجَلِي قَدْ حَضَرَ فَأَرِحْنِي وَإِنْ كَانَ مُتَأَخِّرًا فَارْفَعْنِي وَإِنْ كَانَ بَلَاءً فَصَبِّرْنِي فَقَالَ رَسُولُ اللهِ صلعم كَيْفَ قُلْتَ فَأَعَادَ عَلَيْهِ مَا قَالَ فَضَرَبَهُ بِرِجْلِهِ وَقَالَ اللّٰهُمَّ عَافِهِ أَوِ اشْفِهِ شَكَّ الرَّاوِي قَالَ فَمَا اشْتَكَيْتُ وَجَعِي بَعْدُ * التِّرْمِذِي (حَسَنٌ صَحِيحٌ)

706w. **Omme Salamah** reported that the Apostle of Allah said: Whoso abuses Ali abuses me. —*Ahmad.*

عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللهِ صلعم مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّنِي (احمد)

707w. **Ali** reported: The Apostle of Allah said to me: In thee is the parable of Jesus. The Jews had enmity with him so much so that they cast slander on his mother, and the Christians loved him till they gave him a rank which he was not deserving. Thereafter he (Ali) said: Two men will be

عَنْ عَلِيٍّ قَالَ قَالَ لِي رَسُولُ اللهِ صلعم فِيكَ مَثَلٌ مِنْ عِيسَى أَبْغَضَتْهُ الْيَهُودُ حَتَّى بَهَتُوا أُمَّهُ وَأَحَبَّتْهُ النَّصَارَى حَتَّى أَنْزَلُوهُ بِالْمَنْزِلَةِ الَّتِي لَيْسَتْ لَهُ ثُمَّ قَالَ يَهْلِكُ فِيَّ رَجُلَانِ مُحِبٌّ مُفْرِطٌ يُقَرِّظُنِي

2549. This was also uttered in case of Abu Bakr.

destroyed for my cause—an inordinate lover who will attribute to me what is not in me, and a hater who will bear grudge against me to the extent of abusing me. —*Ahmad.*

بِمَا لَيْسَ فِيَّ وَمُبْغِضٌ يَحْمِلُهُ شَنَآنِي
عَلَى أَنْ يَبْهَتَنِي (احمد)

708w. **Bara'a-b-A'jeb** and Zaid-b-Arqam reported: When the Prophet got down the pond of Khum,[2549a] he caught the hand of Ali and said: Don't you know that I am dearer to the believers than their ownselves? They said: Yes. He said: Don't you know that I am dearer to every believer than his ownself? They said: Yes. He said: O Allah! whoso's friend am I, Ali is his friend. O Allah! make him a friend who befriends him and be inimical to one who is inimical to him. Then Omar met him after that and said to him: Welcome! O son of Abu Taleb; thou hast got up at dawn and at dusk as friend of every believing male and believing female. —*Ahmad.*

عَنِ الْبَرَاءِ بْنِ عَازِبٍ وَزَيْدِ بْنِ أَرْقَمَ
أَنَّ رَسُولَ اللهِ صلعم لَمَّا نَزَلَ بِغَدِيرِ خُمٍّ
أَخَذَ بِيَدِ عَلِيٍّ فَقَالَ أَلَسْتُمْ تَعْلَمُونَ أَنِّي
أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا بَلَى
قَالَ أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَى بِكُلِّ
مُؤْمِنٍ مِنْ نَفْسِهِ قَالُوا بَلَى فَقَالَ اللَّهُمَّ
مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ
مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ فَلَقِيَهُ عُمَرُ بَعْدَ
ذَلِكَ فَقَالَ لَهُ هَنِيئًا يَا ابْنَ أَبِي طَالِبٍ
أَصْبَحْتَ وَأَمْسَيْتَ مَوْلَى كُلِّ مُؤْمِنٍ
وَمُؤْمِنَةٍ (أحمد)

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## SECTION 5

### 2550. Virtues of the Ten.

The following ten companions of the Prophet were given good news of Paradise during their life-time by the Prophet:—(1) Abu Bakr, (2) Omar, (3) Osman, (4) Ali, (5) Talhah, (6) Zubair, (7) Sa'ad-b-Abi Waqqas, (8) Abdur Rahman-b-Auf,

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2549a. This took place when the Prophet was returning to Medina after the Farewell Pilgrimage. The pond of Khum is on the way to Medina from Mecca.

(9) Obaidah-b-Jarrah and (10) Sayeed-b-Zaid. Short notes on the lives of these illustrious persons will be found in the Introduction of Book I. The traditions relating to the virtues and merits of these ten except the fist four are given below :—(5) **Talhah**—46 : 86, 94, 95, 97, 28, 99. (6) **Zubair**—46 : 87, 88, 94, 95, 99, 138. (7) **Sa'ad-b- Abi Waqqas**—46 : 89, 91, 94, 95, 100, 101, 102, 103, 104, 709w, 115. (8) **Abdur Rahman-b-Auf**—46 : 95, 105, 106. (9) **Abu Obaidah-b-Jarrah**—46 : 92, 93, 95, 96, 107, 146. (10) **Sayeed-b-Zaid**—46 : 95.

85. **Omar** reported : Nobody is more deserving regarding this matter than these persons on whom the Prophet was pleased at the time of his death. He named Ali, Osman, Zubair, Talhah, Sa'ad and Abdur Rahman. —*Bukhari.*

عن عمر قال ما أحد أحق بهذا الأمر من هؤلاء النفر الذين توفي رسول الله صلعم وهو عنهم راض فسمى عليا وعثمان والزبير وطلحة وسعدا وعبد الرحمن * (البخاري)

86. **Qais-b - Abul - Hazem** reported : I saw the hand of Talha dried up. With it he protected the Prophet in the battle of Uhud.[2551] —*Bukhari.*

عن قيس ابن أبي حازم قال رأيت يد طلحة شلاء وقى بها النبي صلعم يوم أحد (البخاري)

87. **Jaber** reported that the Holy Prophet said on the Day of the Allies : Who will come with the news of the people ? Zubair said : I. The Prophet said : Verily there was a helper for every prophet, and my helper is Zubair. —*Agreed.*

عن جابر قال قال النبي صلعم من يأتي بخبر القوم يوم الأحزاب قال الزبير أنا فقال النبي صلعم إن لكل نبي حواريا وحواري الزبير (متفق عليه)

88. **Zubair** reported : The Apostle of Allah said : Who will bring me the Banu Quraizah and bring me their news ?

عن الزبير قال قال رسول الله صلعم من يأتي بني قريظة فيأتيني بخبرهم

2551. Talhah was with the Proph t in the battle of Uhud. When arrows after arrows began to come towards him from the enemies, it was Talhah who protected the persen of the Prophet like a shield. In this act of protection, he received as many as 70 or 80 wounds in his person He then carried the Prophet to the hills.

Then I went. When I returned, the Apostle of Allah named both of his parents for me and said: My father and mother be ransomed to thee!—*Agreed.*

فانطلقت فلما رجعت جمع لي رسول الله صلعم ابويه فقال فداك ابي وامي (متفق عليه)

89. **Ali** reported: I have not heard the Prophet naming his parents together for anybody except for Sa'ad-b Malek. Verily I heard him say on the Day of Uhud: O Sa'ad! shoot, my father and mother be sacrificed to thee! [2552] —*Agreed.*

عن علي قال ما سمعت النبي صلعم جمع ابويه لاحد الا لسعد بن مالك واني سمعته يقول يوم احد يا سعد ارم فداك ابي وامي (متفق عليه)

93. **Sa'ad-b-Abi Waqqas** reported: Verily I am the first of the Arabs who shot with an arrow in the way of Allah.[2553] —*Agreed.*

عن سعد ابن ابي وقاص قال اني لاول العرب رمى بسهم في سبيل الله (متفق عليه)

91. **Ayesha** reported: The Prophet passed a sleepless night in the suburb of Medina. He said: Would that a pious man were to guard me! Lo! we heard then the shooting of a lance. He asked: Who is he? He said: I am Sa'ad. He asked: What has brought you? He said: Danger on the Prophet fell in my mind. So I have come to guard him. The Prophet prayed for him and then fell asleep. —*Agreed.*

عن عائشة قالت سهر رسول الله صلعم مقدمه المدينة ليلة فقال ليت رجلا صالحا يحرسني اذ سمعنا صوت سلاح فقال من هذا قال انا سعد قال ما جاء بك قال وقع في نفسي خوف على رسول الله صلعم فجئت احرسه فدعا له رسول الله صلعم ثم نام (متفق عليه)

92. **Anas** reported that the Apostle of Allah said: For every people, there is a man of trust; and the man of trust of

عن انس قال قال رسول الله صلعم لكل امة امين وامين هذه الامة ابو

2552. This is the Arabic idiom to express a strong love and affection.

2553. This is the first military expedition of the Muslims that took place at 1 A. H. Its commander was Ubaidah-b-Haris and Sa'ad was the standard-bearer. It was led to meet a carravan of the Quraish near Rabiah. It ended with only an exchange of arrow shots.

this people is Abu Obaidah-b-Jarrah.[2554] —*Agreed.*

عبيدة بن الجراح (متفق عليه)

93. **Abu Mulaikah** reported: I heard Ayesha and she was asked: Who will be left as successor by the Prophet or who will succeed him? She said: Abu Bakr. It was questioned: Who is next after Abu Bakr? She said: Omar. It was questioned: Who is after Omar? She said: Abu Obaidah-b-Jarrah. —*Muslim.*

عن ابي مليكة قال سمعت عائشة وسئلت من كان رسول الله صلعم مستخلفا لو استخلفه قالت ابوبكر فقيل ثم من بعد ابي بكر قالت عمر قيل من بعد عمر قالت ابو عبيدة ابن الجراح * (مسلم)

94. **Abu Hurairah** reported: The Prophet was on Hira-he, Abu Bakr, Omar, Osman, Ali, Talhah and Jubair. The valley trembled. The Prophet said: Be firm. There is nobody on you except a prophet, and a truthful man, and a martyr. Some of them added: And Sa'ad-b-Abi-Waqqas. He did not mention Ali. —*Muslim.*

عن ابي هريرة ان رسول الله صلعم كان على حراء هو وابوبكر وعمر وعثمان وعلي وطلحة والزبير فتحركت الصخرة فقال رسول الله صلعم اهدء فما عليك الا نبي او صديق او شهيد وزاد بعضهم وسعد بن ابي وقاص ولم يذكر عليا * (مسلم)

95. **Abdur Rahman-b-Auf** reported that the Apostle of Allah said: Abu Bakr is in Paradise, Omar in Paradise, Osman in Paradise, Ali in Paradise, Talha in Paradise, Zubair in Paradise, Abdur Rahman-b-Auf in Paradise, Sa'ad-b-Waqqas in Paradise, Sayeed-b-Zaid in Paradise and Abu Obaidah in Paradise.[2555] —*Tirmizi.*

عن عبد الرحمن ابن عوف ان النبي صلعم قال ابو بكر في الجنة وعمر في الجنة وعثمان في الجنة وعلي في الجنة وطلحة في الجنة والزبير في الجنة وعبد الرحمن بن عوف في الجنة وسعد بن ابي وقاص في الجنة وسعيد ابن زيد في الجنة وابو عبيدة بن الجراح في الجنة - (الترمذي)

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2554. The deputation from Najran came to the Prophet in 9 A. H. They asked the Prophet to send a trust-worthy man to be governor of their country as the Prophet's lieutenant.

2555. Ibn Majah reported this tradition from Sayeed-b-Zaid.

96. **Anas** reported from the Prophet who said: The most kind of my people for my people is Abu Bakr, and the most stern of them in the order of Allah is Omar, and the most truthful of them in shame is Osman, and the most careful of them in the obligatory matters is Zaid-b-Sabet, and the most educated of them is Obai-b-Ka'ab, and the most learned of them in lawful and unlawful things is Mu'az-b-Jabal. —*Ahmad, Tirmizi* (*Approved, Correct*).

عَنْ أَنَسٍ عَنِ النَّبِيِّ صلعم قَالَ أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ وَأَشَدُّهُمْ فِي أَمْرِ اللهِ عُمَرُ وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ وَأَفْرَضُهُمْ زَيْدُ بْنُ ثَابِتٍ وَأَقْرَؤُهُمْ أُبَيُّ بْنُ كَعْبٍ وَأَعْلَمُهُمْ بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ بْنُ جَبَلٍ ـ

أَحْمَدُ وَالتِّرْمِذِيُّ (حَسَنٌ صَحِيحٌ)

97. **Zubair** reported: There were two coats of mail in the battle of Uhud on the Prophet. He tried to climb upon a stone but he was unable. Talhah sat below him and so he got straight upon the stone. I heard the Apostle of Allah say: Talhah made (Paradise) sure.—*Tirmizi.*

عَنْ الزُّبَيْرِ قَالَ كَانَ عَلَى النَّبِيِّ صلعم يَوْمَ أُحُدٍ دِرْعَانِ فَنَهَضَ إِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ فَقَعَدَ طَلْحَةُ تَحْتَهُ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ فَسَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ أَوْجَبَ طَلْحَةُ ـ (اَلتِّرْمِذِيُّ)

98. **Jaber** reported: The Apostle of Allah looked towards Talhah-b-Obaidullah and said: Whoso likes to see a man walking upon the surface of the earth while his term has ended, let him look at him. *And in a narration.* Whoso is pleased to look at a martyr walking upon the surface of the earth, let him look at Talhah-b-Obaidullah.—*Tirmizi.*

عَنْ جَابِرٍ قَالَ نَظَرَ رَسُولُ اللهِ صلعم إِلَى طَلْحَةَ بْنِ عُبَيْدِ اللهِ قَالَ مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ يَمْشِي عَلَى وَجْهِ الْأَرْضِ وَقَدْ قَضَى نَحْبَهُ فَلْيَنْظُرْ إِلَى هٰذَا وَفِي رِوَايَةٍ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى شَهِيدٍ يَمْشِي عَلَى وَجْهِ الْأَرْضِ فَلْيَنْظُرْ إِلَى طَلْحَةَ بْنِ عُبَيْدِ اللهِ ـ (اَلتِّرْمِذِيُّ)

99. **Ali** reported: My ears have heard the Apostle of Allah say: Talhah and Zubair are neighbours in Paradise. —*Tirmizi* (*Rare*).

عَنْ عَلِيٍّ قَالَ سَمِعَتْ أُذُنِي مِنْ فِي رَسُولِ اللهِ صلعم يَقُولُ طَلْحَةُ وَالزُّبَيْرُ جَارَا فِي الْجَنَّةِ اَلتِّرْمِذِيُّ (غَرِيبٌ)

100. **Sa'ad-b-Abu Wqqas** reported that the Apostle of Allah said : O Allah ! accept the invocation of Sa'ad when he calls Thee.
—*Tirmizi.*

عن سعد بن ابى وقاص ان رسول الله صلعم قال اللهم استجب لسعد اذا دعاك

(الترمذى)

101. **Ali** reported : The Apostle of Allah never united his father and mother except for Sa'ad. He said to him on the Day of Uhud : Shoot ; may my father and my mother be ransomed to thee ! And he said to him : Shoot, O strong young man.
—*Tirmizi*

عن علي قال ما جمع رسول الله صلعم اباه وامه الا لسعد قال له يوم احد ارم فداك ابى وامى وقال له ارم ايها الغلام الحزور (الترمذى)

102. **Jaber** reported : Sa'ad advanced. The Prophet then said : This is my maternal uncle ! Let a man show his maternal uncle to me.[2556]
—*Tirmizi.*

عن جابر قال اقبل سعد فقال النبى صلعم هذا خالي فليرنى امرأ خاله

الترمذى

103. **Qais-b-Abu Hazem** reported : I heard Sa'ad-b Abi Waqqas say : I am the first man among the Arabs who shot an arrow in the way of Allah ; and we went with the Prophet to fight while we had no food except fruits and leaves of thorny trees, and certainly one of us passed urine as (that of) a goat wherein there is no thickness. Then Banu Asad began to rebuke

عن قيس ابن ابى حازم قال سمعت سعد بن ابى وقاص يقول انى لاول رجل من العرب رمى بسهم فى سبيل الله ورايتنا نغزوا مع رسول الله صلعم وما لنا طعام الا الحبلة وورق السمر وان كان احدنا ليضع كما تضع الشاة

2556. Sa'ad came from Banu Zohrah to which the Prophet's mother Amina belonged. In a general sense, Sa'ad was called the Prophet's maternal uncle. In Masabih, there occurs the word فليكرمن instead of فليرنى. In that case the last sentence will run : Let a man honour his maternal uncle. This sense fits in with the context.

me for Islam. In that case I must have failed entirely and my deeds have gone in vain. They calumniated him before Omar saying : He does not know to pray well.[2557]—*Agreed.*

مَا لَهُ خَلْطٌ ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي
عَلَى الْإِسْلَامِ لَقَدْ خِبْتُ إِذًا وَضَلَّ عَمَلِي
وَكَانُوا وَشَوْا بِهِ إِلَى عُمَرَ وَقَالُوا لَا يُحْسِنُ
يُصَلِّي ( مُتَّفَقٌ عَلَيْهِ )

104. **Sa'ad** reported : Verily I saw myself as ( representing ) one-third of Islam and no man embraced Islam except on the day I embraced it. Verily I lived for seven days while I certainly represented one-third of Islam.[2558] —*Bukhari*

عَنْ سَعْدٍ قَالَ أَرَأَيْتُنِي وَأَنَا ثَالِثُ
الْإِسْلَامِ وَمَا أَسْلَمَ أَحَدٌ إِلَّا فِي الْيَوْمِ الَّذِي
أَسْلَمْتُ فِيهِ وَلَقَدْ مَكَثْتُ سَبْعَةَ أَيَّامٍ
وَإِنِّي لَثُلُثُ الْإِسْلَامِ ( الْبُخَارِي )

105. **Ayesha** reported : The Apostle of Allah used to say to his wives : Verily your affairs after me will become what will cause my anxiety, and none but the truthful patient will keep patience over you. Ayesha said : He meant those who are charitable. Thereafter Ayesha said to Abu Salamah-b Abdur Rahman : May Allah give drink to your father from the spring of the Garden.[2559] Ibn Auf gifted a garden bought with 40,000

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللّٰهِ صلعم كَانَ
يَقُولُ لِنِسَائِهِ إِنَّ أَمْرَكُنَّ مِمَّا يُهِمُّنِي مِنْ
بَعْدِي وَلَنْ يَصْبِرَ عَلَيْكُنَّ إِلَّا الصَّابِرُونَ
الصِّدِّيقُونَ قَالَتْ عَائِشَةُ يَعْنِي الْمُتَصَدِّقِينَ
ثُمَّ قَالَتْ عَائِشَةُ لِأَبِي سَلَمَةَ بْنِ عَبْدِ
الرَّحْمٰنِ سَقَى اللّٰهُ أَبَاكَ مِنْ سَلْسَبِيلِ
الْجَنَّةِ وَكَانَ ابْنُ عَوْفٍ قَدْ تَصَدَّقَ عَلَى

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2557. Sa'ad was sent by Omar to Iraq. He conquered that country and was appointed governor there He founded the city of Kufa in 17 A. H. He was later on dismissed by Omar on an allegation levelled by Banu Asad that Sa'ad did not know how to pray well. This was however against fact. Sa'ad repudiated all these allegations saying that he was with the Prophet undergoing various hardships for Islam.

2558. It is a historical fact that Khadijah was the first among the males and females to accept Islam. Then on the day Sa'ad was converted, there were some slaves and Abu Bakr and Ali (minor) who accepted Islam before Sa'ad. This tradition is therefore to be interpreted in the above light. Sa'ad was the third among the free-born adult Muslims.

2559. Abdur Rahman-b-Auf purchased this 'Salsabil' garden for the wives of the Prophet at an enormous cost.

(dirhams) for the mothers of the believers. —*Tirmizi.*

امهات المؤمنين بحديقة بيعت باربعين الفا ( الترمذي )

106. **Omme Salamah** reported: I heard the Apostle of Allah say to his wives: He who will spread (money) over you after me (in charity), will be a truly pious man. O Allah! give drink to Abdur Rahman-b Auf from the spring of Paradise. —*Muslim.*

عن ام سلمة قالت سمعت رسول الله صلعم يقول لازواجه ان الذي يحثو عليكن بعدي هو الصادق البار اللهم اسق عبد الرحمن بن عوف من سلسبيل الجنة ( مسلم )

107. **Huzaifah** reported: The inhabitants of Najran came to the Apostle of Allah and said! O Apostle of Allah! send a trustworthy man to us. He said: I shall certainly send a truly trustworthy man to you. The people looked up eagerly for him. He narrated: He sent Abu Obaidah-b-Jarrah.—*Agreed*

عن حذيفة قال جاء اهل نجران الى رسول الله صلعم فقالوا يا رسول الله ابعث الينا رجلا امينا فقال لابعثن اليكم رجلا امينا حق امين فاستشرف لها الناس قال فبعث ابا عبيدة بن الجراح ( متفق عليه )

108. **Ali** reported that the Apostle of Allah said: May Allah show mercy on Abu Bakr. He gave me his daughter in marriage and carried me to the abode of emigration and was my companion in the cave and set free Bilal out of his property. May Allah show mercy on Omar! He spoke truth though it was bitter. Truthfulness made him to renounce whate he had from his friend. May Allah show mercy on Osman of whom the angles feel shy. May Allah show blessing on Ali. O Allah! take the truth with him wherever he takes abode. —*Tirmisi (Rare)*

عن علي قال قال رسول الله صلعم رحم الله ابا بكر زوجني ابنته وحملني الى دار الهجرة وصحبني في الغار واعتق بلالا من ماله رحم الله عمر يقول الحق وان كان مرا تركه الحق وما له من صديق رحم الله عثمان يستحيي منه الملئكة رحم الله عليا اللهم ادر الحق معه حيث دار - الترمذي ( غريب )

709w. **Sa'ad-b Abi Waqqas** reported that the Ms. of Allah said on the day, that is on the day of Uhud: O Allah, make his shooting effective and respond to his invocation.

—*Sharhi Sunnat.*

عن سعد بن ابي وقاص ان رسول الله صلعم قال يومئذ يعني يوم احد اللهم اشدد رميته واجب دعوته

( شرح السنة )

710w. **Ali** reported: It was questioned: O Apostle of Allah! who will rule after you? He said: If you make Abu Bakr a ruler, you will find him trustworthy, renouncing the world, desirous of the next world; and if you make Omar a ruler, you will find him strong, trustworthy, not fearing the slander of a slanderer; and if you make Ali a ruler, and I don't consider that you would do it, you will find him a guide, one guided, taking you to the straight path.

—*Ahmad.*

عن علي (رض) قال قيل يا رسول الله من نؤمر بعدك قال ان تؤمروا ابا بكر تجدوه امينا زاهدا في الدنيا راغبا في الآخرة وان تؤمروا عمر تجدوه قويا امينا لا يخاف في الله لومة لائم وان تؤمروا عليا ولا اراكم فاعلين تجدوه هاديا مهديا ياخذ بكم الطريق المستقيم

( احمد )

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## SECTION 7

### 2560. Virtues of the Companions in general.

Short notes on the lives of the companions have been mentioned in the Introduction to Book I. Here the traditions relating to thes virtue and merits of each important companion have been noted except the ten who received good news of Paradise in their life-time.

(1) **Abbas**—45 : 22, 23, 24, 25. **Abu Darda'a**—46 : 113, 153 **Abdullh-b-Omr**—46 : 109. **Ayesha**—45 : 50, 51, 52. **Abdallah-b-Ja' far**—45 : 7. **Abdullah-b-Mas'ud**—45 : 10, 15, 25, 26; 46 : 110 to 113 115, 143 to 145, 153, 154, 156, 168. **Abdulla b-Salam**—46 : 122, 123, 153. **Abdullah-b-Uzwah**—46 : 159. **Abu Hurairah**—46 : 126. **Abu Musa**—46 : 116. **Abu Zarr**—45 : 252. 168, 169. **Abu Zaid**—46 : 117. **Abu Talhah**—46 : 172. **Anas**—46 : 121. **Ammar**—46 : 143 147 to 149, 168, 711w, **Amr-b al A's**—46 : 158. **Ansars**—46 : 128

to 137, 162 to 164, 174, 175. **Bilal**—46 : 114. 115, 127, 168, 170,171 **Bara'a-b-Malek**—46 : 161. **Hasan**—45 : 8 to 12, 20, 29 to 33. **Hussain** 45 : 11, 12, 29 to 35, 38, 195w. **Hamzah**—46 : 168. **Habib**—46 : 165. **Huzaifa**—46 : 113, 114. **Ibn Abbas**—45 : 18. **Jaber**—46 : 160. **Ja'far-b-Abi-Taleb**—45 : 27, 28, 168. **Khadijah**—45 : 47, 48 49. **Khalid-b-Walid**—46 : 712w, 173. **Muaz-b-Amr**—46 : 146. **Muaz-b-Jabal**—46 : 112, 117, 96, 146. **Musab-b Omair**—46 : 118, 168. **Mekdad**—46 : 138, 168, 169. **Muhammad-b-Muslamah**—46 : 155. **Muwayiah**—46 : 147. **Obai-b-Ka'ab**—46 : 112, 117, 96. **Osamah-b-Zaid**—45 : 15, 16, 37, 41 to 43. **Osaid-b-Huzair**—46 : 146. **Sabet-b Raizaw**—46 : 125, 146. **Salman, the Persian**—46 : 125, 127, 147, 153, 166, 168, 169. **Salem**—46 : 112. **Sa'ad-b-Mu'az**—46 : 119, 120, 150. **Suhaib**—46 - 127. **Sa'ad-b-Malek**—46 : 145. **Zaid**—45 : 17, 40. **Zaid-b-Sabet**—46 : 117, 96.

109. **Abdullah-b-Omar** reported : I saw in dream as if there was a bangle of silk in my hand. I did not wish to go to a place in Paradise therewith but it flew with me towards it. I narrated it to Hafsah who narrated it to the Prophet. He said : Verily your brother is a pious man, or Abdullah is a pious man. —*Agreed*

عن عبد الله بن عمر قال رأيت في المنام كأن في يدي سرقة من حرير لا أهوي بها إلى مكان في الجنة إلا طارت بي إليه فقصصتها على حفصة فقصتها حفصة على النبي صلعم فقال إن أخاك رجل صالح وإن عبد الله رجل صالح (متفق عليه)

110. **Huzaifah** reported : Verily of all the people, the son of Omme Abd[2560a] had the greatest resemblance with the Prophet in deportment, gravity and mode of life, from the time he went out of his house till he returned to it. We did not know what he did in his family at a time when he was alone.

عن حذيفة قال إن أشبه الناس دلا وسمتا وهديا برسول الله صلعم لابن أم عبد من حين يخرج من بيته إلى أن يرجع إليه لا ندري ما يصنع في أهله إذا خلا (البخاري)

2560a. He was Abdulla-b-Mas'ud.

111. **Abu Musa al Ash'ari** reported : We came, I and my brother, from Yemen ; we stayed for sometime to see that Abdullah-b-Mas'ud was a member of the Prophet's family, for we saw him and his mother to frequent to the Prophet (without restraint). —*Agreed.*

عن ابى موسى الاشعري قال قدمت انا واخي من اليمن فمكثنا حينا ما نرى الا ان عبد الله بن مسعود رجل من اهل بيت النبي صلعم لما نرى من دخوله ودخول امه على النبي صلعم ( متفق عليه )

112. **Abdulla-b-Amr** reported that the Apostle of Allah said : Seek to read the Quran from four, from Abdullah-b-Mas'ud, and Salem the freedom of Abu Huzaifah, and Obai-b Ka'ab, and Muaz-b Jabal. —*Agreed*

عن عبد الله بن عمرو ان رسول الله صلعم قال استقرؤا القرآن من اربعة من عبد الله بن مسعود وسالم مولى ابي حذيفة وابي بن كعب ومعاذ بن جبل ( متفق عليه )

113. **Alqamah** reported : I came to Damascus and prayed two rak'ats. Thereafter I said : O Allah ! make it easy for me to find a righteous companion. Then I came to a people and sat down by them when lo ! an old man came till he sat down by my side. I asked : Who is he ? They said : Abu Darda'a. I asked : Verily I prayed to Allah to make it easy for me to find out a righteous companion and so He made it easy for me to find you. He said : Who are you ? I said : Of the people of Kufa. He said : Is not with you the son of Omme Abd with you, who was in charge of the (Prophet's) shoes, pillow and ablution water, and whom Allah has protected from the devil according to the report of His Prophet,[2561]

عن علقمة قال قدمت الشام فصليت ركعتين ثم قلت اللهم يسرلي جليسا صالحا فاتيت قوما فجلست اليهم فاذا شيخ قد جاء حتى جلس الى جنبي قلت من هذا قالوا ابو الدرداء قلت اني دعوت الله ان ييسرلي جليسا صالحا فيسرك لي فقال من انت قلت من اهل الكوفة قال اوليس عندكم ابن ام عبد صاحب النعلين والوسادة والمطهرة وفيكم الذي اجاره الله من

2561. This refers to the verse 16 : 106 of the Quran and it relates to the virtues of Ammar.

that is Ammar. Is not among you the custodian of the (Prophet's) secrets which nobody knew but he? He meant Huzaifah. —*Bukhari*

الشيطان على لسان نبيه يعني عمارا
أليس فيكم صاحب السر الذي لا يعلمه
غيره يعني حذيفة (البخاري)

114. **Jaber** reported that the Apostle of Allah said: I have been shown the Paradise. I saw the wife of Abu Talhah, and I heard an indistinct noise before me when lo! he was Bilal. —*Muslim*

عن جابر ان رسول الله صلعم قال
أريت الجنة فرأيت امرأة أبي طلحة
وسمعت خشخشة امامي فإذا بلال
(مسلم)

115. **Sa'ad** reported: We, six persons, were with the Prophet. The polytheists said to the Prophet: Drive out these (poor people) who do not dare to sit with us. He said: There were I, Ibn Mas'ud, a man of Huzail, Bilal and two men[2561a] whom I cannot name. There fell to the mind of the Apostle of Allah what Allah wished to fall and he thought within himself. Then Allah revealed: And don't drive away those who call upon their Lords at morn and at night wishing to get His pleasure. —*Muslim.*

عن سعد قال كنا مع النبي صلعم
ستة نفر فقال المشركون للنبي صلعم
اطرد هؤلاء لا يجترؤن علينا قال وكنت
انا وابن مسعود ورجل من هذيل وبلال
ورجلان لست اسميهما فوقع في نفس
رسول الله صلعم ما شاء الله ان يقع فحدث
نفسه فانزل الله ولا تطرد الذين يدعون
ربهم بالغداة والعشي يريدون وجهه
(مسلم)

116. **Abu Musa** reported that the Prophet said to him: O Abu Musa! you have indeed been given musical sound like the musical sounds of David. —*Agreed.*

عن أبي موسى ان النبي صلعم قال
له يا أبا موسى لقد أعطيت مزمارا من
مزامير آل داود (متفق عليه)

117. **Anas** reported: Four (persons) collected the Quran during the time of the Apostle of Allah: [2562] Obai-b Ka'ab, Muaz-b-Jabal,

عن أنس قال جمع القرآن على
عهد رسول الله صلعم أربعة أبي بن

2561a. The Prophet was holding important talk with some leading polytheists in order to come to terms but the polytheists requested the Prophet to drive out these pious and poor Muslims from near him. Hence this verse was revealed.

2562. It appears from this that the Quran was arranged and collected even

Zaid-b Sabet and Abu Zaid. It was questioned to Anas : Who was Abu Zaid? He said : He was one of my uncles. —*Agreed.*

كعب ومعاذ بن جبل وزيد بن ثابت وابو زيد قيل لانس من ابو زيد قال احد عمومتي ( متفق عليه )

118. **Khabbab b-Art** reported : We migrated with the Prophet to seek the pleasure of the Almighty Allah. Our rewards fell upon Allah. Of us, there were some who passed away without enjoying anything of his rewards. Of them, there was Musab-b Omair who was killed in the battle of Uhud and for whom nothing was found wherewith to coffin him except a leopard's skin. When we covered his head, his feet were exposed ; and when we covered his feet, his head was exposed. The Prophet said : Cover his head therewith and put Ezkher grass upon his feet. And there was some of us for whom his fruits became ripe and who was plucking them.[2562a] —*Agreed*

عن خباب بن الارت قال هاجرنا مع رسول الله صلعم نبتغي وجه الله تعالى فوقع اجرنا على الله فمنا من مضى لم ياكل من اجره شيئا منهم مصعب ابن عمير قتل يوم احد فلم يوجد له ما يكفن فيه الا نمرة فكنا اذا غطينا راسه خرجت رجلاه واذا غطينا رجليه خرج راسه فقال النبي صلعم غطوا بها راسه واجعلوا على رجليه من الاذخر ومنا من اينعت له ثمرته فهو يهدبها ( متفق عليه )

119. **Jaber** reported : I heard the Prophet say : The Throne shook at the death of Sa'ad-b-Muaz.[2563] *And in a narration* : The Throne of the Merciful trembled owing to the death of Sa'ad-b-Muaz.—*Agreed*

عن جابر قال سمعت النبي صلعم يقول اهتز العرش لموت سعد بن معاذ وفي رواية اهتز عرش الرحمن لموت سعد بن معاذ ( متفق عليه )

120. **Bara'a** reported that a robe of silk was presented to the

عن البراء قال اهديت لرسول الله

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during the time of the Prophet. Hazrat Abu Bakr and Osman had this collection recorded in books in black and white.

2562a. This refers to the booties gained in war.

2563. This was uttered in a metaphorical sense to express God's love for His faithful servants.

Prophet. His companions began to handle it and admired its softness. He said: Do you wonder at the softness of this? The kerchiefs of Sa'ad-b-Muaz in Paradise will certainly be better than it, rather softer.[2353a]
—*Agreed*

صلعم حلة حرير فجعل اصحابه يمسونها ويتعجبون من لينها فقال اتعجبون من لين هذه لمناديل سعد بن معاذ في الجنة خير منها والين * (متفق عليه)

121. **Omme Solaim** reported that she asked: O Apostle of Allah! Anas is your servant. Pray to Allah for him. He said: O Allah! increase his wealth, and his children, and give blessing to him in what Thou hast given him. Anas said: By Allah, my wealth is certainly enormous, and my children and the children of my children are as many to-day as one hundred nearly. —*Agreed*

عن ام سليم انها قالت يارسول الله انس خادمك ادع الله له قال اللهم اكثر ماله وولده وبارك له فيما اعطيته قال انس فوالله ان مالي لكثير وان ولدي وولد ولدي ليتعادون على نحو المائة اليوم * (متفق عليه)

122. **Sa'ad-b Abi Waqqas** reported: I have not heard the Prophet say to anybody who walks upon the surface of the earth that he is of the inmates of Paradise except to Abdullah-b-Salam. —*Agreed.*

عن سعد بن ابي وقاص قال ما سمعت النبي صلعم يقول لاحد يمشي على وجه الارض انه من اهل الجنة الا لعبد الله بن سلام * (متفق عليه)

123. **Qais-b-Obad** reported: I was seated in the mosque of Medina. A man came with signs of fear upon his face. They said: He is a man from the inmates of Paradise. He prayed two rak'ats and shortened therein. Thereafter he came out and I followed him. I said: When you entered the mosque, they said: He is a man from the inmates of Paradise. He

عن قيس بن عباد قال كنت جالسا في مسجد المدينة فدخل رجل على وجهه اثر الخشوع فقالوا هذا رجل من اهل الجنة فصلى ركعتين تجوز فيهما ثم خرج وتبعته فقلت انك حين دخلت المسجد قالوا هذا رجل من اهل

2353a. Hullah denotes a garment consisting of two pieces. This was the dress of the Arabs at the time of the Prophet.

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said : By Allah, it is not proper for anybody to say what he does not know. Soon I shall inform you why it is so. I saw a dream during the time of the Apostle of Allah and I narrated it to him. I saw as if I was in a garden. (He mentioned its extent and its luxurious growth). There were in its middle pillars of iron, whose bottom was in the earth and upper portion in heaven. There was a knot upon its top. It was said to me : Ascend. I said : I am unable. Then a servant came to me and raised up my cloth from my back. I ascended till I got up to its top. I took the knot. I was told : Hold it firm. Then I awoke while it was in my hand. I narrated it to the Prophet. He said : That garden is Islam, and those pillars are the pillars of Islam, and that knot is the firmest knot. So you are upon Islam till you die, and that man is Abdullah-b-Salam. —*Agreed.*

124. **Anas** reported that Sabet-b-Qais was the deliverer of sermon to the Ansars. When it was revealed : "O those who believe ! do not raise up your voices above the voice of the Prophet—up to the last verse (49 : 2Q.)," Sabet sat down in his house and restrained himself in (seeing) the Prophet. The Prophet asked Sa'ad-b-Muaz and said : What is the matter

الجنة قال والله ما ينبغي لأحد أن
يقول ما لم يعلم فسأحدثك لم ذاك
رأيت رؤيا على عهد رسول الله صلعم
فقصصتها عليه ورأيت كأني في روضة
ذكر من سعتها وخضرتها في وسطها عمود
من حديد أسفله في الأرض وأعلاه
في السماء في أعلاه عروة فقيل لي
ارقه فقلت لا أستطيع فأتاني منصف
فرفع ثيابي من خلفي فرقيت حتى
كنت في أعلاه فأخذت بالعروة فقيل
استمسك فاستيقظت وإنها لفي يدي
فقصصتها على النبي صلعم فقال تلك
الروضة الإسلام وذلك العمود عمود الإسلام
وتلك العروة العروة الوثقى فأنت على
الإسلام حتى تموت وذاك الرجل عبد الله
بن سلام * (متفق عليه)

عن أنس قال كان ثابت بن قيس
خطيب الأنصار فلما نزلت يا أيها الذين
آمنوا لا ترفعوا أصواتكم فوق صوت النبي
إلى آخر الآية جلس ثابت في بيته
واحتبس عن النبي صلعم فسأل النبي

with Sabet? Is he acting? Sa'ad came to him and mentioned to him the saying of the Prophet. Sabet said: This verse was revealed while you know that I was the loudest of you in voice over that of the Prophet. I am one of the inmates of the fire. Sa'ad mentioned it to the Prophet. The Prophet said: Rather he is one of the inmates of Paradise. —*Muslim.*

صلعم سَعْدَ بْنَ مُعَاذٍ فَقَالَ مَا شَأْنُ ثَابِتٍ
اِشْتَكَى فَاَتَاهُ سَعْدٌ فَذَكَرَ لَهُ قَوْلَ رَسُولِ
اللّٰهِ صلعم فَقَالَ ثَابِتٌ اُنْزِلَتْ هٰذِهِ الْاٰيَةُ
وَلَقَدْ عَلِمْتُمْ اَنِّي مِنْ اَرْفَعِكُمْ صَوْتًا
عَلَى رَسُولِ اللّٰهِ صلعم فَاَنَا مِنْ اَهْلِ النَّارِ
فَذَكَرَ ذٰلِكَ سَعْدٌ لِلنَّبِيِّ صلعم فَقَالَ رَسُولُ
اللّٰهِ صلعم بَلْ هُوَ مِنْ اَهْلِ الْجَنَّةِ ۔ (مسلم)

125. **Abu Hurairah** reported: We were seated near the Prophet when the chapter of Zumma was revealed. When it was revealed: And the last of them will reach them, they asked: Who are these, O Apostle of Allah? He said: And amongst us there is Salman, the Persian. He narrated: The Prophet put his hand upon Salman and then he said: Had there been faith near Pleiades, men from these (people) would have certainly reached it.[2564] —*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ كُنَّا جُلُوسًا عِنْدَ
النَّبِيِّ صلعم اِذْ نَزَلَتْ سُورَةُ الْجُمُعَةِ
فَلَمَّا نَزَلَتْ وَاٰخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا
بِهِمْ قَالُوا مَنْ هٰؤُلَاءِ يَا رَسُولَ اللّٰهِ قَالَ وَفِينَا
سَلْمَانُ الْفَارِسِيُّ قَالَ فَوَضَعَ النَّبِيُّ صلعم
يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ لَوْ كَانَ الْاِيمَانُ
عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ مِنْ هٰؤُلَاءِ *
(مُتَّفَقٌ عَلَيْهِ)

126. **Same** reported that the Apostle of Allah said: O Allah! make this little servant of Thee (that is Abu Hurairah) and his mother dear to Thy believing servants, and make the believers dear to him. —*Muslim.*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَللّٰهُمَّ
حَبِّبْ عُبَيْدَكَ هٰذَا يَعْنِي اَبَا هُرَيْرَةَ
وَاُمَّهُ اِلَى عِبَادِكَ الْمُؤْمِنِينَ وَحَبِّبْ
اِلَيْهِ الْمُؤْمِنِينَ * (مُسْلِمٌ)

127. **Ayez-b-Amr** and Abu Sufyan came to Salman, Suhaib and Bilal among a party and asked: What did the swords

عَنْ عَائِذِ بْنِ عَمْرٍو اَنَّ اَبَا سُفْيَانَ
اَتَى عَلَى سَلْمَانَ وَصُهَيْبٍ وَبِلَالٍ فِي

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2564. Pleiades is a group of seven stars in the firmament. From this tradition it appears that the non-Arabs would be more learned in arts and science.

of Allah capture from the necks of the enemies of Allah ? Abu Bakr said : Do you ask this to the old men of the Quraish and their leader ? He came to the Prophet and informed him. He said : O Abu Bakr ! perchance you have enraged them. If you have enraged them, you have enraged your Lord. So he came to them and said : O brethren ! I have enraged you ! They said : O brother ! Allah will not forgive you. —*Muslim.*

نفر فقالوا ما أخذت سيوف الله من عنق عدو الله مأخذها فقال أبو بكر أتقولون هذا لشيخ قريش وسيدهم فأتى النبي صلعم فأخبره فقال يا أبا بكر لعلك أغضبتهم لئن كنت أغضبتهم لقد أغضبت ربك فأتاهم فقال يا إخوتاه أغضبتكم قالوا لا يغفر الله لك يا أخي * (مسلم)

128. **Anas** reported from the Prophet who said : The sign of faith is love for the Ansars, and the sign of hypocrisy is hate for the Ansars. —*Agreed.*

عن أنس عن النبي صلعم قال آية الإيمان حب الأنصار وآية النفاق بغض الأنصار * (متفق عليه)

129. **Bara'a** reported : I heard the Apostle of Allah say : Nobody but a believer loves the Ansars and nobody but a hypocrite hates them. Whoso loves them loves Allah, and whoso hates them hates Allah. —*Agreed*

عن البراء قال سمعت رسول الله صلعم يقول الأنصار لا يحبهم إلا مؤمن ولا يبغضهم إلا منافق فمن أحبهم أحبه الله ومن أبغضهم أبغضه الله (متفق عليه)

130. **Anas** reported that some men of the Ansars said at the time when Allah gave His Prophet Fai properties out of the properties of Hawazin. He began to give one hundred camels to the people of the Quraish.[2564a] They said : May Allah forgive the Prophet who gives the Quraish and leaves us while our swords have

عن أنس قال إن ناسا من الأنصار قالوا حين أفاء الله على رسوله من أموال هوازن ما أفاء فطفق يعطي رجالا من قريش المائة من الإبل فقالوا يغفر الله لرسول الله صلعم يعطي قريشا

2564a. The reference is to the spoils of war gained by the Muslims in the battle of Hunain from the Hawazin tribe.

taken their drops of blood. The Prophet was informed of their saying. So he sent for the Ansars and gathered them together in a tent of skin, and he did not leave anybody with them besides them. When they mustered strong, the Apostle of Allah came to them and said : What is the talk from you that reached me ? The most learned of them said : O Apostle of Allah ! as for the wise among us, they did not say anything, but as for the youngsters among us, they said : May Allah forgive the Apostle of Allah who is giving the Quraish and leaving the Ansars while our swords took out their drops of blood. Then the Apostle of Allah said : Verily I am giving (spoils) to the people who have recently been converted from infidelity that I may cement love with them. Are you not satisfied that the people should go with the properties and that you should return to your abodes with the Apostle of Allah ? They said : Yes, O Apostle of Allah, we are satisfied. —*Agreed.*

131. **Abu Hurairah** reported that the Apostle of Allah said : Were it not for the Emigration, I would indeed like to be one of the Ansars ; and if the people pass though a valley and the Ansars pass through a valley or a pass, I would pass through the valley of the Ansars

ويدعنا وسيوفنا تقطر من دمائهم فحدث
لرسول الله صلعم بمقالتهم فارسل الى
الانصار فجمعهم في قبة من ادم ولم
يدع معهم احدا غيرهم فلما اجتمعوا جاء
هم رسول الله صلعم فقال ما حديث
بلغني عنكم فقال فقهاؤهم اما ذووا رأينا
يا رسول الله فلم يقولوا شيئا واما اناسا
منا حديثة اسنانهم قالوا يغفر الله لرسول
الله صلعم يعطي قريشا ويدع الانصار وسيوفنا
تقطر من دمائهم فقال رسول الله صلعم
اني اعطي رجالا حديثي عهد بكفر
اتالفهم اما ترضون ان يذهب الناس
بالاموال وترجعون الى رحالكم برسول
الله صلعم قالوا بلى يا رسول الله قد رضينا*
(متفق عليه)

عن ابي هريرة قال قال رسول الله
صلعم لولا الهجرة لكنت امرأ من الانصار
ولو سلك الناس واديا وسلكت الانصار
واديا او شعبا لسلكت وادي الانصار وشعبها

or their pass. The Ansars are under-garments and the people are outer garments. You will soon see after me preference (of others).[2565] Be patient till you meet me over the Fountain. —*Bukhari*.

الانصار شعار والناس دثار انكم سترون
بعدى اثرة فاصبروا حتى تلقونى على
الحوض (البخارى)

132. **Same** reported: We were with the Apostle of Allah on the Day of Victory. He said: Whoso enters the house of Abu Sufyan is safe; and whoso surrenders arms is safe. The Ansars said: As for the man, kindness has overtaken him for his kinsmen and love for his town. Then revelation came down to the Prophet. He said: You said: As for the man, kindness overtook him for his kinsmen and love for his town. Never, I am a servant of Allah and His Apostle. I emigrated to Allah and to you. (My) life is your life and (my) death is your death. They said: By Allah, we have not said but being tenacious for Allah and His Prophet. He said: Allah and His Prophet have taken you as true and accepted your excuse.[2565a] —*Muslim*.

عنه قال كنا مع رسول الله صلعم
يوم الفتح فقال من دخل دار ابى
سفيان فهو امن ومن القى السلاح فهو
امن فقالت الانصار اما الرجل فقد اخذته
رأفة بعشيرته ورغبة فى قريته
ونزل الوحى على رسول الله صلعم قال
قلتم اما الرجل اخذته رأفة بعشيرته
ورغبة فى قريته كلا انى عبد الله
ورسوله هاجرت الى الله واليكم
المحيا محياكم والممات مماتكم قالوا
والله ما قلنا الا ضنا بالله ورسوله قال
فان الله ورسوله يصدقانكم ويعذرانكم
(مسلم)

133. **Anas** reported that the Prophet saw boys and women

عن انس ان النبى صلعم رأى

2565. In other words, the Ansars who were so helpful to the Prophet will be afterwards neglected. Here undergarments signify objects of confidence, and outer garments signify objects of less confidence.

2565a. The Prophet extended his forgiveness to his bitterest enemies even though they subjected him to cruel persecutions and even expelled him from his land.

coming from a marriage. The Prophet got up and said: By Allah! thou art the dearest of the people unto me. By Allah! thou art the dearest of the people unto me. He meant the Ansars. —*Agreed*.

صبيانا ونساء مقبلين من عرس فقام النبي صلعم فقال اللهم انتم من احب الناس الي اللهم انتم من احب الناس الي يعني الانصار (متفق عليه)

134. **Same** reported: Abu Bakr and Abbas passed by a groups of the Ansars who were weeping.[2566] They asked: What makes thee weep? They said: We have been recalling our assemblies with the Prophet. One of the two went to the Prophet and informed him of that. The Prophet came out, the end of his mantle wound round his head, and he ascended the pulpit. He did not ascend after that day. He praised Allah and extolled Him and then said: I leave instruction regarding the Ansars. They are my children and trusted friends. They have fulfilled what was upon them and there remains only that (reward) which is for them. Therefore accept those of them who do good and forgive those of them who do wrong. —*Bukhari*.

عنه قال مر ابو بكر والعباس بمجلس من مجالس الانصار وهم يبكون فقال ما يبكيكم قالوا ذكرنا مجلس النبي صلعم منا فدخل احدهما على النبي صلعم فاخبره بذلك فخرج النبي صلعم وقد عصب على راسه حاشية برد فصعد المنبر ولم يصعد بعد ذلك اليوم فحمد الله واثنى عليه ثم قال اوصيكم بالانصار فانهم كرشي وعيبتي وقد قضوا الذي عليهم وبقي الذي لهم فاقبلوا من محسنهم وتجاوزوا عن مسيئهم (البخاري)

135. **Ibn Abbas** reported: The Apostle of Allah came out in his illnes of which he died till he sat upon the pulpit. He praised Allah and extolled Him. Thereafter he said: As for

عن ابن عباس قال خرج النبي صلعم في مرضه الذي مات فيه حتى جلس على المنبر فحمد الله واثنى

2566. This took place some days before the Prophet's death but during his death illness.

what follows next, the people (Muslims) are increasing and the Ansars are decreasing till they will become among the people in the position of salt in food. Whoso of you rules something doing harm therein to a people and benefit therein to others, let him accept their virtues and and forgive their wrongs.
—*Bukhari.*

عليه ثم قال اما بعد فان الناس يكثرون ويقل الانصار حتى يكونوا في الناس بمنزلة الملح في الطعام فمن ولي منكم شيئا يضر فيه قوما وينفع فيه اٰخرين فليقبل من محسنهم وليتجاوز عن مسيئهم (البخاري)

136. **Zaid-b-Arqam** reported that the Apostle of Allah said: O Allah! forgive the Ansars, the children of the Ansars, and the children of the children of the Ansars.—*Muslim.*

عن زيد بن ارقم قال قال رسول الله صلعم اللهم اغفر للانصار ولابناء الانصار ولابناء ابناء الانصار (مسلم)

137. **Abu Osaid** reported that the Apostle of Allah said: The worthiest of the clans of Ansars are Banu Najjar, next Banu Abd-al-Ashhal, next Banu al-Hares b Khazraj, next Banu Sa'edah; and there is good in every clan of the Ansars.
—*A reed.*

عن ابي اسيد قال قال رسول الله صلعم خير دور الانصار بنو النجار ثم بنو عبد الاشهل ثم بنو الحارث بن الخزرج ثم بنو ساعدة وفي كل دور الانصار خير (متفق عليه)

138. **Ali** reported: The Apostle of Allah sent us-me, Zubair and Meqdad (and in a narration: Abu Mersad in place of Meqdad), and said: Go on till you come to Raozah Khakh.[2566a] There is there a riding woman [2566b] with a letter with her. Take it from her: So we started on horses which

عن علي قال بعثني رسول الله صلعم انا والزبير والمقداد وفي رواية وابا مرثد بدل المقداد فقال انطلقوا حتى تاتوا روضة خاخ فان بها ظعينة معها كتاب فخذوه منها فانطلقنا يتعادى بنا خيلنا

2566a. It is a place between Mecca and Medina but nearer Medina.

2566b. The name of the woman was Sarah with whom was a letter written by a hypocrite of Medina to the polytheists of Mecca.

were running till we came to the garden. When we were near the woman, we said: Take out the letter. She said: I have got no letter. We said: You must take out the letter or you must throw off the cloth. Then she took it out from her lock and we hastened therewith to the Prophet. Lo! there was therein: From Hateb-b-Abi Balta'ata to some people of the polytheists out of the inhabitants of Mecca. He informed them of some of the affairs of the Prophet. The Apostle of Allah said: O Ha'ib! what is this? He said: O Apostle of Allah! don't hasten (to impute infidelity) on me. Verily I am a man allied to the Quraish but I do not belong to them, and there is their relationshipwith those Refugees who are with you. They guard therewith their properties and their households at Mecca. I wished when I missed that relationship with them to take a (powerful) hand with which they may protect my relationship and I have not done any act of infidelity, nor any retrogression from my religion, nor sought pleasure with infidelity after Islam. The Apostle of Allah said: Verily he has corroborated you. Omar said: O Apostle of Allah! leave me to strike the neck of this hypocrite. The Apostle of Allah said: He was present at Badr (battle) and

حتى أتينا إلى الروضة فإذا نحن
بالظعينة فقلنا أخرجي الكتاب قالت
ما معي من كتاب فقلنا لتخرجن الكتاب
أو لتلقين الثياب فأخرجته من عقاصها
فأتينا به النبي صلعم فإذا فيه من
حاطب بن أبي بلتعة إلى ناس من
المشركين من أهل مكة يخبرهم ببعض
أمر رسول الله صلعم فقال رسول الله صلعم
يا حاطب ما هذا فقال يا رسول الله
لا تعجل علي إني كنت امرأ ملصقا في
قريش ولم أكن من أنفسهم وكان
من معك من المهاجرين لهم قرابة
يحمون بها أموالهم وأهليهم بمكة فأحببت
إذ فاتني ذلك من النسب فيهم أن
أتخذ فيهم يدا يحمون بها قرابتي وما
فعلت كفرا ولا ارتدادا عن ديني ولا
رضى بالكفر بعد الإسلام فقال رسول الله
صلعم إنه قد صدقكم فقال عمر دعني
يا رسول الله أضرب عنق هذا المنافق فقال
رسول الله صلعم إنه قد شهد بدرا وما

what will make you comprehened that Allah came down to the warriors of Badr ? He (God) said : Do what you like, but Paradise has become sure for you. And in a narration : I have pardoned you. Then the Almighty Allah revealed : O those who believe ! do not take My enemies and your enemies as friends. – *Agreed*

يدريك لعل الله اطلع على اهل بدر فقال اعملوا ما شئتم فقد وجبت لكم الجنة وفي رواية فقد غفرت لكم فانزل الله تعالى يا ايها الذين امنوا لا تتخذوا عدوي وعدوكم اولياء * (متفق عليه)

139. **Refa'a-b-Rafe'** reported : Gabriel came to the Prophet and said : How do you count the warriors of Badr among you ? He said : Among the best of the Muslims or some term like it. He said : And thus are those angels who were present at Badr. —*Bukhari.*

عن رفاعة بن رافع قال جاء جبرئيل الى النبي صلعم فقال ما تعدون اهل بدر فيكم قال من افضل المسلمين او كلمة نحوها قال وكذلك من شهد بدرا من الملئكة * (البخاري)

140. **Hafsah** reported that the Apostle of Allah said : I hope surely that none who was present at Badr and Hudaibiyah shall enter the fire if Allah wills. I asked : O Apostle of Allah ! did not the Almighty Allah say : There is none among you but who will come to it ? He said : Don't hear it. He was saying : Thereafter we shall deliver those who are pious. And in a narration : None of the companions of the tree who took oath of allegiance under it will enter the fire if Allah wills. —*Muslim.*

عن حفصة قالت قال رسول الله صلعم انى لارجوا ان لا يدخل النار ان شاء الله احد شهد بدرا والحديبية قلت يارسول الله اليس قد قال الله تعالى ان منكم الا واردها قال فلم تسمعيه يقول ثم ننجى الذين اتقوا وفي رواية لا يدخل النار ان شاء الله من اصحاب الشجرة احد الذين بايعوا تحتها * (مسلم)

141. **Jaber** reported : On the Day of Hudaibiyyah, we were 1400 persons. The Prophet said to us : You are to day

عن جابر قال كنا يوم الحديبية الفا واربعمائة قال لنا النبي صلعم

better than the people of the world. —*Agreed*

أنتم اليوم خير من أهل الأرض * (متفق عليه)

142. **Same** reported that the Apostle of Allah said : Who will mount the hill-pass, the hill-pass of Murar ?[2566b] Verily there will fall from him (of sins) what fell from the children of Israil. The first who mounted it was our horsemen, the horsemen of Banu Khazraj. Afterwards the people intended (to climb). Then the Apostle of Allah said : Everyone of you is forgiven except the owner of the red camel.[2567] We went to him and said : Come, so that the Apostle of Allah may seek forgiveness for thee. He said : That I should find my lost camel is dearer to me than that your companion should seek forgiveness for me.[2567a] —*Muslim.*

عنه قال قال رسول الله صلعم من يصعد الثنية ثنية المرار فانه يحط عنه ما حط عن بني إسرائيل فكان أول من صعدها خيلنا خيل بني الخزرج ثم تتام الناس فقال رسول الله صلعم كلكم مغفور له إلا صاحب الجمل الأحمر فأتيناه فقلنا تعال يستغفر لك رسول الله صلعم قال لأن أجد ضالتي أحب إلي من أن يستغفر لي صاحبكم * (مسلم)

143. **Ibn Mas'ud** reported from the Prophet who said : Follow the two after me out of my companions—Abu Bakr and Omar ; and follow the guidance of Ammar ; and hold fast to the covenant of the son of Omme Abd.[2567b] *And in a narration of Huzaifah* : Whatever Ibn Mas'ud talks to you, believe it. —*Tirmizi.*

عن ابن مسعود عن النبي صلعم قال اقتدوا باللذين من بعدي من أصحابي أبي بكر وعمر واهتدوا بهدي عمار وتمسكوا بعهد ابن أم عبد وفي رواية حذيفة ما حدثكم ابن مسعود فصدقوه * (الترمذي)

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2566b. Murar is a place near Hudaibiyah.

2567. He was Abdullah-b-Obai, the leader of the hypocrites at Medina.

2567a. This has got reference in the Quran in verse ( Q)

2567b. He was Ibn Mas'ud.

144. **Ali** reported that the Apostle of Allah said : Were I to appoint anybody as commander without consultation, I would appoint the son of Omme Abd over them.—*Tirmizi, Ibn Majah*

عن علي قال قال رسول الله صلعم لو كنت مؤمرا احدا من غير مشورة لأمرت عليهم ابن أم عبد * ( الترمذي وابن ماجة )

145. **Khaitamah-b-Abi Sabrah** reported : I came to Medina and prayed to Allah to make it easy for me ( to find out ) a righteous campanion. So He made it easy for me (to find out) Abu Hurairah. I sat by him and said : Verily I prayed to Allah to make it easy for me to find out a righteous companion and so you have been made over to me He said : Whence art thou ? I said : Of the people of Kufa. I have come to beg fortune and to seek it. He said : Are not among you Sa'ad b-Malek, one whose prayer is accepted; and Ibn Mus'ud, the companion in charge of the ablution materials of the Prophet and his shoes ; and Huzaifah, the companion of the Prophet's secrets; and Ammar whom Allah saved from the devil over the tongue of his prophet ; and Salman, the companion of the two books, that is, the Gospel and the Quran ?[2567c] —*Tirmizi.*

عن خيثمة ابن ابي سبرة قال اتيت المدينة فسألت الله ان ييسر لي جليسا صالحا فيسر لي ابا هريرة فجلست اليه فقلت اني سألت الله ان ييسر لي جليسا صالحا فوفقت لي فقال من اين انت قلت من اهل الكوفة جئت التمس الخير واطلبه فقال اليس فيكم سعد بن مالك مجاب الدعوة وابن مسعود صاحب طهور رسول الله صلعم ونعليه وحذيفة صاحب سر رسول الله صلعم وعمار الذي اجاره الله من الشيطان على لسان نبيه صلعم وسلمان صاحب الكتابين يعني الانجيل والقرآن * ( الترمذي )

146. **Abu Hurairah** reported that the Apostle of Allah said : How good is the man Abu Bakr, how good is the man Omar, how

عن ابي هريرة قال قال رسول الله صلعم نعم الرجل ابو بكر نعم الرجل

2567c. In other words, Salman was learned both in the Bible and the Quran.

good is the man Abu Obaidah-b-Jarrah, how good is Osaid-b-Huzair, how good is the man Sabet-b-Qais, how good is Muaz-b-Jabal, how good is Muaz-b-Amr-b-Jumuh. —*Tirmizi* (*Rare*)

عمر نعم الرجل ابو عبيدة بن الجراح نعم الرجل اسيد بن الحضير نعم الرجل ثابت بن قيس نعم الرجل معاذ بن جبل نعم الرجل معاذ بن عمرو بن الجموح * الترمذي (غريب)

147. **Anas** reported that the Apostle of Allah said: Verily Paradise is desirous of three: Ali, Ammar and Salman. —*Tirmizi.*

عن انس قال قال رسول الله صلعم ان الجنة تشتاق الى ثلاثة علي وعمار وسلمان - (الترمذي)

148. Ali reported: Ammar asked leave to see the Prophet. He said: Give him leave. Welcome to the pure one and the purified one! —*Tirmizi.*

عن علي قال استأذن عمار على النبي صلعم فقال ائذنوا له مرحبا بالطيب المطيب - (الترمذي)

149. **Ayesha** reported that the Apostle of Allah said: Ammar was not given any choice between two things but he chose the more difficult of them. —*Tirmizi.*

عن عائشة قالت قال رسول الله صلعم ما خير عمار بين الامرين الا اختار اشدهما - (الترمذي)

150. **Anas** reported: When the bier of Sa'ad-b-Muaz was carried, the hypocrites said: How light is his bier, and that is because of his order about Banu Quraizah.[2568] That reached the Prophet and so he said: Verily the angels were carrying him. —*Tirmizi.*

عن انس قال لما حملت جنازة سعد بن معاذ قال المنافقون ما اخف جنازته وذلك لحكمه في بني قريظة فبلغ ذلك النبي صلعم فقال ان الملئكة كانت تحمله * (الترمذي)

151. **Abdullah-b-Amr** reported: I heard the Apostle of

عن عبد الله بن عمرو قال سمعت

2568. Sa'ad was selected an arbitrator by the Jews to award punishment to them for their offences. He ordered them all to be killed for their repeated breaches of pledges.

Allah say: The sky has not cast shade, nor the earth raised up greens for one more truthful than Abu Zarr.

—*Tirmizi*

رسول الله صلعم يقول ما اظلت الخضراء ولا اقلت الغبراء اصدق من ابي ذر * ( الترمذي )

152. **Abu Zarr** reported that the Apostle of Allah said: The sky has not cast shade, nor the earth raised up greens growing luxuriantly for one more truthful and trustworthy than Abu Zarr resembling Jesus, son of Mary, that is in renunciation.

—*Tirmizi*

عن ابي ذر قال قال رسول الله صلعم ما اظلت الخضراء ولا اقلت الغبراء من ذي لهجة اصدق ولا اوفى من ابي ذر شبه عيسى ابن مريم يعني في الزهد * ( الترمذي )

153. **Muaz-b-Jabal** reported: When death came to him, he said: Seek learning from four: from Uwaimer Abu Dardaa, from Salman, from Ibn Mas'ud, and from Abdullah-b Salam who was a Jew and then accepted Islam, because I heard the Prophet say: Verily he is the tenth of the ten in Paradise.

—*Tirmizi.*

عن معاذ بن جبل لما حضره الموت قال التمسوا العلم عند اربعة عند عويمر ابي الدرداء وعند سلمان وعند ابن مسعود وعند عبد الله بن سلام الذي كان يهوديا فاسلم فاني سمعت رسول الله يقول انه عاشر عشرة في الجنة . ( الترمذي )

154. **Huzaifah** reported: They asked: O Apostle of Allah! Would that you were to choose a successor! He said. When I would choose a successor over you and you would disobey him, you would be punished; but believe what Huzaifah says to you, and read what Abdullah reads out to you.

—*Tirmizi.*

عن حذيفة قال قالوا يارسول الله لو استخلفت قال اذا استخلفت عليكم فعصيتموه عذبتم ولكن ما حدثكم حذيفة فصدقوه وما اقرأكم عبد الله فاقرؤه . ( الترمذي )

155. **Same** reported: There is nobody among men whom

عنه قال ما احد من الناس تدركه

calamity overtakes but I am fearful for him therefor except Muhammad-b Muslamah. I heard the Apostle of Allah say: No calamity will injure you.
— *Abu Daud.*

الْفِتْنَةُ إِلَّا أَنَا أَخَافُهَا عَلَيْهِ إِلَّا مُحَمَّدَ بْنَ مَسْلَمَةَ فَإِنِّي سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ لَا تَضُرُّكَ الْفِتْنَةُ ـ (أَبُودَاوُد)

156. **Ayesha** reported that the Prophet saw a light in the house of Omar. He said: O Ayesha! I don't take Asma's but that she has given birth to a child. Don't give it (child) a name until I give it a name. Then he named it Abdullah and he applied Tahnik to it with a date with his hand. —*Tirmizi.*

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صلعم رَأَى فِي بَيْتِ الزُّبَيْرِ مِصْبَاحًا فَقَالَ يَا عَائِشَةُ مَا أُرَى أَسْمَاءَ إِلَّا قَدْ نُفِسَتْ وَلَا تُسَمُّوهُ حَتَّى أُسَمِّيَهُ فَسَمَّاهُ عَبْدَ اللّٰهِ وَحَنَّكَهُ بِتَمْرَةٍ بِيَدِهِ * (اَلتِّرْمِذِي)

156. **Abdur Rahman-b-Abi Omairah** reported from the Prophet who said to Muwayiah: O Allah! make him a guide, one guided, and guide (men) through him. —*Tirmizi.*

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عُمَيْرَةَ عَنِ النَّبِيِّ صلعم أَنَّهُ قَالَ لِمُعَاوِيَةَ اَللّٰهُمَّ اجْعَلْهُ هَادِيًا مَهْدِيًّا وَاهْدِ بِهِ * (اَلتِّرْمِذِي)

158. **Oqbah-b-A'mer** reported that the Apostle of Allah said: The people accepted Islam and Amar-b-al A's accepted faith.[2569] —*Tirmizi (Rare)*

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم أَسْلَمَ النَّاسُ وَآمَنَ عَمْرُو بْنُ الْعَاصِ ـ اَلتِّرْمِذِي (غَرِيبٌ)

159. **Jaber** reported: The Apostle of Allah met me and said: O Jaber! what is the matter with me that I find you broken-hearted? I said: My father has been martyred and left a big family and debts. He said: shall I not give you the good news with which Allah met your father? 'Yes' said I, 'O Apostle

عَنْ جَابِرٍ قَالَ لَقِيَنِي رَسُولُ اللّٰهِ صلعم فَقَالَ يَا جَابِرُ مَالِي أَرَاكَ مُنْكَسِرًا قُلْتُ اسْتُشْهِدَ أَبِي وَتَرَكَ عِيَالًا وَدَيْنًا قَالَ أَفَلَا أُبَشِّرُكَ بِمَا لَقِيَ اللّٰهُ بِهِ أَبَاكَ قُلْتُ بَلَى يَا رَسُولَ اللّٰهِ قَالَ مَا كَلَّمَ اللّٰهُ أَحَدًا

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2569. See note 7 (b) for difference between Islam and I'man, and also see 49 : 15Q.

of Allah'? He said : Allah never spoke with anybody except from behind a veil. He restored life to your father and held much talk with him. He said : O My servant ! show kindness to Me and I shall give you. He said : O Lord ! give me life that I may be killed for Thy cause for the second time. The Almighty and Glorious Lord said : Verily it has been My order that they will not return. Then it was revealed : And don't think those who have been killed in Allah's way as dead-the verse (2 : 154Q.) —*Tirmizi*.

إلا من وراء حجاب وأحيا أباك فكلمه كفاحا قال يا عبدي تمن علي أعطك قال يا رب تحييني فأقتل فيك ثانية قال الرب تبارك وتعالى إنه قد سبق مني أنهم لا يرجعون فنزلت ولا تحسبن الذين قتلوا في سبيل الله أمواتا الآية . (الترمذي)

160. **Same** reported : The Apostle of Allah sought forgiveness for me for twenty five times. —*Tirmizi*.

عنه قال استغفر لي رسول الله صلعم خمسا وعشرين مرة * (الترمذي)

161. **Anas** reported that the Apostle of Allah said : How many are there, dishevelled in hairs, laden with dust, having two worn clothes; not paid any heed to, who when they take oath over Allah, fulfil it. Of them, there was Bara'a-b-Malek. —*Tirmizi, Baihaqi*.

عن أنس قال قال رسول الله صلعم كم من أشعث أغبر ذي طمرين لا يؤبه له لو أقسم على الله لأبره منهم البراء بن مالك * (الترمذي والبيهقي)

162. **Abu Sayeed** reported that the Apostle of Allah said : Behold ! my objects of confidence to which I can have recourse to are the people of my House, and verily my friends are the Ansars. So pardon their wrong-doers and welcome their doers of good, *Tirmizi* (*Approved*)

عن أبي سعيد قال قال النبي صلعم ألا إن عيبتي التي آوي إليها أهل بيتي وإن كرشي الأنصار فاعفوا عن مسيئهم واقبلوا عن محسنهم * الترمذي (حسن)

163. **Ibn Abbas** reported that the Prophet said : Nobody who believes in Allah and the latter day hates the Ansars. —*Tirmizi* (*Approved, Correct*)

عن ابن عباس ان النبي صلعم قال لا يبغض الانصار احد يؤمن بالله واليوم الآخر * الترمذي (حسن صحيح)

164. **Anas** from Abu Talhah reported that the Apostle of Allah said to me : Tender (My) greeting to your people, because so far as I know they are prone to pardon, patient. —*Tirmizi*

عن انس عن ابي طلحة قال قال لي رسول الله صلعم اقرأ قومك السلام فانهم ما علمت اعفة صبر * (الترمذي)

165. **Jaber** reported that a slave of Hateb came to the Prophet complaining to him of Hateb. He said : O Apostle of Allah ! certainly Hateb will enter the fire. The Apostle of Allah said : You have lied. He will not enter it, because he was present at Badr and Hudaibiyyah.—*Muslim*

عن جابر ان عبدا لحاطب جاء الى النبي صلعم يشكو حاطبا اليه فقال يا رسول الله ليدخلن حاطب النار فقال رسول الله صلعم كذبت لا يدخلها فانه قد شهد بدرا والحديبية * (مسلم)

166. **Abu Hurairah** reported that the Apostle of Allah recited this verse : If you turn back, He will replace a people other than you, and then they will not be like you. They said : O Apostle of Allah ! who are those about whom Allah said that if we turn back, He will replace them in our place and that then they will not be like us. He struck the thigh of Salman, the Persian, and then said : He and his people. Had there been religion near Pleiades, some of the Persians would have certainly secured it. —*Tirmizi.*

عن ابي هريرة ان رسول الله صلعم تلا هذه الآية وان تتولوا يستبدل قوما غيركم ثم لا يكونوا امثالكم قالوا يا رسول الله من هؤلاء الذين ذكر الله ان تولينا استبدلوا بنا ثم لا يكونوا امثالنا فضرب على فخذ سلمان الفارسي ثم قال هذا وقومه ولو كان الدين عند الثريا لتناوله رجال من الفرس * (الترمذي)

167. **Same** reported that the non-Arabs were mentioned to

عنه قال ذكرت الاعاجم عند رسول

the Prophet. The Prophet said : My relation with them or with some of them is more firm to me than with you or with some of you. —*Tirmizi.*

الله صلعم فقال رسول الله صلعم لانا بهم او ببعضهم اوثق مني بكم او ببعضكم (الترمذي)

168. **Ali** reported that the Apostle of Allah said : There were seven generous men and guards for every prophet, but I have been given fourteen. We asked : Who are they ? He said : My two (grand) sons, Jafar, Hamzah, Abu Bakr, Omar, Mus'ab, Ibn Omar, Bilal, Salman, Ammar, Abdullah-b-Mas'ud, Abu Zarr and Meqdad. —*Tirmizi.*

عن علي قال قال رسول الله صلعم ان لكل نبي سبعة نجباء ورقباء واعطيت انا اربعة عشر قلنا من هم قال انا وابناي وجعفر وحمزة وابوبكر وعمر ومصعب ابن عمير وبلال وسلمان وعمار وعبد الله بن مسعود وابوذر والمقداد (الترمذي)

169. **Boraidah** reported that the Apostle of Allah said : Verily the Almighty and Glorious Allah ordered me to love four and informed me that He loves them. It was questioned : O Apostle of Allah ! name them to us. He said : Ali is one of them (he uttered it thrice), Abu Zarr, Meqdad and Salman. He ordered me to love them and informed me that He loves them. —*Tirmizi.* (*Rare, Approved*)

عن بريدة قال قال رسول الله صلعم ان الله تبارك وتعالى امرني بحب اربعة واخبرني انه يحبهم قيل يا رسول الله سمهم لنا قال علي منهم يقول ذلك ثلاثا وابوذر والمقداد وسلمان امرني بحبهم واخبرني انه يحبهم الترمذي (غريب حسن)

170. **Jaber** reported that Omar used to say : Abu Bakr is our leader and he set our leader free, that is Bilal —*Bukhari.*

عن جابر قال كان عمر يقول ابوبكر سيدنا واعتق سيدنا يعني بلالا (البخاري)

171. **Qais-b-Abi Hazem** reported that Bilal said to Abu Bakr : If you have purchased me for yourself, keep me ; and if you have purchased

عن قيس بن ابي حازم ان بلالا قال لابي بكر ان كنت انما اشتريتني لنفسك فامسكني وان كنت انما

me for Allah, leave me for the actions of Allah. —*Bukhari.*

171. **Abu Hurairah** reported that a man came to the Apostle of Allah and said: I am a needy man. He sent (him) to someone of his wives and she said : By One who sent you with truth, I have got nothing but water. Therefore he sent (him) to another and she said like that, and they all said like that. Then the Apostle of Allah said : Whoso entertains him, Allah will show mercy to him. One of the Ansars called Abu Talhah, got up and said : I, O Apostle of Allah. He took him to his abode and said to his wife : Is there anything with you ? He said : Nothing but the food of my children. He said : Give them excuse with something and lull them to sleep. When our guest enters, show him that we are eating. When he will intend to move his hand to take meal, go to the lamp to (pretend to) put it aright and then put it out. She did accordingly. They sat down and the guest took meal. They both passed the night hungry. When it was dawn, he went to the Apostle of Allah. The Prophet said : Allah has indeed become pleased ( or Allah has laughed) with so and so female. And in a narration, there is the similar thing, but it did not mention Abu Talhah, and in its end : The Almighty

اشتريتني لله فدعني وعمل الله
(البخاري)

عن أبي هريرة قال جاء رجل إلى رسول الله صلعم فقال إني مجهود فأرسل إلى بعض نسائه فقالت والذي بعثك بالحق ما عندي إلا ماء ثم أرسل إلى أخرى فقالت مثل ذلك وقلن كلهن مثل ذلك فقال رسول الله صلعم من يضيفه يرحمه الله فقام رجل من الأنصار يقال له أبو طلحة فقال أنا يا رسول الله فانطلق به إلى رحله فقال لامرأته هل عندك شيء قالت لا إلا قوت صبياني قال فعلليهم بشيء ونوميهم فإذا دخل ضيفنا فأريه أنا نأكل فإذا أهوى بيده ليأكل فقومي إلى السراج كي تصلحيه فأطفيه ففعلت فقعدوا وأكل الضيف وباتا طاويين فلما أصبح غدا إلى رسول الله صلعم فقال رسول الله صلعم لقد عجب الله أو ضحك الله من فلان وفلانة وفي رواية مثله ولم يسم أبا طلحة وفي آخرها فأنزل الله.

| | |
|---|---|
| Allah revealed : And they deny (comforts) against themselves for others though there is want for them (59 : 9Q). —*Agreed* | تعالى ويؤثرون على انفسهم ولو كان بهم خصاصة (متفق عليه) |
| **173. Same** reported : We landed down at a place with the Apostle of Allah and the people began to pass. The Apostle of Allah said : O Abu Hurairah ! who is he ? I said : So and so. He said : Excellent is this servant of Allah. He asked : Who is he ? I said : So and so. He said : Bad is this servant of Allah. —Till Khalid-b-Walid passed. He asked : Who is he ? I said : Khalid-b-Walid. He said : Excellent is the servant of Allah-Khalid-b-Walid, a sword out of the swords of Allah. —*Tirmezi.* | عنه قال نزلنا مع رسول الله صلعم منزلا فجعل الناس يمرون فيقول رسول الله صلعم من هذا يا ابا هريرة فاقول فلان فيقول نعم عبد الله هذا ويقول من هذا فاقول فلان فيقول بئس عبد الله هذا حتى مر خالد بن الوليد فقال من هذا فقلت خالد بن الوليد فقال نعم عبد الله خالد بن الوليد سيف من سيوف الله (الترمذي) |
| **174. Zaid b Arqam** reported that the Ansars said : O Prophet of Allah ! for every prophet, there were followers, and we have indeed become your followers. So pray to Allah that He may make our followers from us. Then he prayed for it. —*Bukhari.* | عن زيد بن ارقم قال قالت الانصار يا نبي الله لكل نبي اتباع وانا قد اتبعناك فادع الله ان يجعل اتباعنا منا فدعا به (البخاري) |
| **175. Qatadah** reported : We don't know of any clan out of the clans of Arabia who will claim more martyrs and more honour on the Resurrection Day than the Ansars. He narrated that Anas had said : Seventy of them were killed in the battle of Uhud, and seventy in the battle of Bir Mau'na, and seventy in the battle of Yamamah during the time of Abu Bakr.—*Bukhari* | عن قتادة قال ما نعلم حيا من احياء العرب اكثر شهيدا اعز يوم القيمة من الانصار قال وقال انس قتل منهم يوم احد سبعون ويوم بئر معونة سبعون ويوم اليمامة على عهد ابي بكر سبعون (البخاري) |

176. **Qais-b-Hazem** reported that the allowance of those who took part at Badr was 5000 (dirhams) for each. Omar said . I shall certainly give excess to them over those who will come after them. —*Bukhari.*

عن قيس بن ابي حازم قال كان عطاء البدريين خمسة آلاف خمسة آلاف وقال عمر لافضلنهم على من بعدهم (البخاري)

711w. **Khalid-b-Wlid** reported : There was between me and Ammar-b-Ya'ser talk. I was harsh in the talk. Then Ammar went to the Prophet to complain of me. Khalid came complaining against him to the Prophet. He narrated : He began to use hard words to him and he did not use but harshness while the Prophet was silent and uttered no word. Ammar then wept and said : O Apostle of Allah ! don't you see him ? The Prophet raised up his head and said : Whoso has got grudge against Ammar has got grudge against Allah, and whoso enrages Ammar, enrages Allah. Khalid said : Then I came out but there was nothing dearer to me than the pleasure of Ammar. Thereupon I met him with what he was pleased with and so he was pleased. —*Ahmad.*

عن خالد بن الوليد قال كان بيني وبين عمار بن ياسر كلام فاغلظت له في القول فانطلق عمار يشكوني الى رسول الله صلعم فجاء خالد وهو يشكوه الى النبي صلعم قال فجعل يغلظ له ولا يزيده الا غلظة والنبي صلعم ساكت لا يتكلم فبكى عمار وقال يا رسول الله الا تراه فرفع النبي صلعم رأسه وقال من عادى عمارا عاداه الله ومن ابغض عمارا ابغضه الله قال خالد فخرجت فما كان شيء احب الي من رضا عمار فلقيته بما رضي فرضي (احمد)

719w. **Abu Obaidah** reported : I heard the Apostle of Allah say : Khalid is a sword out of the swords of the Glorious and Almighty Allah ; and excellent is the young man of the tribe. —*Ahmad.*

عن ابي عبيدة انه قال سمعت رسول الله صلعم يقول خالد سيف من سيوف الله عز وجل ونعم فتى العشيرة (احمد)

CHAPTER XLVII

## 2570. The nations and tribes.

In this chapter, the Holy Prophet described some qualities and virtues of some particular nations and tribes in a general sense. This, however, cannot in any way affect the general rule of the Holy Quran that "the most honourable man to Allah from amongst you is the one who is the most pious of you - 49 : 13Q", and that "the believers are but brethren—49 : 10Q." The descriptions of some nations and tribes are given below in alphabetical order.

**Ansars (helpers)** : These were the tribes of Aus and Khazraj amalgamated together by the Holy Prophet, and they were givent his name on account of the help and shelter they gave to the Prophet and to those who migrated with him known generally as 'Refugees or Muhajirs.' The were a zealous band of divines and warriors who went through thick and thin and risked their lives and resources for the establishment of the Islamic faith. The Prophet did not leave them and their city until his demise. Their virtues have been recorded in traditions—46 : 128 to 151, 162 to 161, 174, 175, 47 : 7,22 The Quran says : As for those who believed and fled and struggled hard in Allah s way, and those who gave shelter and help —these are the true believers. They shall have forgiveness and honourable provision—8 : 74Q. **Arabs** : Islam will return to Hejaz in latter times as a servant recoils to its hole—1 : 111. Arabia is for Islam—23 : 217. No two religions in Arabia—23 : 147 ; 34 : 13'a. There will be no polytheism in Arabia—23 : 229 ; 44 : 179 ; 36 : 151. Don t hate the Arabs—47 : 19. Prophet will not intercede for a hater of Arabs—47 : 20. Their destruction before the Hour—47 : 21. **Aslam** : Prophet prayed for their security—47 : 6. Their friend is Allah and His Prophet—46 : 7. **Ashja'a** : Thier friend is Allah and His Prophet —47 : 6. **Asad** : This is a powerful tribe who are fierce in battle and faithful . 47 : 22. **Azd** : They are army of Allah—47 : 18 and they are trustworthy —47 : 22. **Ash'ars** : They are also fierce in battle and faithful—47 : 22. **Dausees** : There is no good in them—47 : 18, **East** : Majority of the eastern people are infidels—48 : 2. Calamities will appear from the east—48 : 3. The eastern people are hard hearted and harsh—48 : 4. **Foreigners (non-Arabs)** : Some of the non-Arabs are more faithful to the Prophet than some Arabs—46 : 167. **Gefar** : Prophet prayed for their forgiveness—47 : 6. Their friend

is Allah and His Prophet—47 : 7. **Himyar** : They are courteous and charitable 47 : 17. **Hanifiyah** : Prophet disliked them—47 : 14. **Muhajira** : They migrated with the Prophet to Medina and took every sort of privation for Islam. They are the foremost companions of the Prophet—(9 : 20Q). Their references—4 : 100Q ; 16 : 41Q, 8 : 74Q ; 9 : 20Q ; 9 : 100Q ; 9 : 117Q ; 1 : 1, 3 ; 3 : 98 ; article to ch. 46. **Huzainah** : Their friend is Allah and His Apostle - 57 : 7. **Najd** : There will arise a great upheaval—48 : 5. **Ommayyah** (Banu) : They belong to the Quraish. They are descendants of Abu Sufian and Muwayiah. The Prophet rather disliked them – 47 : 14. **Persians** :—Next to the Arabs, there is the rank of the Persians – 46 : 125, 166. **Quraish** : The Prophet was born in this tribe whose fore-father was Kenanah and some descendants after Qusay. See note 2438 for geneology. They are the foremost either in piety or in infidelity – 47 : 1. The Quraish will rule, however small the kingdom may be, so long as they keep up Islam —47 : 3. Islam will flourish during the rule of 12 Calipahs of the Quraish—47 : 4. Whoso puts the Quraish to disgrace will be humiliated—47 : 10. Prophet prayed for their rewards – 47 : 11. They are fit for administration—47 : 22. They have got no friend except Allah and His Apostle—47 : 7. **Saqif** : The Prophet disliked this tribe. Hajjaj and Mukhtar (notorious buchers of men) were born in this tribe —47 : 14. **Syria** : Angels protect Syria—48 : 7. It is the chosen place of God—48 : 10. There is the mosque of Aqsa'a in it, and it is the place of refuge of Abraham—47 : 9. Prophet prayed for the protection of Syria—48 : 5. Muslims taking their home in Syria will be secure 48 : 8, 9. A king will conquer every town of Arabia except Syria—48 : 9. When Syria will be destroyed, there will remain no good –1 : 85. There will live always 40 Abdals (divines) in Syria for whome syria will be safe—48 : 714w. **Tamim** : They will be hard upon Dajjal—47 : 9. **Usayyah** : They disobeyed Allah and His Prophet—47 : 6. **Yemen** : Prophet prayed for crops and food—48 : 6. They will have true faith and they are wise—48 : 5. Prophet prayed for them—48 : 5. They are soft in heart—48 : 1 ; 47 : 713w.

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## 2571. The Jews and Christians.

The Jews and the Christians who are the followers of the Prophet Moses and Christ respectively are primarily meant by the

Quran and Hadis to be the people of the Book. There were prophets previous to Moses and Jesus Christ and they had followers but as they are now generally extinct, they find no special mention. The Jews got the revealed book Torah, and the Christians the Gospel (Injil) according to Islam, but as the Quran revealed to the last Prophet Muhammad contains all the teachings of the Torah and the Gospel (both known as the Bible), and as Muhammad is the World Prophet, and in view of the fact that alterations and interpolations have been made in the Bible, the Jews and Christians should follow now the Quran and Muhammad ( P. H ). Some of the verses of the Quran and the traditions relating to the Jews and Christians are given below :—Don't believe the people of the Book, nor disbelieve them but say : We believe in Allah, and in what has been revealed to us, and in that which was revealed to Abraham etc. 3 . 83Q. Certainly you will find the most violent of people in enmity for the believers to be the Jews and the polytheists, and you will certainly find the nearest in friendship to the believers to be those who say : We are Christians ; this is because there are priests and monks among them and because they do not behave proudly—5 : 82Q. There will remain hatred among the Christians themselves up to the Resurrection Day—5 : 14Q. The Jews and Christians will believe inIslambefore Jesus's death after his second advent. The Quran says. And there will remain no people of the Book but will certainly believe in this (Islam) before his (Jesus) death – 3 : 159Q. Those Christians who say "Jesus is Allah" are polytheists – 5 :17Q. The true Christians will always prevail over the unbelievers. The Quran says : O Jesus !...............I will make those who follow you above those who disbeileve upto the day of Resurrection—3 : 53Q. They made alterations in the Torah and Gospel—3 : 70Q ; 5 : 13Q. The Christians look Jesus as God—18 : 102Q. Whoso among these will believe will enter Paradise (2 : 62Q), and whoso disbelieves will enter the fire—1 : 16, 17. Don't believe but in him who follows your religion—3 : 72Q. O you who believe ! do not take the Jews and the Christians as friends ; they are friends of each other ; and whoso amongst you takes them for a friend, then surely he is one of them—5 : 51Q. The Muslims will fight in latter days with the Jews—39 : 35, 9 : 136. Act in opposition to the Jews—3 : 76. Don't first salute the Jews and Christians—5 : 35a. Don't imiate the Jews and the Christians,—5 : 23 : 6 : 30. The Muslims in latter days will

strictly follow the Jews and Christians inspite of instructions of the Quran to the contrary—1 : 112 ; 39 : 30.

Let us all stand on a common platform saying : "We shall not serve any but Allah, we shall not associate aught with him ; some of us shall not take others as lords besides Allah—3 : 63Q.

1. **Abu Hurairah** reported that the Prophet said : The people are the followers of the Quraish in this matter. A Muslim among them (people) is the follower of a Muslim among them (Quraish), and an infidel among them is a follower of an infidel among them.[2572] —*Agreed*.

عن ابى هريرة ان النبى صلعم قال الناس تبع لقريش فى هذا الشان مسلمهم تبع لمسلمهم وكافرهم تبع لكافرهم * ( متفق عليه )

2. **Jaber** reported that the Apostle of Allah said : The people are the followers of the Quraish in good and evil.—*Muslim*.

عن جابر ان النبى صلعم قال الناس تبع لقريش فى الخير والشر * ( مسلم )

3. **Ibn Omar** reported that the Prophet said : This affair[2573] will continue among the Quraish so long as there remain even two of them. —*Agreed*.

عن ابن عمر ان النبى صلعم قال لا يزال هذا الامر فى قريش ما بقى منهم اثنان * ( متفق عليه )

4. **Muwayiah** reported : I heard the Apostle of Allah say : Verily this affair is among the Quraish. Nobody will go hostile to them but Allah will turn him upon his face so long as they establish the religion. —*Bukhari*.

عن معاوية قال سمعت رسول الله صلعم يقول ان هذا الامر فى قريش لا يعاديهم احد الا كبه الله على وجهه ما اقاموا الدين * ( البخارى )

2572. The Quraish are the foremost in matters of religion, either in the religion of Islam or in infidelity. In other words, the Muslims among the Quraish are foremost among the Muslims in the world in matters religious, and the infidels among the Quraish are also the foremost in infidelity among the infidels of the world.

2573. This affair means the affairs of the govrrment and administration. This is a prophecy that the Quraish will rule even if there remain two of them living in the world. This is conditional upon the Quraish establishing the religion of Islam and following it. This is corroborated by the next tradition.

5. **Jaber-b-Samorah** reported: I heard the Apostle of Allah say: Islam shall not case to be glorious up to twelve Caliphs, everyone of them coming from the Quraish. *And in a narration*: The affairs of men will not cease to decline so long as twelve men will rule over them, everyone of them coming from the Quraish. And in a narration: The religion will continue to be established till the Hour comes; or twelve Caliphs, everyone of them coming from the Quraish, will rule over them.[2574] —*Agreed.*

عن جابر بن سمرة قال سمعت رسول الله صلعم يقول لا يزال الإسلام عزيزا إلى اثنى عشر خليفة كلهم من قريش وفي رواية لا يزال امر الناس ماضيا ما وليهم اثنى عشر رجلا كلهم من قريش وفي رواية لا يزال الدين قائما حتى تقوم الساعة او يكون عليهم اثنا عشر خليفة كلهم من قريش - (متفق عليه)

6. **Ibn Omar** reported that the Apostle of Allah said: As for the Gefar tribe, Allah has forgiven them; and as for the Aslam, Allah has saved them; and as for Usayyah, they are rebellious to Allah and his Apostle.[2575] —*Agreed.*

عن ابن عمر قال قال رسول الله صلعم غفار غفر الله لها واسلم سالمها الله وعصية عصت الله ورسوله * (متفق عليه)

2574. It seems from this hadis that Islam will flourish up to the 12th Caliph all coming from the tribe of the Quraish. This takes us to the Khilafat of Walid, the Ommeyyade. It appears, however, that Yezid and his successors did not rule with justice and equity and strictly according to Islamic Shariat. Hence different interpretations arose out of this tradition. The Shias say that this applies to spiritual matters. The Caliphs, according to them, are the following:—Hazrats Ali, Hasan, Hussain, Zainal Abedin, Muhammad Baqer, Ja'far Sadeq, Musa Kazem, Ali Reza, Muhammad Naqi, Ali Taqi, Hussain Askari and Muhammad Mehdi. The Sunni learned men put forth some interpretations. Firstly, this tradition was uttered in the sense that Islam will be firmly established, though not political unity, during these twelve successive Caliphs from Abu Bakr up to Walid. Secondly, these 12 Caliphs would be just and pious not necessarily one following the other. They may cover the period from Abu Bakr up to the Resurrection Day.

2575. Gefar, Aslam and Usayyah are the names of the tribes. The Gefar used to steal the commodities of the coming pilgrims coming to Mecca. The Prophet prayed for remission of their sins. Aslam did never act in opposition to the Prophet. Hence the Prophet prayed for their safety. The Usayyah killed some Quran readers at Bir Ma'unah.

7. **Abu Hurairah** reported that the Apostle of Allah said : The Quraish, the Ansars, the Juhainah, the Muzainah, the Aslam, the Gefar and the Ash'ja' are friends to one another. They have got no friend besides Allah and His Prophet.—*Agreed*.

عن ابي هريرة قال قال رسول الله صلعم قريش والانصار وجهينة ومزينة واسلم وغفار واشجع موالي ليس لهم مولى دون الله ورسوله - (متفق عليه)

8. **Abu Bakrah** reported that the Apostle of Allah said : The Aslam, the Gefar, the Muzainah and the Juhainah are better than Banu Tamim, than Banu A'mer and the allies of Banu Asad and Gatfan.[2576] —*Agreed*.

عن ابي بكرة قال قال رسول الله صلعم اسلم وغفار ومزينة وجهينة خير من بني تميم ومن بني عامر والحليفين من بني اسد وغطفان - (متفق عليه)

9. **Abu Hurairah** reported : I continued to love the Banu Tamim since I heard the Apostle of Allah say about them of three things. I heard him say : They will be the severest of my followers over Dajjal. He narrated : And their Zakat came and so the Prophet said : These are the Zakats of our people ; and there was a female prisoner from them near Ayesha. He said : Set her free, because she is of the progeny of Ismail. —*Agreed*.

عن ابي هريرة قال مازلت احب بني تميم منذ ثلث سمعت من رسول الله صلعم يقول فيهم سمعته يقول هم اشد امتي على الدجال قال وجاءت صدقاتهم فقال رسول الله صلعم هذه صدقات قومنا وكانت سبية منهم عند عائشة فقال اعتقيها فانها من ولد اسمعيل * (متفق عليه)

10. **Sa'ad** reported from the the Prophet who said : Whoso intends to dishonour the Quraish, Allah will dishonour him. —*Tirmizi*.

عن سعد عن النبي صلعم قال من يرد هوان قريش اهانه الله * (الترمذي)

11. **Ibn Abbas** reported that the Apostle of Allah said : O Allah ! Thou hast inflicted examplary trouble to the former ones of the

عن ابن عباس قال قال رسول الله صلعم اللهم اذقت اول قريش نكالا

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2576. Some tribes are better than others owing to their precedence in Islam.

Quraish, so give the latter ones of them rewards. —*Tirmizi*

فاذيق آخرهم نوالا * (الترمذى)

12. **A'mer Ash'ari** reported that the Apostle of Allah said: How good are the tribes of the Asad, and the Ash'ars. They do not flee away from the battle, nor do they play treachery; they are from of me and I am from them. —*Tirmizi (Rare)*

عن عامر بن الاشعري قال قال رسول الله صلعم نعم الحي الاسد والاشعرون لا يفرون في القتال ولا يغلون وهم مني وانا منهم - الترمذي (غريب)

13. **Anas** reported that the Apostle of Allah said: The Azd are the army of Allah in the world; the people wish to lower them, but Allah refuses but to raise them up. There will certainly come a time over the people in which a man will say: Would that my father were an Azdi! would that my mother were an Azdi!

—*Tirmizi (Rare)*

عن انس قال قال رسول الله صلعم الازد ازد الله في الارض ويريد الناس ان يضعوهم ويابى الله الا ان يرفعهم وليأتين على الناس زمان يقول الرجل ياليت ابي كان ازديا وياليت امي كانت ازدية - الترمذي (غريب)

14. **Imran-b-Hussain** reported: The Prophet died while he was disliking three tribes-Saqif Banu Hanifah and Banu Omayyah. —*Tirmizi (Rare)*

عن عمران بن حصين قال مات النبي صلعم وهو يكره ثلثة احياء ثقيف وبني حنيفة وبني امية

الترمذي (غريب)

15. **Ibn Omar** reported that the Apostle of Allah said: Among the Saqif there will a great liar and tyrant. Abdullah b-Esmah said: The liar was said to be Mukhtar-b-Abi Obaid, and the tyrant Hajjaj-b-Yusuf.[2577] Hisham-b-Hassan said: Count the

عن ابن عمر قال قال رسول الله صلعم في ثقيف كذاب ومبير قال عبد الله بن عصمة يقال الكذاب هو المختار ابن ابي عبيد والمبير هو الحجاج ابن

2577. Hajjaj was the governor of Caliph Abdul Malek-b-Merwan over Iraq and Khorasan. He killed the Caliph Abdullah-b-Zubair within the precincts of the Ka'ba and took possession of Mecca. Al-Mukhtar was at first ostensibly religions but later on he turned a butcher of men. He ostensibly espoused the cause of Imam Hussain in order to caputure Khilafat. He killed Abdullah-b-Ziyad the

number which Hajjaj killed deliberately. It reached one hundred and twenty thousands. *Tirmizi narrated it. Muslim narrated in the Sahih* : When Hajjaj killed Abdullah-b-Zubair, Asma'a said : Verily the Apostle of Allah narrated to us : Verily there will be a great lair among the Saqif and a great destroyer. As for the great liar, we have seen him ; and as for the great destroyer, I don't take you but him. [2578]

يوسف وقال هشام ابن حسان احصوا ما قتل الحجاج صبرا فبلغ مائة الف وعشرين الفا رواه الترمذي وروى مسلم في الصحيح حين قتل الحجاج عبد الله ابن الزبير قالت اسماء ان رسول الله صلعم حدثنا ان في ثقيف كذابا ومبيرا فاما الكذاب فرأيناه واما المبير فلا اخالك الا اياه

16. **Jaber** reported : They asked : O Apostle of Allah ! the lances of the Saqif burnt us ; so pray to Allah against them. He said : O Allah ! guide the Saqif. —*Tirmizi*

عن جابر قال قالوا يا رسول الله احرقتنا نبال ثقيف فادع الله عليهم قال اللهم اهد ثقيفا (الترمذي)

17. **Abdur Razzak** from his father from Mina from Abu Hurairah reported : We were near the Prophet. A man came to him. I think he came from the Qais. He said : O Apostle of Allah, curse the Himyar. He turned away from him. Then he came from his another side and he (Prophet) also turned away

عن عبد الرزاق عن ابيه عن ميناء عن ابي هريرة قال كنا عند النبي صلعم فجاءه رجل احسبه من قيس فقال يا رسول الله العن حميرا فاعرض عنه ثم جاءه من الشق الآخر فاعرض عنه ثم

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murderer of Hussain, the man who took the head of Hussain to Abdullah, Adi who assaulted the dead body of Hussain and other men and women numbering more than 50,000. At last he was killed by Musab, brother of Abdullah-b-Zubair in 67 A. H

2578. The Prophet had previous knowledge by revelation of the future evil doings of the tribes of Saqif, Banu Hanifah and Banu Umayyah. In the Saqif tribe, there was born Hajjaj-b-Usuf whose murders numbering more than 120000 and cruel atrocities have been recorded in history. In the Banu Hanifah tribe, Musailamah claimed prophethood and raised the standard of revolt against Islam. In the Banu Umayyah, there were born Ubaidullah-b-Ziyad and Yezid who fought against Imam Hussain and had him murdered in the battle of Kerbela.

from him. He again came from his other side and he also turned away from him. The Prophet said : May Allah protect the Himyar. Their mouths are greeting and their hands are food,[2579] and they are the possessors of trust and faith.—*Tirmizi* (*Rare*).

جَاءَهُ مِنَ الشِّقِّ الْآخَرِ فَأَعْرَضَ عَنْهُ فَقَالَ
النَّبِيُّ صلعم رَحِمَ اللهُ حِمْيَرًا أَفْوَاهُهُمْ
سَلَامٌ وَأَيْدِيهِمْ طَعَامٌ وَهُمْ أَهْلُ أَمْنٍ
وَإِيمَانٍ — التِّرْمِذِيُّ (غَرِيبٌ)

18. **Same** reported that the Apostle of Allah said to me : From whom are you come ? I said : From the Dausees. He said : I did not think that there is anybody among the Dausees in whom there is good. —*Tirmizi.*

عَنْهُ قَالَ قَالَ لِيَ النَّبِيُّ صلعم مِمَّنْ
أَنْتَ قُلْتُ مِنْ دَوْسٍ قَالَ مَا كُنْتُ أُرَى
أَنَّ فِي دَوْسٍ أَحَدًا فِيهِ خَيْرًا (التِّرْمِذِيُّ)

19. **Salman** reported that the Apostle of Allah said to me : Don't cherish hatred for me so that you may separate your religion. I asked :O Apostle of Allah ! how do I cherish hatred for you when Allah guided us through you ? He said : You cherish hatred for the Arabs, and so you will cherish hatred for me. —*Tirmizi* (*Approved, Rare*)

عَنْ سَلْمَانَ قَالَ قَالَ لِي رَسُولُ اللهِ
صلعم لَا تُبْغِضْنِي فَتُفَارِقَ دِينَكَ قُلْتُ
يَا رَسُولَ اللهِ كَيْفَ أُبْغِضُكَ وَبِكَ هَدَانَا
اللهُ قَالَ تُبْغِضُ الْعَرَبَ فَتُبْغِضُنِي
التِّرْمِذِيُّ (حَسَنٌ غَرِيبٌ)

20. **Osman-b-Affan** reported that the Apostle of Allah said : Whoso destroys the Arabs, will not get my intercession and will not get my love. *Tirmizi* (*Rare*)

عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ رَسُولُ
اللهِ صلعم مَنْ غَشَّ الْعَرَبَ لَمْ يَدْخُلْ
فِي شَفَاعَتِي وَلَمْ تَنَلْهُ مَوَدَّتِي
التِّرْمِذِيُّ (غَرِيبٌ)

21. **Ommil-Hajir,** a freed slave-woman of Talhah b-Malek, reported : I heard my mother say : The Apostle of Allah

عَنْ أُمِّ الْحَرِيرِ مَوْلَاةِ طَلْحَةَ بْنِ
مَالِكٍ قَالَتْ سَمِعْتُ مَوْلَايَ يَقُولُ قَالَ

2579. Their mouths are greeting signifies that they always greet the people when they meet them. Their hands are food means that they are so charitable and generous that they give away food among the poor and the hungry with their own hands.

said : There will be the destruction of the Arabs at the coming near of the Hour. —*Tirmizi*.

رسول الله صلعم من اقتراب الساعة هلاك العرب (الترمذي)

22. **Abu Hurairah** reported that the Apostle of Allah said : Khilafat will be among the Quraish, justice among the Ansars, Azan among the Negroes and trust among the Azdites (that is the Yemanites).—*Tirmizi*.

عن ابي هريرة قال قال رسول الله صلعم الملك في قريش والقضاء في الانصار والاذان في الحبشة والامانة في الازد يعني اليمن (الترمذي)

23. **Abdullah-b Muti'** reported from his father who said : I heard the Apostle of Allah say on the day of the conquest of Mecca : No Quraishi shall be killed deliberately after this day up to the Day of Resurrection. —*Muslim*.

عن عبد الله بن مطيع عن ابيه قال سمعت رسول الله صلعم يقول يوم فتح مكة لا يقتل قرشي صبرا بعد هذا الى اليوم القيمة (مسلم)

24. **Abu Naufal Muwayiah**, son of Muslim, reported : I saw Abdullah-b-Zubair over a hill of Medina. He narrated : The Quraish and the people began to pass by him till Abdullah-b-Omar passed by him. He halted near him and said : O Abu Khubaib, peace be on thee ; O Abu Khubaib, peace be on thee ; O Abu Khubaib, peace be on thee ; behold ! by Allah, I prohibited you from this ; behold ! by Allah I prohibited you from this ; behold, by Allah, I prohibited you from this. Behold ! by Allah, you are certainly, as I know , a man who fasts all days, stands up in prayer all along and a friend to relations. Behold ! by Allah, there is certainly a people of whom you

عن ابي نوفل معوية بن مسلم قال رايت عبد الله ابن الزبير على عقبة المدينة قال فجعلت قريش تمر عليه والناس حتى مر عليه عبد الله بن عمر فوقف عليه فقال السلام عليك ابا خبيب السلام عليك ابا خبيب السلام عليك ابا خبيب اما والله لقد كنت انهاك عن هذا اما والله لقد كنت انهاك عن هذا اما والله لقد كنت انهاك عن هذا اما والله ان كنت ما علمت صواما قواما وصولا للرحم اما والله

are the worst, certainly a bad people (and in a narration : a good people). Then Abdullah-b-Omar entered. Hajjaj got information of the whereabouts of Abdullah and his saying. So he sent for him (Ibn Zubair), and he was taken down from his gallows (after murder) and was hurled down unto the graves of the Jews. Thereafter he sent for his mother Asma'a, daughter of Abu Bakr, but she refused to come. Whereupon he again sent a man to her (saying) : You must come to me, or else I must send one who will take hold of your locks. He narrated : She refused and said : By Allah, I must not come to you until you send me one who will catch hold of my forelocks. He narrated : Then he (Hajjaj) said : Take to me my leather-shoes. So he took his shoes and then started walking haughtily till he came to her and asked : How do you find me as to my action with the enemy of Allah ? She said : I have found that you have destroyed his world but he destroyed your hereafter. It has reached me that you addressed him : O son of one having two forelocks ! (by Allah, I am that one having two forelocks) ; as for one of them (forelocks), I used to raise up therewith the food of the Apostle of Allah and the food of Abu Bakr

لامة انت شرها لامة سوء وفي رواية
لامة خير ثم نفذ عبد الله بن عمر فبلغ
الحجاج موقف عبد الله وقوله فارسل
اليه فانزل عن جذعه فالقي في قبور
اليهود ثم ارسل الى امه اسماء بنت
ابي بكر فابت ان تأتيه فاعاد عليها
الرسول لتأتيني او لابعثن اليك من
يسحبك بقرونك قال فابت وقالت
والله لا اتيك حتى تبعث الي من
يسحبني بقروني قال فقال اروني
سبتي فاخذ نعليه ثم انطلق يتوذف
حتى دخل عليها فقال كيف رأيتني
صنعت بعدو الله قالت رأيتك افسدت
عليه دنياه وافسد عليك آخرتك بلغني
انك تقول له يابن ذات النطاقين
انا والله ذات النطاقين اما احدهما
فكنت به ارفع طعام رسول الله صلعم

from the animals: and as for the other, it is the fore-lock of a woman which she requires. Behold! the Apostle of Allah narrated to us: There will be in Saqif a great liar and a great tyrant. As for the great liar, we have seen him; and as for the great tyrant, I consider you as nobody but he. He narrated: Then he went away from her without replying to her. —*Muslim.*

وطعام ابي بكر من الدواب واما الآخر فنطاق المرأة التي لا تستغني عنه اما ان رسول الله صلعم حدثنا ان في ثقيف كذابا ومبيرا فاما الكذاب فرأيناه واما المبير فلا اخالك الا اياه قال فقام عنها فلم يراجعها ۔ (مسلم)

25. **Nafe'** reported: Two men came to Ibn Omar during the trial of Ibn Zubair and said: Verily the people did what you see, and you are the son of Omar and companion of the Apostle of Allah. What prevents you to come out? He said: What prevents me is that Allah made unlawful the blood of my brother Muslim. They said: Did not the Almighty Allah say: And fight with them till there remains no rebellion? Ibn Omar said: We indeed fought till there remained no rebellion and the religion was for Allah, and you wish to fight till there remains rebellion and the religion becomes other than for Allah. —*Bukhari.*

عن نافع ان ابن عمر اتاه رجلان في فتنة ابن الزبير فقالا ان الناس صنعوا ما ترى وانت ابن عمر وصاحب رسول الله صلعم فما يمنعك ان تخرج فقال يمنعني ان الله حرم علي دم اخي المسلم قالا الم يقل الله تعالى وقاتلوهم حتى لا تكون فتنة فقال ابن عمر قد قاتلنا حتى لم تكن فتنة وكان الدين لله وانتم تريدون ان تقاتلوا حتى تكون فتنة ويكون الدين لغير الله ۔ (البخاري)

26. **Abu Hurairah** reported that Tofail-b-Amr-ad-Dausee came to the Apostle of Allah and said: Verily the Dausees have been destroyed, disobeyed and refused. So invoke Allah against them.

عن ابي هريرة قال جاء الطفيل بن عمرو الدوسي الى رسول الله صلعم فقال ان دوسا قد هلكت وعصت وابت فادع

The people thought that he would invoke Allah against them. He said : O Allah ! guide the Dausees and bring them (to Islam). —*Agreed.*

اللہ علیہم فظن الناس انہم یدعوا علیہم فقال اللہم اہد دوسا وائت بہم * (متفق علیہ)

713w. **Ibn Abbas** reported that the Apostle of Allah said : Love the Arabs for three things —because I am an Arab, and the Quran is in Arabic, and the talk of the inmates of Paradise is in Arabic. —*Baihaqi.*

عن ابن عباس قال قال رسول اللہ صلعم احبوا العرب لثلث لانی عربی والقرآن عربی وکلام اہل الجنۃ عربی - (البیہقی)

## CHAPTER XLVIII

### 2580. Syria and Yemen

Syria and Yemen have been dealt with in the article of the previous section.

1. **Abu Hurairah** reported from the Prophet who said: The inhabitants of Yemen have come to you; they are the softest in hearts, the most lenient in minds. Faith is Yemeni: and wisdom is Yemeni;[2581] and conceit and boast are in the owners of camels; and tranquility and gravity are in the owners of sheep. —*Agreed.*

عن ابي هريرة عن النبي صلعم قال اتاكم اهل اليمن هم ارق افئدة والين قلوبا الايمان يمان والحكمة يمانية والفخر والخيلاء في اصحاب الابل والسكينة والوقار في اهل الغنم * (متفق عليه)

2. **Same** reported that the Apostle of Allah said: The source of infidelity is towards the east;[2582] and conceit and boast are in the owners of horses and camels; and the owners of tents are the inmates of fur-houses, and tranquility is in the owners of flocks. —*Agreed.*

عنه قال قال رسول الله صلعم راس الكفر نحو المشرق والفخر والخيلاء في اهل الخيل والابل والفدادين اهل الوبر والسكينة في اهل الغنم * (متفق عليه)

3. **Abu Mas'ud al-Ansari** reported from the Prophet who said: From this place (from the direction of the east), calamities will appear.[2583] Harsh tongue and hard-heartedness are in the dwellers of fur-houses,

عن ابي مسعود الانصاري عن النبي صلعم قال من ههنا جاءت الفتن نحو المشرق والجفاء وغلظ القلوب في

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2581. Faith and wisdom will be found at all times among the inhabitants of Yemen. They will not be lacking in these two qualities. The last sentence means that the wealthy class will be proud and boastful and the poor will be meek and peaceful.

2582. Infidelity and revolutions will begin from the countries to the east of Arabia, such as the evils of Dajjal, Gog and Magog, etc.

2583. Here means east, because the Prophet pointed out to the east when he uttered this tradition.

the owners of tents who keep attached to the (growing places of) the tails of camels and cows belonging to the Rabiah and Modar tribes.[2584] —*Agreed.*

الفدادين اهل الوبر عند اصول اذناب الابل والبقر في ربيعة ومضر - (متفق عليه)

4. **Jaber** reported that the Apostle of Allah said : Hardness of hearts and harsh tongue are in the east, and faith is in the inhabitants of Hijaz.[2585] —*Muslim.*

عن جابر قال قال رسول الله صلعم غلظ القلوب والجفاء في المشرق والايمان في اهل الحجاز * (مسلم)

5. **Ibn Omar** reported that the Prophet said : O Allah ! give us blessing for our Syria, and give us blessing for our Yemen. They said : O Apostle of Allah, and for our Najd ? He said : O Allah ! give us blessing for our Syria ; O Allah ! give us blessing for our Yemen. They said : O Apostle of Allah ! and for our Najd ? I (narrator) think he said at the third time : There will be upheavals there and trials, and the horn of the devil will appear there.[2586] —*Bukhari.*

عن ابن عمر قال قال النبي صلعم اللهم بارك لنا في شامنا اللهم بارك لنا في يمننا قالوا يارسول الله وفي نجدنا قال اللهم بارك لنا في شامنا اللهم بارك لنا في يمننا قالوا يارسول الله وفي نجدنا فاظنه قال في الثالثة هناك الزلازل والفتن وبها يطلع قرن الشيطان * (البخاري)

6. **Anas** reported from Zaid-b-Sabet that the Prophet looked towards Yemen and said : O Allah ! turn their hearts and

عن انس عن زيد بن ثابت ان النبي صلعم نظر قبل اليمن فقال اللهم

2584. They were the Beduin desert Arabs who lived far away from towns and who owned innumerable cows and sheep.

2585. Hijaz includes the towns of Mecca, Medina, Tayef and the towns attached to them. This land comprising these towns is called Hijaz (that intervenes) because it is the intervening place between Najd and Tahamah.

2586. Najd is a high tract of land that is attached to Hijaz in the west and Iraq in the east. The Prophet refrained from praying for Najd as there will be born therein men of devilish characters who will destroy everything and as calamities will appear there. Probably Najd has been meant as the east as in the previous tradition.

give us blessing in our crops and in our food.[2587]

—*Tirmizi.*

اقبل بقلوبهم وبارك لنا في صاعنا ومدنا * (الترمذي)

7. **Zaid-b-Sabet** reported that the Apostle of Allah said: Happy is Syria. We asked: O Apostle of Allah, for what? He said: Because the angels of the Merciful are spreading their wings over it.[2588]

—*Ahmad, Tirmizi.*

عن زيد بن ثابت قال قال رسول الله صلعم طوبى للشام قلنا لأي ذلك يارسول الله قال لان ملئكة الرحمن باسطة اجنحتها عليها - (احمد والترمذي)

8. **Abdullah-b-Omar** reported that the Apostle of Allah said: Soon a fire will come out from the direction of Hazramaut (or from Hazramaut).[2589] It will gather the people together. We asked: O Apostle of Allah! what do you enjoin on us? He said: You should take to Syria.

—*Tirmizi.*

عن عبد الله بن عمر قال قال رسول الله صلعم ستخرج نار من نحو حضرموت او من حضرموت تحشر الناس قلنا يارسول الله فما تامرنا قال عليكم بالشام - (الترمذي)

9. **Abdullah-b-Amr** reported: I heard the Apostle of Allah say: Soon there will be migration after migration. The best of the people of the world will stick to the place of refuge of Abraham.[2590] *And in a narration*: The best of the people of the world will mostly stick to the place of refuge of Abraham, and the

عن عبد الله بن عمرو قال سمعت رسول الله صلعم يقول انها ستكون هجرة بعد هجرة فخيار الناس الى مهاجر ابراهيم وفي رواية فخيار اهل الارض الزمهم مهاجر ابراهيم ويبقى في

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2587. Literally it means "in our Sa'a and in our Mud" signifying commodities and articles of food. One Sa'a is nearly 3½ to 4 seers of crops and one 'Mud' is one fourth of one Sa'a.

2588. In other words, Syria is a place under special protection of God.

2589. The narrator had doubt about the exact word uttered by the Prophet. Hazramaut is the eastern part of Yemen. War will break out in Hazramaut or near about it, and it will spread up to Mecca and Medina. The people of the latter towns have been advised to take shelter to Syria at that time.

worst of its people will remain in the land. Their lands will repel them. The spirit of Allah will throw them away. The fire will gather them together with apes and swines.[2591] It (fire) will pass the night with them when they will pass the night, and it will take a mid day nap with them when they will take the mid-day nap.[2592] —*Abu Daud.*

الْأَرْضِ شِرَارُ أَهْلِهَا تَلْفِظُهُمْ أَرْضُوهُمْ تَقْذَرُهُمْ نَفْسُ اللهِ تَحْشُرُهُمُ النَّارُ مَعَ الْقِرَدَةِ وَالْخَنَازِيرِ تَبِيتُ مَعَهُمْ إِذَا بَاتُوا وَتَقِيلُ مَعَهُمْ إِذَا قَالُوا * (أبوداود)

10. **Ibn Hawalah** reported that the Apostle of Allah said: There will be soon a turn of affair that you will be well regulated armies, one army in Syria and one army in Yemen and one in army Iraq.[2593] Ibn Hawala said: Have a choice for me, O Apostle of Allah, if I overtake them. He said: You should have resort to Syria, because it is the choice of Allah out of His earth. His chosen ones out of His servants will take refuge to it. If you are unwilling, then take resort to Yemen and take drink from your fountains, because the Almighty and Glorious Allah entrusted me with Syria and its inhabitants.—*Ahmad, Abu Daud.*

عَنِ ابْنِ حَوَالَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم سَيَصِيرُ الْأَمْرُ أَنْ تَكُونُوا جُنُودًا مُجَنَّدَةً جُنْدٌ بِالشَّامِ وَجُنْدٌ بِالْيَمَنِ وَجُنْدٌ بِالْعِرَاقِ فَقَالَ ابْنُ حَوَالَةَ خِرْلِي يَا رَسُولَ اللهِ إِنْ أَدْرَكْتُ ذَالِكَ فَقَالَ عَلَيْكَ بِالشَّامِ فَإِنَّهَا خِيَرَةُ اللهِ مِنْ أَرْضِهِ يَجْتَبِي إِلَيْهَا خِيَرَتَهُ مِنْ عِبَادِهِ فَأَمَّا إِنْ أَبَيْتُمْ فَعَلَيْكُمْ بِيَمَنِكُمْ وَاسْقُوا مِنْ غُدُرِكُمْ فَإِنَّ اللهَ عَزَّ وَجَلَّ تَوَكَّلَ لِي بِالشَّامِ وَأَهْلِهِ * (أحمد وأبوداود)

11. **Abu Darda'a** reported that the Apostle of Allah said: Verily

عَنْ أَبِي الدَّرْدَاءِ أَنَّ رَسُولَ اللهِ صلعم

2590. Place of Abraham's refuge is Syria. It is the place of second migration as the peoples will take shelter there from the turmoils of wars.

2591. This signifies that the infidels who will remain in the land will be like apes and swines in habits and characters.

2592. In other words, they will be constantly engaged with the fire of war.

2593. In other words, there will be three independent kingdoms.

the congregational town of the Muslims on the day of the great battle will be at Gutah towards the direction of Medina called Damascus, one of the best cities of Syria. —*Abu Daud.*

قال ان فسطاط المسلمين يوم الملحمة بالغوطة الى جانب مدينة يقال لها دمشق من خير مدائن الشام * (ابوداود)

12. **Abdur Rahman-b Solaiman** reported: There will soon flourish a king from the kings of foreign lands. He will conquer all the cities except Damascus. —*Abu Daud.*

عن عبد الرحمن بن سليمان قال سياتي ملك من ملوك العجم فيظهر على المدائن كلها الا دمشق * (ابوداود)

714w. **Shuraih-b-Obaid** reported: The people of Syria were mentioned near Ali (Allah be pleased with him), and it was said: Curse them, O Commander of the Faithful. He said: No; I heard the Apostle of Allah say: There will be Abdals 2594 at Syria and they will be forty men. Whenever one of them will die, Allah will replace a man in his place. Rain will fall on their account and there will be victory over the enemies on their account, and punishment will be repelled from the inhabitants of Syria on their account. —*Ahmad.*

عن شريح بن عبيد قال ذكر اهل الشام عند علي رضي الله عنه وقيل العنهم يا امير المؤمنين قال لا اني سمعت رسول الله صلعم يقول الابدال يكونون بالشام وهم اربعون رجلا كلما مات رجل ابدل الله مكانه رجلا يسقى بهم الغيث وينتصر بهم على الاعداء ويصرف عن اهل الشام بهم العذاب * (احمد)

**715w. A certain companion** reported that the Apostle of Allah said: Syria will soon be conquered. When you will be given choice of places therein, you should take to a city named Damascus, because

عن رجل من الصحابة ان رسول الله صلعم قال ستفتح الشام فاذا خيرتم المنازل فيها فعليكم بمدينة يقال لها دمشق فانها معقل المسلمين من الملاحم

2594. Abdal means religious divines or devotees who know nothing but Allah and His Apostle.

it will be the place of refuge of the Muslims from wars, and therein there is a land called Gutah. —*Ahmad.*

قسطاطها منها ارض يقال لها الغوطة *

( احمد )

716w. **Abu Hurairah** reported that the Apostle of Allah said: Khilafat will be at Medina and kingdom at Syria. —*Baihaqi.*

عن ابي هريرة قال قال رسول الله صلعم الخلافة بالمدينة والملك بالشام *

( البيهقي )

717w. **Omar** (may Allah be pleased with him) reported that the Apostle of Allah said: I saw a pillar of light coming out from underneath my head rising upwards till it rested at Syria.[2595] —*Baihaqi.*

عن عمر رضي الله عنه قال قال رسول الله صلعم رايت عمودا من نور خرج من تحت راسي ساطعا حتى استقر بالشام *

( البيهقي )

2595. This signifies that Islam will be firmly established in Syria.

## CHAPTER XLIX.

### 2596. Wais Qarni

**Wais-b-A'mer** popularly known as **Wais Qarni** was the greatest of the Tabeyins according to a saying of the Holy prophet. He was born at Qarn in Yemen and lived during the life time of the Holy prophet but did not see him. He accepted Islam in his native land but was deprived of the company of the Holy Prophet owing to his constant engagements in the service of his old mother who did not grant him permission to leave her in her old age. Still he took Islam so earnestly and followed its teachings so faithfully that he shortened his needs in the world and led such a dedicated and poor life that he was known in Yemen as a mad man till he was found out by the second Caliph Omar after a long enquiry. In the pilgrim season, the great Caliph began to enquire about him from the pilgrims of Yemen beginning from the time of the Prophet till he was found out during his rule. According to the instructions of the Prophet, Hazrat Omar presented him the Prophet's gown. He died, it is reported, in the battle of Nahawand ( or some say in the battle of Siffin ).

His piety, renunciation, self-denying practices and deep attachment for the Holy prophet are well-known. When he heard that one of the Prophet's teeth was broken in the battle of Uhud, he broke at first one of his teeth ; but when he could not know the actual tooth of the Prophet broken, he broke all his teeth. He used to live on date seeds that lay on the streets and put on the rags after wash that were gathered from here and there. In short, he passed his whole life since his acceptance of Islam as a devotee of complete renunciation of the world.

1. **Omar-b-al-Khattab** reported that the Apostle of Allah said : Verily a man will come to you from Yemen. He is called Wais. He does not leave Yemen but for his mother. There was leprosy on him. He invoked Allah and so He removed it except the place of one dinar ( or dirham ). Whoso among

عن عمر بن الخطاب ان رسول الله
صلعم قال ان رجلا يأتيكم من اليمن
يقال له اويس لا يدع باليمن غير
ام له قد كان به بياض فدعى الله
فاذهبه الا موضع الدينار او الدرهم فمن

you meets him, let him seek forgiveness for you. *And in a narration*: He said: I heard the Apostle of Allah say: Verily the best of the successors is a man called Wais. He has got a mother, and there is leprosy on him. Pass by him and let him seek forgiveness for you. —*Muslim*

اقيه منكم فليستغفر لكم وفي رواية قال سمعت رسول الله صلعم يقول إن خير التابعين رجل يقال له اويس وله والدة وكان به بياض فمروه فليستغفر لكم ( مسلم )

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## CHAPTER L

### 2597. Miracles of Prophet's companions.

In this chapter some miraculous acts of some companions of the Holy Prophet have been shown. These acts have been included in the Mishkat as they took place with the movements of the companions with the Prophet in his struggles and difficulties. See note 2468 in which possibilities of miraculous feats have been dealt with.

1. **Anas** reported that Osaid-b-Huzair and Abbad-b-Bishr talked with each other near the Prophet on an urgent affair of theirs till one hour of the night passed away in an intensely dark night. Thereafter they came out from near the Prophet to return, and there was a little staff in the hand of each of them both. The staff of one of them gave out a flash of light for them till they walked in its light, till when the path parted from them, the staff of another of them gave out a flash of light. Each of them walked in the light of his staff till he reached his house.—*Bukhari*

عن انس ان اسيد بن حضير وعباد بن بشر تحدثا عند النبي صلى الله عليه وسلم في حاجة لهما حتى ذهب من الليل ساعة في ليلة شديدة الظلمة ثم خرج من عند رسول الله صلعم ينقلبان وبيد كل واحد منهما عصية فاضاءت عصا احدهما لهما حتى مشيا في ضوءها حتى اذا افترقت بهما الطريق اضاءت للاخر عصاه فمشى كل واحد منهما في ضوء عصاه حتى بلغ اهله ( البخاري )

2. **Jaber** reported : When there came ( the battle of) Uhud, my father called me at night and said : I don't find myself but martyred among the first of those who will be killed out of the companions of the Prophet, and I shall not leave after me dearer to me than yourself except the person of the Apostle of Allah, and I have got debt due from me. So pay it and leave instruction for properties for your sisters. We got up at dawn while he was the first martyr. I buried him with another in a grave. —*Bukhari*

عن جابر قال لما حضر احد دعاني ابي من الليل فقال ما اراني الا مقتولا في اول من يقتل من اصحاب النبي صلعم واني لا اترك بعدي اعز علي منك غير نفس رسول الله صلعم وان علي دينا فاقض واستوص باخواتك خيرا فاصبحنا فكان اول قتيل ودفنته مع اخر في قبر (البخاري)

3. **Abdur Rahman-b-Abi Bakr** reported : The Companions of Suffah were a poor people. The Prophet said : Whoso has got meal for two, let him take a third man ; and whoso has got meal for four, let him take a fifth or a sixth man ; and Abu Bakr came with three and the Prophet went with ten, and Abu Bakr took supper near the Prophet. Then he stayed till the night prayer was prayed. Thereafter he returned and stayed till the Prophet took supper. He came after a portion of the night had passed away as Allah wished. His wife said to him : What has prevented you from entertaining your guests ? He said : Have you given meal to them ? She said : They refused till you come. He

عن عبد الرحمن بن ابي بكر قال ان اصحاب الصفة كانوا اناسا فقراء وان النبي صلعم قال من كان عنده طعام اثنين فليذهب بثالث ومن كان عنده طعام اربعة فليذهب بخامس او سادس وان ابا بكر جاء بثلثة وانطلق النبي صلعم بعشرة وان ابابكر تعشى عند النبي صلعم ثم لبث حتى صليت العشاء ثم رجع فلبث حتى تعشى النبي صلعم فجاء بعد ما مضى من الليل ما شاء الله قالت له امرأته ما حبسك عن اضيافك قال اوما عشيتيهم قالت ابوا حتى

became angry and said: By Allah, I shall never give him food. The woman took oath not to give him food, and the guests also took oath not to give him food. Abu Bakr said: This is from the devil. So he called for food and ate and they also ate. They did not begin to raise up a morsel but to make increase therefrom from its bottom. He said to his wife: O sister of Banu Feras! what is this? She said: O Joy of my eye! it has increased now three times more than that. So they ate and he sent it to the Prophet. It was mentioned that he ate therefrom.

—*Agreed.*

تجيئ فغضب وقال والله لا اطعمه ابدا فحلفت المراة ان لا تطعمه وحلف الاضياف ان لا يطعموه وقال ابو بكر كان هذا من الشيطان فدعا بالطعام فاكل واكلوا فجعلوا لا يرفعون لقمة الا ربت من اسفلها اكثر منها فقال لامراته يا اخت بني فراس ما هذا قالت وقرة عيني انها الان لاكثر منها قبل ذلك بثلاث مرار فاكلوا وبعث بها الى النبي صلعم فذكر انه اكل منها (متفق عليه)

4. **Ayesha** reported: When the Negus died, we used to talk of that light which continued to be seen over his grave.[2598]

—*Abu Daud.*

عن عائشة قالت لما مات النجاشي كنا نتحدث انه لا يزال يرى على قبره نور (ابوداؤد)

5. **Abu Khaldah** reported: I said to Abul Aliyah: Anas heard from the Prophet. He said: He served him for ten years and the Prophet invoked blessing for him. He had a garden which yielded fruits twice every year. There were therein flowers which ushered forth an air of musk.

—*Tirmizi (Rare, Approved)*

عن ابي خلدة قال قلت لابي العالية سمع انس من النبي صلعم قال خدمه عشر سنين ودعا له النبي صلعم وكان له بستان يحمل في كل سنة الفاكهة مرتين وكان فيها ريحان يجيئ منه ريح المسك الترمذي * (غريب حسن)

6. **Urwah-b-Zubair** reported: Arwah, daughter of Ans,

عن عروة بن الزبير ان سعيد بن

2598. This particular Negus accepted Islam and the Holy Prophet offered funeral prayers for him.

compained to Merwan-b Hakam against Sayeed-b-Zaid and complaind that he had taken something out of his land. Sayeed said : I used to take something out of his land after what I heard from the Apostle of Allah. He asked : What have you heard from the Apostle of Allah ? He said : I heard the Apostle of Allah say : Whoso takes a span of earth by oppression, Allah will throw him unto seven earths. Merwan said to him : I don't seek proof from you after this. Sayeed said : O Allah ! if she is a liar, make her eye sight blind and kill her in her land. He said : Then she did not die till her eye sight disappeared ; and while she was walking in her land lo ! she fell down unto a pit and died.

—*Agreed*

زيد خاصمته اروى بنت اوس الى مروان ابن الحكم وادعت انه اخذ شيئا من ارضها فقال سعيد انا كنت اخذ من ارضها شيئا بعد الذي سمعت من رسول الله صلعم قال ما ذا سمعت من رسول الله صلعم قال سمعت رسول الله صلعم يقول من اخذ شبرا من الارض ظلما طوقه الله الى سبع ارضين فقال له مروان لا اسئلك بينة بعد هذا فقال سعيد اللهم ان كانت كاذبة فاعم بصرها واقتلها في ارضها قال فما ماتت حتى ذهب بصرها وبينما هي تمشي في ارضها اذ وقعت في حفرة فماتت

( متفق عليه )

918w. **Ayesha** reported : When they intended to wash the Prophet, they said : We don't know whether we should make the Prophet stripped off his cloth as we take off the cloths of our dead bodies, or wash him with his cloth upon him. When they differed, Allah threw down sleep on them, till there was not a man from them but did not place his shoulder upon his chest. Thereafter someone said to them from the corner of the house : (They don't know who he was) Wash the Prophet

عن عائشة قالت لما ارادوا غسل النبي صلعم قالوا لا ندري انجرد رسول الله صلعم من ثيابه كما نجرد موتانا ام نغسله وعليه ثيابه فلما اختلفوا القى الله عليهم النوم حتى ما منهم رجل الا وذقنه في صدره ثم كلمهم مكلم من ناحية البيت لا يدرون من هو اغسلوا النبي صلعم

with his cloth upon him. They got up and washed him with his cloth upon him pouring water over the cloth and burying him with the cloth. —*Baihaqi*

وعليه ثيابه فقاموا فغسلوه وعليه قميصه يصبون الماء فوق القميص يدلكونه بالقميص* (البيهقي)

719w. **Ibnul-Munkadar** reported: Safinah, a freed man of the Apostle of Allah, missed the army at the land of Byzantium or was taken captive. He went away fleeing to seek the army when lo! he was by a tiger. He said: O Abul Hares! I am the freed slave of the Apostle of Allah. There was such and such of my affair. The tiger advanced to him with a roar till it stood by his side. Whenever he heard its voice, he turned away from it and then he advanced walking to its side till he reached the army. Thereafter the tiger returned.

—*Sharhi Sunnat*

عن ابن المنكدر ان سفينة مولى رسول الله صلعم اخطأ الجيش بارض الروم او اسر فانطلق هاربا يلتمس الجيش فاذا هو بالاسد فقال يا ابا الحارث انا مولى رسول الله صلعم كان من امري كيت وكيت فاقبل الاسد له بصبصة حتى قام الى جنبه كلما سمع صوتا اهوى اليه ثم اقبل يمشي الى جنبه حتى بلغ الجيش ثم رجع الاسد شرح السنة *

720w. **Abul Jaoza** reported: The people of Medina were (once) attacked with a severe famine. They complained to Ayesha and she said: Look to the grave of the Apostle of Allah and make ladder therefrom towards heaven, till there remains between it and heaven no terrace. They did accordingly and there was heavy shower till grass grew and camels became fat, till they became big with fat.

عن ابي الجوزاء قال قحط اهل المدينة قحطا شديدا فشكوا الى عائشة فقالت انظروا قبر النبي صلعم فاجعلوا منه كوى الى السماء حتى لا يكون بينه وبين السماء سقف ففعلوا فمطروا مطرا حتى نبت العشب وسمنت الابل حتى

2598a. Fatqa means split or rupture,

It was therefore named the year of Fatq.[2598a] *Darimi*

تفتقت من الشعر فسمي عام الفتق* (الدارمي)

721w. **Sayeed-b-Abdul Aziz** reported : When there came the day of Harrah,[2599] there was no Azan for three days in the mosque of the Prophet and Sayeed-b Musayyeb did not stand or go out of the mosque. He did not recognise the time of prayer except on account of a humming sound he heard from the Prophet's tomb. —*Darimi*

عن سعيد بن عبد العزيز قال لما كان ايام الحرة لم يؤذن في مسجد النبي صلعم ثلثا ولم يقم ولم يخرج سعيد بن المسيب المسجد وكان لا يعرف وقت الصلوة الا بهمهمة يسمعها من قبر النبي* (الدارمي)

722w. **Ibn Omar** reported : Omar sent an army[2600] and appointed a man as Commander called Sariyah. While Omar was addressing, he began to cry : O Sariyah, (take recourse to) a mountain. A messenger of the army advanced and said : O Commander of the Faithful, we have met our enemies and they defeated us when lo ! a proclaimer proclaimed : O Sariyah, (take recourse to a) mountain. We inclined our backs towards the mountain. Then the Almighty Allah defeated them. —*Baihaqi.*

عن ابن عمر ان عمر بعث جيشا وامر عليهم رجلا يدعى سارية فبينما عمر يخطب فجعل يصيح ياساري الجبل فقدم رسول من الجيش فقال يا امير المؤمنين لقينا عدونا فهزمونا فاذا بصائح يصيح ياساري الجبل فاسندنا ظهورنا الى الجبل فهزمهم الله تعالى

(البيهقي)

723w. **Nubaihah-b-Wahb** reported that Ka'ab went to Ayesha and they remembered the Apostle of Allah. Ka'ab said : There is no day that rises but 70,000 angels come down, till they go round the tomb of the

عن نبيهة بن وهب ان كعبا دخل على عائشة فذكروا رسول الله صلعم فقال كعب مامن يوم يطلع الا نزل سبعون ألفا من الملئكة حتى يحفوا بقبر رسول

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2599. Harrah is a place near Medina. The battle of Harrah took place between the people of Medina and the armies of Yezid, son of Muwayiah.

2600. This army started towards Nahawand to fight against the Persians.